



ROCK OF AGES  
Other foundation can  
no man lay -  
A RANSOM FOR ALL

"Watchman, What of the Night?  
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLIV SEMI-MONTHLY No. 17  
Anno Mundi 6051—September 1, 1923

### CONTENTS

METHODS OF DECEIT.....	259
Trickery and Deception in False Doctrine.....	260
Reading the STUDIES a Necessity.....	261
Safeguarding against Satan's Cunning.....	262
PRAYER-MEETING TEXT COMMENTS.....	264
THE CONFLICT OF THE HOUR.....	264
"OH, HOW BEAUTIFUL THEIR FEET!" (Poem).....	265
ABRAHAM, A BLESSING TO THE WHOLE WORLD.....	266
Composite Seed of Abraham a Mystery.....	267
ISRAEL, A MISSIONARY NATION.....	268
Fleshly Israel Unfit for That Work.....	269
Error Proclaimed as Truth Unavailing.....	270
NEW YORK CONVENTION.....	270
INTERESTING LETTERS.....	271

"I will stand upon my watch and will set my foot  
upon the Tower, and will watch to see what He will  
say unto me, and what answer I shall make to them  
that oppose me."—Habakkuk 2: 1.

© W.B.E.T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

## THIS JOURNAL AND ITS SACRED MISSION

**THIS** journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

### TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be 'partaker' of the divine nature, and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

PUBLISHED BY

## WATCH TOWER BIBLE & TRACT SOCIETY

18 CONCORD STREET ☐ ☐ BROOKLYN, N.Y. U.S.A.

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 270 Dundas St., W., Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 6 Lelie St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

**YEARLY SUBSCRIPTION PRICE:** UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British South African, and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International Postal Money Orders only*. (*Foreign translations of this journal appear in several languages*)

**Editorial Committee:** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER, R. H. BARBER.

**Terms to the Lord's Poor:** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

**Notice to Subscribers:** We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

*Entered as Second Class Matter at Brooklyn, N.Y. Postoffice, Act of March 3rd 1879.*

### HYMNS FOR OCTOBER

Sunday	7	126	14	207	21	218	28	116
Monday	1	44	8	192	15	71	22	326
Tuesday	2	318	9	324	16	106	23	177
Wednesday	3	53	10	49	17	1	24	90
Thursday	4	148	11	135	18	316	25	109
Friday	5	189	12	293	19	36	26	112
Saturday	6	101	13	254	20	306	27	186

### STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued in English only: The regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 3/8"), and the maroon cloth pocket edition on thin paper (size 4" x 6 3/8"); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, III, 75c each; Volumes IV, V, VI, VII, 85c each.

**SERIES I, The Divine Plan of the Ages**, giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendices, 35c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

**SERIES II, The Time is at Hand**, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 35c. Obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish. 75c a copy.

**SERIES III, Thy Kingdom Come**, considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 35c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

**SERIES IV, The Battle of Armageddon**, shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 40c. Also in Dano-Norwegian, Finnish, French, Greek, German, Polish, and Swedish, 85c.

**SERIES V, The Atonement Between God and Man**, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 40c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

**SERIES VI, The New Creation**, deals with the creative work (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 40c. Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

**SERIES VII, The Finished Mystery**, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 40c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only. Dano-Norwegian, Finnish, French, Greek, Polish, and Swedish, 85c.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV

SEPTEMBER 1, 1923

No. 17

### METHOD OF DECEIT

*"Be infants no longer, tossed and whirled about with every wind of that teaching which is in the trickery of men, by cunning craftiness in systematic deception."—Ephesians 4: 14, Diaglott.*

**D**ECEIT means the practice of fraud. A system of deceit is a contrivance to mislead and defraud and thereby to entrap the simple or careless. A system of deceit is based upon a lie. Satan was the first liar, and is a past-master in the practice of fraud and deceit. His system of deceit is a favorite instrument with which he attempts to destroy the truth and those who follow Jesus Christ. If at any time the words of the Apostle in the above text have had a strong application, it is now.

<sup>2</sup>The church is nearing the end of her earthly career. The fulness of the gentiles has practically come in, and the heavenly body of Christ will soon be completed. The final and supreme tests are now being applied. It is the time when the church does well to take heed to the Apostle's words: "Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16: 13.

<sup>3</sup>The babyhood stage of Christian as well as of human development is normal and proper in its own time. Still, infancy is not the end God has in view on any plane in mental, physical, and moral growth. Realizing this fact, we should seek to reach Christian manhood promptly. It behooves us to "be no longer babes." The graduation experiences in the school of Christ are nigh for the last members of Christ's body. "Who shall be able to stand?" Surely not those in the primary grade of character and heart development, but only "those who by reason of use have their senses exercised to discern both good and evil." These latter ones have been so tutored and disciplined in the vital principles as to be able to apply them to the problems arising in the progress of their lives. Such do not stand in other men, to stand with them or to fall with them. Such stand individually in the Lord, strong in him and in the power of his might. They are unaffected in their fidelity to God by the unbelieving or disloyal course of even their fondest of associates. Their recognition and acceptance of men as teachers is to the extent that they see these to possess the spirit of the Lord, to be taught of God, and to be faithful to God's Word. While they "despise not prophesyings" (preaching), yet they first "prove all things [and] hold fast that which is good."

In this sense they always respect Jesus as their final authority; for he said: "One is your Master, even Christ." Their support of any man or men as leaders is in proportion as they discern the Lord's favor to be with such men.

<sup>4</sup>On the other hand, babies are the most dependent of creatures. Not able to stand alone, they must be either borne or held up by some one stronger. They are wanting in knowledge as well as lacking in experience. Feeling controls them rather than principle or rule of action. They are drawn to that which dazzles the eye and has an attractive appearance. They are oftentimes unaware of the injuriousness of bright objects, such as the burning fire or the glittering piece of broken glass. So with babes in Christ. They lack stability, generally going where the stronger in mind and character bears or leads them. Not being full of sufficient faith to step out alone on God's promises, they fear to let go of one to whom they have held on so trustfully. They would continue leaning on the judgment and knowledge of this one. Hence it is that they can be "tossed to and fro [as in a cradle] and carried about by every wind of doctrine."

<sup>5</sup>In the text above cited the Apostle had in mind the picture of a little sailing vessel, wind-driven in a wild-waved sea. Being so powerless against forces stronger than itself and not having the power of self-propulsion, it is unable to keep to its own course toward its destination. In fact, it is unable to follow any definite, certain course. The troublous waves buffet it about and threaten to break it to splinters or to engulf it. If it withstands the violence of the sea, then the shifting winds blow it around; and it gets nowhere. St. James likens a man of little faith to a "wave of the sea, driven with the wind and tossed." And why? Because he is as unstable as a drifting ship or as a wind-driven wave and yields now to one influence and now to another, no matter whether the one influence be exactly in the opposite direction from the other. St. Paul defines these winds or influences as being doctrines. Doctrines, like winds, have propulsive power; they will drive one in a certain course.

## TRICKERY AND DECEPTION IN FALSE DOCTRINES

<sup>6</sup>How true the Apostle's picture to the experiences of some in this Gospel age harvest! Many there are who once accepted Brother Russell as that servant. But overlooking his faithful and wise ministry and the Lord's effective use of him, they later stultified themselves by denying that he was the one chosen of God to fill the office of "wise and faithful servant." Similarly some who formerly accepted A. D. 1914 as marking the end of the gentile times now disregard all the corroborative physical facts in evidence since that date, and deny the significance of that date. Driving before this wind of doctrine, they sweep onward to a denial of the accuracy of much or most of our chronological data as the Lord provided it through Brother Russell. Eventually they suffer their faith in the presence of Christ, the progress of the harvest work, the resurrection of the dead saints, etc., to be broken on the rocks.

<sup>7</sup>It is easy to see how infants in Christ would be susceptible to such doctrinal influences. How is it, though, that those who have seemed to be and doubtless were developed characters are found among the first to be driven before these winds and turned aside from the divinely approved channel or course? St. Paul replies: These winds of teaching emanate not from God but from men. The adversary needs human instrumentalities to stir up doctrinal storms. He needs some to be prime movers in raising the wind. Besides, the more prominent and influential the leader, the more powerful the wind upon the unstable and the wider the sweep it will make. Hence "every [such] wind of doctrine [is] by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

<sup>8</sup>The word above translated "sleight of men", primarily means in the Greek *dicing*. Gambling with dice was very common in apostolic days. Dicers try to throw for a certain grouping of the dice. They will shake the dice in the hand or a box, and then cast them with adroitness in the effort to have the desired arrangement to appear. Sometimes the dice were loaded to give the professional gambler an advantage over the chance feature of the game. The dexterity of hand displayed and the frequent unfair loading of the dice caused the foregoing word to come to mean *trickery*, *sleight*. Similarly it is with doctrinal matters: Some with too much confidence in their own ability seek exhilaration out of taking a chance. Rather than abide in the truth as it has been Scripturally expounded by God's instruments, rather than prove and re-prove the things new and old brought forth by "that servant," they take themselves out of the sure providences of the Lord and expose themselves to the fortunes of chance.

<sup>9</sup>In the attempt to be original and to find something new, they would tempt the Lord, just as Satan tried to induce Jesus to do by leaping from a pinnacle of the temple. Outright figurative gambling this is; for such

think that the Lord will keep and bless them if they do despite unto his gracious provision such as is made in the STUDIES IN THE SCRIPTURES, and hunt new pastures and cribs for food. That Brother Russell was fallible must be conceded. He was in a natural condition possible of making a mistake. But the aforementioned stress this point too much, and do not trust sufficiently to God's overruling and guiding providence. They lean to their own understanding. The dice of Greek lexicons and of books written on the Bible by Babylonish men of learning are picked up. Adroitly they juggle these about and try to throw a new scheme of things more to their own liking. On this wise they enmesh themselves in human theories and are themselves overreached by the sleight of men. "Being led away with the error of the wicked, [these] fall from [their] steadfastness." Theirs is an attempt to get in advance of the light. Alas! it is certain to get them into darkness. God is not in this darkness. He "dwelleth in the light." Consequently "no man has God who instead of remaining true to the teaching of Christ, presses on in advance." What is the teaching of Christ today? What is implied by *darkness in advance*?

<sup>10</sup>Throughout this gospel harvest there have arisen those presuming to be ahead of the light as the Lord gave it in due season through the one whom he made ruler over his house. All observing faithful ones have marked that the end of these was an entrance into darkness—a darkness how great! And now with the death of this devoted servant of the Laodicean church, the tendency of some self-reliant ones is to fly off at a tangent and abandon the general outline of the divine plan of the ages. These, harping on Proverbs 4:18, get into a frame of mind where they think that they are the individual channels for the advancing light. They advance into a supposed light which contradicts revealed, proven truth. The logical deduction they draw from their findings is that the Lord deluded Brother Russell in permitting him to believe a lie.

## BROTHER RUSSELL A FAITHFUL SERVANT

<sup>11</sup>Who could believe that in this period of the church and world the Lord would permit such a thing in the case of one who was so fully consecrated to the Lord and who loved the truth so intensely? The Scriptures state that only to those who receive not the love of the truth would God send a strong delusion, that they should believe a lie. It is true that Brother William Miller made a mistake in calculating the year of our Lord's return. The days of Brother Russell, however, were the days of "running to and fro," when "knowledge shall be increased," and when "the wise shall understand." In the day of doctrinal strife he ascended the watch tower and looked to the Lord in faith, nothing wavering, watching to see what the Lord would reveal to him in defense of the faith which was being attacked.

<sup>12</sup>The prophet Habakkuk pictures Brother Russell's attitude and action: "I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me and what I shall answer when I am reproved. And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it. [The Lord did answer Brother Russell. Through the correct understanding of his plan God gave him a vision to write. So plainly did Brother Russell write it that all can read it fluently and, reading it, run the race for the prize of the high calling successfully. But did not God permit Brother Russell to make a mistake just to test the church? Hearken to God's assurance against this fear:] For the vision is yet for an appointed time [in Habakkuk's day it was not due], but *at the end* [the time in which Brother Russell lived] it shall speak and *not lie*; though it [seem to] tarry, wait for it [and Brother Russell waited from 1874 to 1881], because it will surely come, it will not [actually] tarry."

<sup>13</sup>To claim, then, that Brother Russell misdrew God's plan is to argue in effect that the vision did lie, that it did tarry, and that Brother Russell got ahead of the light instead of following its gradual revealment. Do, then, those who thus argue imagine that the vision tarried for them as the specially chosen ones of the Lord? Such an attitude spells a high degree of pride and egotism. Surely God cannot deny himself. His prophetic word will not return unto him void. The vision appeared at the due time to the right watchman.

<sup>14</sup>All the false conclusions mentioned above follow in the wake of "winds of doctrine by the sleight of men." For this cause such doctrines illustrate the "cunning craftiness [of Satan] in systematic deception." The literal interlinear translation of this last expression is "the method of deceit." The method of deceit's operation is the same at all times. Take the first instance of deception, which occurred over six thousand years ago in Eden's garden. The New Testament refers to the woman as being deceived. (1 Timothy 2:14) Let us note the conditions having a bearing on the case: (1) Eve was just informed about the forbidden fruit. She had not the prohibitive command direct from God, but had it second-handed. Adam, who had the direct knowledge, was not therefore deceived. (2) Eve's position being weak on this account, seeds of doubt and distrust in the information received were easily sown. This sowing was brought about by the semblance of truth in the appearance of things presented to her gaze. It led (3) to an inclination to believe appearances. This inclination was made all the more precipitous by the exciting in her of (4) lust, desire, or appetite. Here was where Eve was tempted; for she was "drawn away of [her] own lust and enticed." (James 1:14) In the presence of the forbidden fruit she, a child in knowledge and experience, was like an infant before a gaudy toy dangling from a Christmas tree. It looked attractive

and good, and childishly she craved it. But she having partaken of the fruit and of the consequence of her act, the joy she felt she would acquire was like the fabled apples of Sodom, which crumbled to ashes in the hand. She was disillusioned!

#### READING THE "STUDIES" A NECESSITY

<sup>15</sup>Satan has attempted the same "method of deceit" all during the period of the Lord's second presence, but now especially since the death of the Laodicean messenger, it seems. Some today are slighting the Lord's providences in the works that messenger has left behind him. Instead of reading the STUDIES IN THE SCRIPTURES and proving these for themselves, they lazily get their information second-handed, and hence are not established in present truth. Or, having read the STUDIES in the past, they feel no special need to reread them, imagining perhaps that they have digested them and are sufficiently familiar with them. They overlook the fact that they have failing memories, the same as do others, and forget sooner or later the sure proofs of what they once accepted as truth. Others, of developed intellect, seem to get to the point of feeling on a par with the man with the writer's inkhorn and of having learned all there is to be learned through him. They feel now capable of "pressing on in advance" by seeking other food-cribs.

<sup>16</sup>In all the above instances can be noted (1) a growing disregard or neglect of what that servant has written. Here is found fertile soil for seeds of (2) doubt as to the accuracy of God's providential leadings. A denial or reversal of formerly held truths is naturally suggested to those having a morbid desire for novelty. Instead of dispelling the doubt by a reexamination of Brother Russell's writings, an endeavor is made to prove the *new* views and ideas to be *Scripturally* correct. (3) Strong inclination to believe the error is created by the seeming truthfulness of the new views. This is due to the outward appearance or reputation of the channel of the new ideas, such as his vast learning, or his beauty of mind or character, or his impressiveness. As a result some are taken off guard and are rushed off their feet for a time. Their minds are gullible and set awry, but their hearts are right and they may recover in time. But oft is it the case that one who deflects merely uses the new ideas as a lever for prying himself loose. He makes it an issue as a camouflage for gratifying some hidden (4) desire, ambition, grudge, or other item of selfishness. He *wants* to believe because it will seemingly help him to grasp the coveted prize which dangles before his vision or affections. His reasoning faculties are colored and given a bent by the secret leanings of the heart. The sage counsel has gone unheeded: "Keep thy heart with all diligence, for out of it are the issues of life." Deception follows. Unless the heart is humbled and set right there will be no rescue therefrom.

## SAFEGUARDING AGAINST SATAN'S CUNNING

<sup>17</sup>By these wily attacks Satan today aims at breaking up the unity and solidarity of the Lord's household. Is he unable to do it by the terrors of violent persecution as in 1911-1918? Then he will try the method of deceit, or the subversive influences of error skillfully disguised as light, or the enticements to satisfy cherished ambition, or the creating and pampering of pride. Some are caused to be offended, false prophets arise, the love of many grows cold, schism ensues. All this is permitted for the purification of the true church, that those who are approved may be made manifest. How shall we be able to stand approved?

<sup>18</sup>The Lord through his Word answers: "Be no more children." Then he proceeds to outline the proper, safe course, saying, "But lovingly hold to the truth" (*Weymouth*); or, "pursuing truth, may in love grow into him in all things who is the head, Christ." (*Rotherham*) Both thoughts are correct and good. To get the truth at all now we must have a love for it. This means a love for the Bible and a placing of it above all reputed authorities in the world. It means a humility of mind and an honesty of heart that confesses the truth even though the truth topples over preconceived ideas and is out of harmony with worldly wisdom. Likewise, to retain or hold the truth we must love it and keep our love for it warm; for "love rejoiceth in the truth." The spirit of the truth, God's Word, is love. Just as soon as bitterness, envy, jealousy, or ambition begins to displace love in the heart, that moment one begins to diverge from the truth. For truth and the spirit of the truth are inseparable. From that moment also one ceases to grow up into Christ in all things. This love which acquires and keeps the truth must not be confused with sentimentalism, however. Sentimentalism is controlled by passion. It is not regulated by truth or principle, and if misdirected will surely swing one over to the side of teachers of error.

<sup>19</sup>While going to the Bible in search of truth, we should not, however, despise or overlook God's channels for the impartation of the truth. To do so would be to slight the goodness of God through our Lord Jesus Christ. St. Paul says that these instruments are divinely provided aids for the uncovering of the truth. For the very purpose that we might "be no more children," Christ "gave gifts unto men. . . . And he gave some, apostles; and some, prophets, . . . evangelists, . . . pastors and teachers."

<sup>20</sup>The apostles are still with us in their writings. Additionally, the Lord has raised up prophets (public expounders), evangelists (bearers of good news), pastors (caretakers and feeders of God's flock), and teachers. Some of these have been more prominent than the majority. The book of Revelation shows that God would bestow the gift of seven angels or teachers on the Gospel-age church. Each such messenger was for a particular

stage of the church's development. The teachings of these seven messengers were not contradictory. They did not all have the same amount of light, but each did have light sufficient for the period of his ministry. Either they stood in defense of truths then being denied or being displaced with error, or they uncovered truths hidden under traditional errors and dead languages, or else they expanded truths already uncovered but not fully understood.

<sup>21</sup>We are in the Laodicean stage of the church. The Lord Jesus has returned. As chief servant, he has made his watching servants to sit down to meat and has girded himself and come forth and is serving them. Blessed are those who have heard the Lord's knock and have opened unto him, that he might come in and sup with them and they with him. (Revelation 3:20) For all such it has been the appropriate time to receive a special portion of meat for the household of faith. This then has been the opportune time for the office of "wise and faithful servant" to be filled. Amongst those that waited and came to the 1,335 days (1874) the Lord found Brother Russell. He found him responsive to the opportunities, quick to grasp and act upon the truths being served out by his present Lord, even willing to spend and be spent in behalf of giving out meat in due season to the brethren. For this reason the Lord selected him to fill the office. Who can honestly and intelligently deny that he did fill it wisely and faithfully unto his death?

<sup>22</sup>In 1916 Brother Russell, like Ezekiel's linen-clad man, went in and reported the matter. The church has experienced numerous vicissitudes since then. Doctrinal storms have raged. The use of the weather-vane on the doctrinal winds that have been blowing shows that either brazenly in open terms or inferentially they deny Brother Russell as that servant. And why? Because the sources of these winds impute inaccuracy to his teachings, or else their findings are contradictory to his and wrest his. As a result, the church has been endangered with the breaking up of its oneness of faith and with being tossed to and fro, away from the position held during Brother Russell's earthly presence to another position now.

<sup>23</sup>Shall we accept the teachings of these latter-day teachers as being gifts of the Lord Jesus to the church? How could we? St. Paul said that the design of the Lord in giving teachers, etc., was that the church might arrive at a unity of the faith. Surely teachers given by the Lord would not cause the tossing and whirling of the church dizzily around with doctrinal winds in opposition to proved present truth. "God is not the author of confusion." Disruptive doctrines smack of the sleight of men. They tend to bring into bondage to the elements from which we were freed, the elements of secular chronologies, Babylonish interpretations of Scripture, etc.—Galatians 4:9.



**"SOCIETY" SHIELDS AGAINST DOCTRINAL STORMS**

<sup>24</sup>Foreknowing the coming storms and having promised to guide the church with his counsel, the Lord could not fail her in the hour of need. In anticipation of the departure of the seventh messenger, he took precaution for her. Under divine leading Brother Russell sensed that he might die before the work in which the Lord was using him was finished. Again manifesting his wisdom as the Lord's chosen servant, he organized the Watch Tower Bible & Tract Society and had it incorporated to serve as his successor in carrying forward the Lord's work after his demise. This has been the endeavor of the SOCIETY now succeeding to him. Its policy is not to reverse the work begun by its founder, nor to toss the Lord's people about by pretending to explode the truth as brought forth before 1916. Its true course is to follow in the same path of the just in which its organizer walked, and to conduct the work in channels harmonious with and growing out of and founded upon his past labors. This is in accordance with Brother Russell's will, the provisions of the SOCIETY's charter, and the providential leadings of the Lord.—See THE WATCH TOWER, October 1, 1884.

<sup>25</sup>Thus the SOCIETY was established to act as a stabilizer, a visible organization in which God's consecrated ones could have an interest and work as a unit. In looking to the Lord to use it as a channel for meat in due season, they are protecting themselves against following self-appointed leaders and hence against being "tossed to and fro and carried about with every wind of doctrine by the sleight of men." By means of the SOCIETY also they enjoy the light of advancing truth in common, and together come to the intended unity of the faith. By it also they have been able to cooperate nationally and internationally in doing "this one thing," advertising the King and his kingdom. In harmony with these good uses the Lord has preserved the SOCIETY through the fiercest of storms of the church's history, and continues to use it today for the broadcasting of the message of the hour world-wide.

<sup>26</sup>Another item should not be discounted or omitted here. Thousands of the Lord's consecrated have made a vow to pray for the general interests of his work. While they do pray for their servants and colaborers at headquarters, yet they have not made this vow unto the SOCIETY. It is "*My Vow unto the Lord.*" In this connection Jesus said: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be

done for them of my Father which is in heaven." (Matthew 18:19) This promise positively insures that the harmonious and united daily prayers of the saints will not miscarry. Has God not answered St. Paul's prayer until today that the Lord preserve the church's body, soul, and spirit blameless unto the presence of the Lord? He has; and he will continue to answer that prayer until the church is entirely glorified and safe beyond harm in heaven. He will just as surely answer our accordant and united prayers today. Then what though Satan employ against us today the selfsame tactics launched against the early church! What though the same tests are affecting the saints now as during and following the days of the apostles! By these God is merely "gathering out of his kingdom [class] all things which offend." He is proving the loyalty of his people to him and his truth. Who is willing to pay the price of loyalty? It will mean the humbling of oneself under God's mighty hand. Those who thus do he will in due time exalt.

**QUESTIONS FOR BEREAN STUDY**

- What is a system of deceit? Upon what is it based? How does Satan deceive? ¶ 1.  
 What is the happyfying thought relative to the church? What facts give rise to grave consideration? ¶ 2.  
 How is Christian development pictured? What should be our standing? What should be our attitude toward teachers? ¶ 3.  
 Describe a baby Christian. ¶ 4.  
 How may a Christian be wind-driven? Have false doctrines compulsive power? ¶ 5.  
 What are the dangers incident to being driven by false winds? ¶ 6.  
 Why are developed Christians sometimes driven by these contrary winds? ¶ 7.  
 What is the meaning of the Greek "dicing," and how did it come to mean trickery? How does this apply in doctrinal matters? ¶ 8.  
 How is it possible to tempt the Lord? How do brethren sometimes enmesh themselves in human theories? ¶ 9.  
 Why is pressing ahead of the light virtually going into darkness? What is the tendency of some self-reliant ones? ¶ 10.  
 Is it not reasonable to believe that the Lord led Brother Russell always in the light as it was due to be understood? ¶ 11.  
 What was Brother Russell's attitude, and what was God's answer? ¶ 12.  
 Into what will a high degree of pride and egotism lead us? ¶ 13.  
 From whence comes the expression "Method of Deceit"? Trace the four steps in Eve's deception. ¶ 14.  
 What is the only sure way of being established in the present truth, and keeping established therein? ¶ 15.  
 What is the deplorable condition of those who neglect the truth? How are the "new" ideas used as a lever, and for what purpose? ¶ 16.  
 By what means does the adversary attempt to break up the unity of the church? Why is it permitted? ¶ 17.  
 How may we stand approved? When does one begin to diverge from the truth? How is sentimentalism controlled? ¶ 18.  
 Besides the Bible, what other helps should be recognized? ¶ 19.  
 What method has God employed to feed his church? ¶ 20.  
 Why is this the opportune time for the office of the "wise and faithful servant" to be filled? Who filled it? ¶ 21.  
 Doctrinal storm winds come from where and from whom? ¶ 22.  
 Are these confusing winds gifts of the Lord to the church? ¶ 23.  
 What is the endeavor of the SOCIETY since Brother Russell's death? ¶ 24.  
 What is the advantage in accepting the SOCIETY as the Lord's channel? ¶ 25.  
 What are the means by which the Lord's people may remain a united body? What does this require on our part? ¶ 26.

"I know not what my life may yield,  
 Of fruit that will not perish;  
 I know God gives both seed and soil,  
 And all the growth must cherish.  
 How great his work! How small my part!  
 I wonder at my weakness;  
 And his great patience fills my heart  
 With gratitude and meekness.

"I know not what his home can give  
 To blessed souls who gain it;  
 I know God's goodness it must show,  
 For earth cannot contain it.  
 And if eternity but rings  
 With love, the same sweet story  
 That earth is telling every day,  
 Thine, Lord, shall be the glory."

## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR OCTOBER 3

*"There is one body and one spirit."—Ephesians 4:4.*

**T**HERE is but one church, especially beloved of God. Jesus is the Head; and his faithful, loyal followers to the end and who participate in his resurrection will constitute the completed body. It necessarily follows that in the course of the development of the church there can be but one body. There can be no division in the body of Christ. All are called in one hope of our calling, justified through the precious blood of Jesus, begotten to the same nature, anointed with the holy spirit; and each one must take the same general course of following in the Master's footsteps. The interest of each member is identical. Each one looks forward to the time when he might be perfected in the likeness of our Lord and Head. Each member of the body begins his course in new creature infancy. It is the will of God that each one should grow up to full maturity unto the measure of the stature of the fulness of Christ.

There is but one spirit that unites all into one body and holds them together; and that is the holy spirit. It is this invisible holy power of God working in each member of the body that gradually transforms that member into the likeness of the perfect Pattern. No one member of the body could ever willingly do injury to another member and still maintain the spirit of the Lord. Each one has the privilege of looking well to the interests of every other member with whom he comes in contact. Every one of the body of Christ should see to it that he dwells together with his brethren in peace and love. God has placed each member in the body for a purpose. Each one has some duties and services to perform toward his brethren, and also in announcing the message of the King, Christ Jesus.

All the members of the body are in partnership with the Lord Jesus, the Head, to carry out the Father's great plan. There is no other relationship in the universe like unto this. Referring to this blessed unity, the prophet of God wrote: "Behold, how good and how

pleasant it is for brethren to dwell together in unity!" It is well that each one in the narrow way ask himself the question: Am I doing what I can to preserve this blessed unity to the glory of my Father and my King, being actuated at all times by the spirit of the Lord?

### TEXT FOR OCTOBER 10

*"Take . . . the sword of the spirit. . . the word of God."—Ephesians 6:17.*

**E**VERY true follower of Christ Jesus must engage in a real warfare. The further he progresses along the way toward the end, the more he appreciates the fact that this warfare is strenuous. His weapons are not carnal, yet mighty through the Lord to the pulling down of the strongholds of error. His offensive weapon is the sword of the spirit, which is the Word of God. If tempted in the way our Lord was tempted, he follows the Master's example, meeting the assaults of the adversary with the thrust: "It is written" in the Word of God. If oppressed with trials and tribulations, bowed down with sorrow and grief, misunderstood, misrepresented, misjudged and persecuted, he finds solace and consolation in the written words of the Father; and thus again he meets the attack of the enemy. He must learn to use the sword deftly and in a telling manner each time, in the spirit of the Lord; that is to say, in the spirit of love.

The sword of the spirit was long ago prepared by our Father for the special benefit of his saints, that they might cheerfully endure the fiery trials incident to the narrow way, and that they might be comforted, and rejoice in the hope of an early triumph in the battle, as our Lord was triumphant. To his followers Jesus said: "Ye shall have tribulation, but be of good cheer; I have overcome the world." The precious promises in the Word of God, placed there for the benefit of the Christian, are a mighty weapon in the hands of the Christian, giving him strength for the battle and courage to meet whatever conditions the Lord has prepared for him.

---

## THE CONFLICT OF THE HOUR

*"I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness."—Isaiah 13:3.*

**T**HE consecrated of the Lord, anointed to work in his name, occupy the most wonderful and blessed position. This position brings with it great responsibility. It therefore devolves upon each one of those composing the Lord's army to give careful heed to his expressed will, that they might acquit themselves like men. We do well occasionally to take a mental vision of the conditions.

Babylon in the broader sense means a part of Satan's organization, otherwise termed Christendom, which is in fact a counterfeit of Christ's kingdom. The chief instrument used in the building of this unholy system has been, and is, big ecclesiasticism, combined with professional politicians and great profiteers who control the commerce of the earth. The master mind controlling all is Satan. He caused his representatives to



cry: "The great war will make the world safe for democracy," which was in keeping with other of his lies. Then came the League of Nations, his offspring, which he caused ecclesiastical representatives to proclaim as "the political expression of God's kingdom on earth." The League of Nations is proving a failure. Satan's empire continues to crumble; while Christ, the great Messiah, continues to advance in the execution of Jehovah's judgment.

Dis-mayed at conditions, the representatives of Christendom jump from one proposed remedy to another, trying to patch up and reform Satan's organization. Greater and greater is the pressure placed upon the people, until the peoples and nations of earth groan under the load; while frequently there bursts forth a flame of destructive fire. Truly the leaders of Babylon are in perplexity and the inhabitants of the world are in great distress.

#### CHRIST THE CONQUEROR

Look the other way. We see the great and mighty Leader of the new order of things, God's organization --him whose name is Faithful and True--proclaiming the true doctrine of righteousness, executing the divine judgment and making war upon Satan's organization. Upon his head are many crowns, symbolically representing that all power and authority in heaven and in earth is committed to him. The time has come for "him whose right it is" to take possession of earth's affairs, and he has assumed command. (Revelation 19: 11-14; Ezekiel 21: 24-27) With him are his called and chosen ones, to whom he has committed certain interests of his kingdom. These now are having opportunities to prove their faithfulness, which means loyalty to their King. Those who do prove faithful are joyfully obeying his command. They rejoice in the righteousness of their King, and gladly tell of his kingdom. They have absolute confidence in their Leader. They know that he will win the great conflict now on. Eagerly they await his command. They hear it. It was recorded long ago by the Prophet.

Isaiah the prophet had a vision of the wonderful events now transpiring. As the mouthpiece he spoke the message of the Lord, saying, "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness."

These are sanctified through the blood of Jesus, set aside for God's holy purposes, made mighty through the Lord because of having on the armor of God, and are soldiers under a Captain who knows no defeat. They are called to be associated with their Head in declaring God's vengeance, and to announce the deliverance of mankind from their oppressors.

Clearly the command rings in their ears: "Lift ye up a banner upon the high mountain!"

This means to lift up the message announcing the King and his kingdom, the glad tidings that the day of deliverance is at hand. "Exalt the voice unto them, wave the hand, that they may go into the gates of the nobles." Clearly, earnestly, zealously proclaim the message of truth unto all that have the hearing ear: First, to those of the consecrated of the Lord who have become weary in well doing, that they may awake to their privileges and duties; second, to those in Babylon who love the Lord, and yet for fear are holding back; and third, to mankind in general, that the King of glory is at the door and his kingdom is coming in, and that all who have the hearing ear may prepare themselves for the kingdom.

#### PROCLAIM THE MESSAGE JOYFULLY

To which class, then, do you belong? Are you the consecrated and anointed of the Lord? Are you of the class of his sanctified ones? If so, then the command is to you--to every one of the called and chosen. These now must prove their faithfulness. It therefore becomes the privilege, yea the duty, of all such to proclaim the message, advertising the King and his kingdom as the only remedy for the ills of humankind. These must do it, and they will do it joyfully.

The message of this kingdom is contained in the publications of the Watch Tower Bible & Tract Society. It is to the interest of the Lord's kingdom that this message go to the people. This interest has been committed to you. Slack not your hand. Seize the opportunity and faithfully represent your King and his kingdom.

The Lord has so arranged that the seven volumes of STUDIES IN THE SCRIPTURES, together with THE HARP OF GOD, may be placed in the hands of the people at the astoundingly low price of \$2.85. This affords an opportunity. Let every one who can engage in making known the message of the hour, do so.

#### OH, HOW BEAUTIFUL THEIR FEET

"Oh, how beautiful their feet,  
Who upon the mountains  
Sound abroad the tidings sweet  
Of life's flowing fountains.  
Mercy, peace, and plenteous grace,  
Sweet as heavenly manna,  
Now are offered to our race.  
Shout, and sing hosanna!

"Joyful tidings we have heard,  
And with hearts o'erflowing,  
Praise Jehovah for his Word,  
His salvation showing.  
Soon his foes he will subdue  
By his mighty power;  
Soon he will make all things new,  
Bright as Eden's bower."

# ABRAHAM, A BLESSING TO THE WHOLE WORLD

—OCTOBER 7—GENESIS 12:1-4; 18:17, 18; 22:15-18—

KNOWLEDGE OF GOD TO FILL THE EARTH—ABRAHAM SCHOOLED FOR HIS FUTURE WORK—COMPOSITE SEED OF ABRAHAM A MYSTERY—ALL CHRISTIANS HAVE MISSIONARY SPIRIT.

*"In thee shall all the families of the earth be blessed."*—Genesis 12:3.

**O**UR studies for the following three months are on the Missionary Message of the Bible. Very fittingly they commence with Abraham and with God's promise to him; for it was to Abraham first that God declared his purpose to bless all men, even as our Golden Text states.

<sup>2</sup>The Bible contains the record of the whole period of human subjection under evil, with a prologue telling of man's primal beauty and happiness in harmony with his Creator, and an epilogue telling of that happiness and harmony restored. But its story of man's redemption and restoration really begins with the call of Abraham, 2,081 years after the fall of Adam and the consequent sentence of death. Even in Eden, when the sentence was about to go into operation, God had given a hope (Romans 8:20); for when he said that the seed of the woman should bruise the serpent's head, he clearly indicated that the "seed" would ultimately destroy both him that had brought death upon mankind and the sin which the serpent represented. But no further word of hope was given, nor was it again mentioned until God called Abraham and gave this gracious promise, thus indicating also that Abraham's family was the one through whom the deliverer should come.

<sup>3</sup>The desire of those who arrange the studies whose order we follow is, that they will promote a greater missionary zeal; for it is a part of orthodox belief that the church is responsible for the enlightenment of the world and for its conversion to Christianity. Therefore every church organizes a missionary society, partly also to prove that it is both Christian and orthodox. We cannot agree to their thought of responsibility respecting the conversion of the world; for we have learned that it is only when God's kingdom is established upon earth that he will bless all the families of the earth, even as he has promised; but we can enter into the course of studies knowing that we shall get added knowledge and blessing. Earnest supporters of missions have many puzzling questions before them, not the least of which being: Why has God not blessed the missions which have professedly been organized for him and in his name? and the necessarily related question: Is there any prospect that he will bless them in the future any more than in the past? It is necessary to remind many sincere people that although the missionary societies are highly organized, and have operated amongst the heathen for more than 100 years (some for a much longer period), the entire result of their efforts, considered as a serious attempt to turn heathendom to Christ, may be considered as an almost negligible quantity. The number of converts compared with the immense numbers not reached is very small, while the impression made is hardly felt or noticeable. The failure of Christian missions to heathendom is comparable only to the failure of organized religion in Christendom.

<sup>4</sup>Bible Students, freed from the darkening errors of the creeds, and taught of God concerning his plan, know that neither these great systems nor any individuals were ever sent of God to carry the defiling errors of the creeds to the heathen or to anyone else. The name and the character of God have been blasphemed by the misleading and even terrible things taught in his name; and to anyone enlightened concerning God's purpose as revealed in his Word, it is not a matter of question or even concern that the expected blessing of God has not followed missionary effort.

## KNOWLEDGE OF GOD TO FILL THE EARTH

<sup>5</sup>Our Golden Text tells God's purpose. If the teachers and leaders in Christendom had kept to the Word of God they would have known that God has a set time for the enlightenment of the world; and they would not have organized these great systems which have taken millions of money for their support, and which through disappointment that God does not seem to pay attention to their labors, have turned many into unbelief. To the most casual observer it is plain that the natural increase of population in heathendom absolutely precludes the possibility that the churches will convert its masses to Christianity.

<sup>6</sup>Bible Students see that God does purpose to have all men taught concerning himself (1 Timothy 2:4), and that true knowledge shall cover the earth as the waters cover the great deep. (Isaiah 11:9) But they see that when God's missionary work is done there will be no rival organizations as at present—organizations which in matters of doctrine are in some cases in violent conflict with each other; but it will be done under the direction of the church of the living God, then in glory with the Lord. Truth only will be taught; the facts of God's plan and the purpose of the kingdom will be made known to all. Experience shows that nearly all those who come to know God love him; and it is certain that when men understand the truth concerning God the vast majority will turn their hearts to him, and will submit to the rule of his Anointed, the Prince of Peace.

<sup>7</sup>If the question is asked, Has Abraham been a blessing to the world? Orthodoxy replies: The promise has been fulfilled in the coming of Jesus, the son of Abraham, who has blessed the world. It is true that much blessing has come to many through God's sending his Son into the world; but it is also true, and a very plain fact, that the multitude of mankind is still under the power of sin, and without God and without hope in the world. Jesus has not yet blessed mankind. Indeed, comparatively few have heard of him, and those who have heard in most cases have been wrongly informed both concerning him and concerning God, who sent him. But has the promise of God failed? God never fails. To men his ways are strange; and even the clergy now have begun to confess that God is not omnipotent. By those who oppose the truth Bible Students are often accused of forcing a meaning out of Scripture. But the simple fact is that the creeds and the works of Christendom are based upon false and forced interpretations; and their lack of understanding is because the clergy refuse the plain statements of the prophets. Our subject today is an example of a misunderstood passage. For except in the sense above referred to, that God has sent Jesus, who is the seed of Abraham according to the flesh, no clergyman or regularly ordained minister will even profess to believe that this prophecy is a true word of God which must even yet be fulfilled.

<sup>8</sup>These promises to Abraham referred to the future. They were only partly fulfilled even in the coming of Jesus. (Galatians 3:29) Even Jesus, while speaking of his then great works, told of the still greater works he would do in "the last day." That day is the day of Christ, the day which Abraham saw and was glad (John 8:56); for Abraham discerned nothing of Jesus' human life. The "last day" then is the time when the Abrahamic promise will be made good.

<sup>9</sup>The great religious organizations have ignored this, the plain teaching of the Bible. Instead they have taught their creeds, the precepts of man. (Isaiah 29:13; Mark 7:9) Their misinformed missionaries could not teach the truth to the heathen; in turn, their errors effectually estopped God's blessing upon themselves.

#### ABRAHAM SCHOOLED FOR HIS FUTURE WORK

<sup>10</sup>Our study naturally raises the question, Why did God tell Abraham of his purpose so long before the time set for its fulfilment; and why was it necessary that Abraham should leave his home and his country? It is to be noted that though Abraham was called from his father's house to go into a strange land, it was not as a missionary that he went. He was not charged to tell the people of the land of the God who had spoken to him. On the contrary God called him away from his home in order that he might learn the way of faith, and prove himself worthy of the favor God had for him—that of being a chosen vessel for the service of God. There is nothing to indicate that Abraham ever mentioned to any of the inhabitants of Canaan the fact of the terms of the covenant which God had made with him. He was not called upon to do so; it was private to himself. (Isaiah 41:8) There was no provision made for any such purpose, nor is regret ever expressed because of any supposed failure on his part.

<sup>11</sup>Abraham's life in Palestine was certainly not that of a missionary; rather, if the connection must be made, it should be considered as that of a student preparing for a future work. God's provision for his work is that of character building rather than learning, valuable though knowledge may be. In due time Abraham was to be one of God's foremost men, perhaps the human head of the new order of things (Romans 4:13); and he must be prepared for his work.

<sup>12</sup>The things which make character and fit one for ministry for God are (amongst other things) faith, loyalty, courage, patience; and the experiences of Abraham in the land of Canaan, while waiting on God for the son through whom the promise should come, or by whom it might be continued, were calculated to increase his faith, to develop his loyalty, courage and patience, and to set himself for righteousness. The lesson which came through the test in the matter of the sacrifice of Isaac was to show to Abraham and to his seed that the blessing of the world would come through such a sacrifice, and only after resurrection. God was teaching that the seed which he would produce would need to suffer and to die, and would be re-united to the Father in resurrection life.

#### COMPOSITE SEED OF ABRAHAM A MYSTERY

<sup>13</sup>With the coming of Jesus there came a further revelation concerning the seed of Abraham. Through Paul chiefly, our Lord revealed the secret hitherto hidden from all—that God was producing a seed, the Christ, composed of Jesus and his footstep followers, to be gathered both out of Israel and from amongst the Gentiles, during the whole period between his first advent and his return. (Colossians 1:27; Acts 15:14) This is the secret of the New Testament. It is clearly expressed by Paul in Galatians 3:29, where, writing of those who had believed into Christ, he says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This revelation at once made clear why there had been so great apparent delay and also why the blessing of the world could not come until this seed of Abraham according to the spirit was formed.

<sup>14</sup>This spiritual seed has a greater place than Abraham; for it has divine glory. Indeed, even Abraham and all the faithful who followed him unto John the Baptist wait for

their promise until this seed is complete. (Hebrews 11:39, 40; Matthew 11:11) Hebrews 6:18 declares that the oath which was given to Abraham (Genesis 22:16) was really given for the seed's sake, "that *we* might have a strong consolation who . . . lay hold upon the hope set before *us*"; that is, the hope of entering into the glory which God has given his own dear Son. As soon as the spiritual seed is complete, Abraham will have two seeds: One according to the flesh, the ancient worthies; and one according to the spirit, the Christ, the Anointed, the Messiah. Then the promise of our text will be made good, and the blessing of mankind will begin. The Christ will direct the work in power; and the faithful of old, raised to human perfection, will serve under them, directing men to the love of God, while at the same time every opposing influence will be rendered powerless.

<sup>15</sup>The experiences of Abraham in the land of Canaan, separated from his father's home, correspond exactly with those of the seed who walk by faith. Christians are called from natural hopes and expectations to live in the world as strangers and pilgrims. (1 Peter 2:11) In it, they are not of it; separated in spirit, they count all natural and purely human things even as loss and dross that they may be accounted worthy to obtain the same resurrection as Jesus. (Philippians 3:8-10) They are in the school of experience, the school of Christ, that they like Abraham may develop faith, loyalty, courage, and patience, and all the graces of the spirit. (Galatians 5:22, 23; 2 Peter 1:5-7) As a company they are no more set to endeavor to convert the world to righteousness than Abraham was set to evangelize Canaan.

#### ALL CHRISTIANS HAVE MISSIONARY SPIRIT

<sup>16</sup>But every one touched with the love of God wants to tell his neighbors and his fellows of that love if, perchance, they also will throw open their hearts to its influence. So while it is true that the Lord never arranged missionary societies as commonly understood, there is in the very spirit of the truth that which seeks expansion and expression, and a love which wants to have others join in its happiness. Therefore every Christian has a missionary spirit. Indeed, no one can be accounted worthy of this high calling of God to be of the spiritual seed of Abraham who does not prove that he has now the spirit of Christ.

<sup>17</sup>Although not called to convert the world, each must have the spirit of a blessing, must have a love for men, and a disposition to bless them. Many who have this hope and who are touched with the love of God in Christ are going from door to door, telling their neighbors of the glorious deliverance which is coming with the setting up of the kingdom of heaven. The great systems have, under the wrong lead given them by the errors they have held, misused this desire, and have organized themselves for the world's conversion. Those guided by the holy spirit have followed their Master's example. He was not a missionary in the ordinary sense of the word; for he knew that the time would come when in the power and glory of the kingdom he would make all men see the riches of the love of God. (Isaiah 25:6-9; 52:10) His disciples have told of the grace of God in Christ to any who would hear. (2 Corinthians 5:18) But they have not done this with any hope or expectation of bringing the world to the feet of Jesus. They are misunderstood, as he was; but this is a necessary part of the trial which every son of Abraham must endure in order to develop the character which God requires for those who are to hold the power and glory of the kingdom of heaven.—Luke 12:32.

<sup>18</sup>It is not the church in the weakness of its flesh that will convert the world, but the church in glory. As the

Head of the church must needs be changed from mortality to immortality, from weakness to power, from human nature to divine, before he could give the holy spirit to the church, so must his church be changed in order to gain the power to bring the world to the knowledge of the Lord. When the spiritual seed is gathered, the time will have fully come for the resurrection of Abraham and the faithful worthies of Israel; and they will come forth from the grave to take up and use the kingdom blessings which were promised so long ago, and for which in faith they waited, and in hope of which they died.

#### QUESTIONS FOR BEREAN STUDY

With whom do the lessons for the present quarter commence? ¶ 1.  
What is the Bible record concerning humanity? What was indicated to Abraham? ¶ 2.  
Is the militant church responsible for the conversion of the world? ¶ 3.  
Why have not the missionaries converted the world? ¶ 4.  
What do the words of the Golden Text imply? ¶ 5.

Does the Bible teach that all men are to be taught the truth? Will there be rival organizations at that time? ¶ 6.  
Has the Abrahamic promise had fulfillment yet? Of what are Bible Students sometimes accused? ¶ 7.  
Jesus showed what great blessings would have fulfillment when? What did Abraham see? What did he not see? ¶ 8.  
Why have the missionaries been a failure? ¶ 9.  
Why was Abraham told of God's purpose so far in advance? Why must he leave home? ¶ 10.  
Was Abraham a missionary? What does God esteem higher than learning or knowledge? ¶ 11.  
How was Abraham's faith tested? How was Jesus' sacrifice foreshadowed? ¶ 12.  
When Jesus came, what was further revealed? ¶ 13.  
What is the spiritual seed of Abraham? What was the object in making oath to the promise? Who are excluded from the spiritual seed? ¶ 14.  
What are some of the experiences of the spiritual seed class while they are in the flesh? What is the idea back of these experiences? ¶ 15.  
How may a person have the missionary spirit and not be a missionary—in the ordinary way? ¶ 16.  
Does the message of God's love bestowed upon us impel us to activity? How is it manifested? ¶ 17.  
When is the church to convert the world? What change must necessarily first take place? ¶ 18.

## ISRAEL, A MISSIONARY NATION

—OCTOBER 14—EXODUS 19:1-6; ISAIAH 43:9-11; 45:20-22—

NONE TO PREACH UNLESS SENT—THE NATIONS GATHERED BEFORE THE LORD—FLESHLY ISRAEL UNFIT FOR MISSIONARY WORK  
—ERROR PROCLAIMED AS TRUTH IS UNAVAILING.

*"Ye shall be unto me a kingdom of priests, and an holy nation."*—Exodus 19:6.

OUR lesson is of Israel as a missionary nation. The great covenant of promise God made with Abraham, that in him and his seed all the families of the earth should be blessed, may be compared with the bow of promise which God gave to Noah. In the rainbow man has a sign, negative in character, that the earth shall never again be subjected to watery destruction. But here is a bow of promise stretching across the entire human history and telling positively that blessing shall come to all. The covenant was also given to Isaac, and later it was confirmed to Jacob; for the covenant was to Abraham *and his seed*, and both Isaac and Jacob were chosen as sharers in that covenant of promise. (Genesis 26:3,4; 28:13,14) God had distinguished between the sons of Abraham: Isaac only was chosen; and later between the sons of Isaac; for Jacob was chosen. But God took *all* the sons of Jacob, and of them made the nation Israel, whom he chose for himself (Amos 3:2; Deuteronomy 7:6; Exodus 6:7,8), though they were not included in the Abrahamic covenant.

<sup>2</sup>It was the hard bondage that Israel endured in Egypt which brought them into close relation with God and caused him to tell of his purpose in them. Their cry caused him to come forth as their God and Deliverer, and to speak of them as his firstborn among the nations.—Exodus 4:22.

<sup>3</sup>Our Golden Text takes us to Sinai at the time of Israel's arrival there from Egypt. God was waiting for them there (Exodus 19:4); and he called Moses up the mountain to speak with him. The gracious words which form part of our study today were then spoken. Moses was instructed to tell Israel of God's good desire towards Israel and to inform them that God was ready to make a covenant with them. (Exodus 19:1-6) With the subject of these studies in mind, which is the missionary teaching of the Bible, the question arises, What was God's purpose in separating the nation of Israel from the other nations, and thus making them peculiarly his own? (Amos 3:2) Did he thereby make Israel a missionary nation? The answer must be No! for neither their selection nor the covenant which immediately followed implies this. But the continuity of God's purpose is apparent. It is clear that in delivering Israel

from the hard bondage of Egypt his word of promise to Abraham is in mind; and this action shows that as Abraham's *family* was chosen out of all the families of men, so now Israel as a *nation* is chosen out of the nations.

<sup>4</sup>Also (as the last lesson showed) the offering up of Isaac by his father as a sacrifice was intended to indicate that the true seed would suffer and die, and that the blessing through the "seed" would come only after the resurrection of that seed ("Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure"—Hebrews 11:19). So now in this promise at Sinai we are shown by the fact that Israel was called to be a nation of priests the further fact that restitution blessings will come only after sin-atonement has been made; for priests are ordained to offer sacrifices and to make reconciliation for the sins of the people. (Hebrews 5:1,2; 7:27) If God should choose a whole nation to be priests to him, for whom would they serve but for the nations not chosen?

#### NONE TO PREACH UNLESS SENT

<sup>5</sup>The elect of God serve the non-elect. We discern in these arrangements for the world's blessing in God's due time the thought that God will have the nations seek him rather than that he will have his chosen go out to tell them about himself; for a priesthood implies an altar and a temple and a location, and men must go to the priests of God rather than the priests go to the people. Other scriptures show that God purposes to have a highway cast up upon which the peoples may walk to Zion, that is, to restitution blessings; and the troubles through which they have passed are to bring them to the condition of heart to say one to another, "Come ye, and let us go up to the house of the Lord, and we will learn of his ways." (Isaiah 35; 2:2-4) No one has a right to call himself a missionary for God, nor to send others out as missionaries unless commissioned so to do; for "how shall they preach, except they be sent?" (Romans 10:15) Israel's call indicated the purpose of God, and a privilege given to them, but in itself it did not carry beyond those things.

<sup>6</sup>If it be said that everyone who hears truth has a responsibility to tell it out to all who will hear, the answer is, God distinctly refused Israel liberty to mingle with other nations. Nor had they any message for the nations; their covenant was made with them alone (Amos 3:2); no others could share except under very limited conditions. Indeed, Israel were to keep themselves separate from all other peoples because of the dangers of contamination. This is, of course, the exact reverse of that which is commonly supposed to be God's purpose with any whom he chooses to be his representatives. But there can be no question of the purport of such passages as Deuteronomy 7:1-8; 23:3.

<sup>7</sup>Two other passages are given as portions for today's study; namely, Isaiah 43:9-11 and 45:20-22. As both of these passages declare that Israel is God's witness, it is concluded that these words were a charge to Israel to tell the nations about their God. We enquire, How are these passages to be understood, and when did they become operative in the life of Israel? Do not these words by Isaiah mean, as many think, that Israel of Isaiah's day were to go abroad amongst the peoples of the earth, and tell them of Jehovah and call upon the nations of the earth to worship him, the true and only God? The answer must be in the negative. Surely if that had been the intention, there would have been instruction to Israel to tell the Gentiles that a change in God's plan for them had occurred, and that with the change his attitude toward the world had altered. It would be only a partial answer to say that these passages had an application at the time of our Lord's first advent when Jesus by the holy spirit through the early church sent out the truth which he had come to declare.—Acts 1:8.

<sup>8</sup>During his ministry Jesus said that he was not sent to any but the lost sheep of the house of Israel. He made this fact so plain that the woman of Phenicia said that even dogs got crumbs which fell from the master's table. (Mark 7:28) After his death, and because the end of the time of favor to Israel had come, Jesus told his disciples that they were now not to confine themselves to Israel but to go out into all the world and make disciples of all peoples. (Matthew 28:19, margin) Here was a clear intimation of a change in the plan of God. Israel must no longer have all the favors God had to give; the world outside was to get some of them. (Ephesians 3:6-8) But it is to be noted that even then there was no thought expressed nor command given that the disciples were to make an attempt to bring all the world into their covenant of grace.—John 17:22.

#### THE NATIONS GATHERED BEFORE THE LORD

<sup>9</sup>The disciples were to seek out those who were waiting for God. They were not expected to conquer the world by grace any more than Israel was expected to bring the world into the law covenant. Nor were the disciples to challenge the world; but as witnesses of the power of grace to change the life they were to be living examples of that grace. (John 17:23) The fact is that these passages in Isaian are prophetic, and do not refer to anything in the history of Israel under the law or the prophets. Their fulfilment is taking place now, in the time of the second advent, when the remnant of spiritual Israel, the feet members of the body of Christ, the members of the church in the flesh, are being gathered together in one body under the headship of the returned Lord, and are being manifested to the world as God's Israel according to the spirit.

<sup>10</sup>The Prophet sees the great nations of the earth gathered as before Jehovah. They have gone their own way, heedless of the fact that God has manifested himself suffi-

ciently for them to know their course is as displeasing to him as it is hurtful to themselves. He challenges them to produce any evidences to prove that they have any claim to be considered as worthy of being entrusted with the stewardship they have held. They have been blind to plain facts, deaf to loud calls against their iniquities and their injustice. God also will produce his witnesses, those who know him and are able to declare his truth, those who understand the Word of God written by the prophets of long ago, and who are able to show that those things then written are the things presently being done by God, even this same witness being an example.

<sup>11</sup>This challenge to the nations, and God's declaration to his faithful people that they are his witnesses (Isaiah 43:10), was dealt with at length in THE WATCH TOWER of November 1, 1922, page 336. There it is shown that the declaration applies to our day and to the work of the church at the present time. The world situation is such that the domestic politics of any nation are of necessity second in importance to its international relationships. All the world is bound together. The newspapers are scanned daily to see what is happening to the world; the whole earth is within the range of every man's political view. It is this condition which is portrayed by Isaiah. God will cause the world to hear the truth of his plan and kingdom by his faithful witnesses, and the world is arraigned in court before him, his witnesses also being present. This indicates that they will be so faithful that the world will know them as they know the world.

<sup>12</sup>It is to be noted that even here God's witnesses are not called upon to go abroad; rather it is that God brings the nations of the world together and confronts them with the truth. How, then, do God's witnesses speak for him? The answer is, The world situation is apparent to all, and God's witnesses find all the opportunities necessary to their witness at their hand. Never was such work done for God as is being done now. From door to door his witnesses go telling their message of comfort to all the weary hearts; at the same time by that same message, by the more public proclamation, the leaders of the world and the false prophets, the clergy, are hearing the witness of God's holy prophets, whose word given of old is God's present message to the world. According to his purpose, in every place where he will have his witness given God has those who stand for him against the kingdom of Satan and its representatives.

#### FLESHLY ISRAEL UNFIT FOR MISSIONARY WORK

<sup>13</sup>Instead of being able to carry an evangel to others Israel according to the flesh have needed to be evangelized. The picture at Mt. Sinai is expressive in this. God promised to make them a nation of priests; and, agreeing to the proposal, they said that they were ready to accept God's covenant. But almost immediately they proved that they were unworthy of that high office; for when God manifested himself in the lightning, thunder, the earthquake, Israel fled from his presence. They had not courage to meet their God. No doubt their fear was caused more by an inherent realization of their sinfulness or their lack towards God than by the fearful sights and sounds which accompanied God's presence. They said to Moses: "Speak thou with us, and we will hear: but let not God speak with us, lest we die." (Exodus 20:19) Those who could not thus meet God, being afraid of him, could not be priests for others; indeed, they proved that they were such as needed someone to meet God for them. Because of this and their sin when Moses was upon the mount, God in his grace provided a priesthood for them. Aaron was chosen out from amongst them that he might be their priest; and

it should always be remembered that the Aaronic priesthood served for Israel only.

<sup>14</sup>That priesthood was impotent, and indeed Aaron himself failed. Both he and his family need a priest to bring them to God. But the Aaronic priesthood and its Levitical service met Israel's immediate need according to the purpose of God in his dealings with them. It could not take away sins nor cleanse the conscience of a single Israelite; but it was a type of a better priesthood to come, and as such it has rendered a greater service to spiritual Israel than it could possibly give to Israel after the flesh. (Hebrews 7:25) In due time God gave a priest who could serve both to remove transgression and the power of sin. Jesus came, the true Priest with a sacrifice powerful to save.—Hebrews 9:9-14.

<sup>15</sup>Soon after the resurrection of Jesus it was disclosed to the church that God purposed to have a spiritual nation who should be to God a royal priesthood because they were to share the honors of Jesus' throne. (1 Peter 2:5) By him and in him God makes a nation of spiritual priests.—1 Peter 2:9.

#### ERROR PROCLAIMED AS TRUTH UNAVAILING

<sup>16</sup>In Israel's degenerate days, even when they were ready to kill the Son of God (Matthew 21:38), they yet thought that they were fitted to be teachers of the nations; and they organized missionary services. But our Lord's comment on their work was, "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of Gehenna than yourselves." (Matthew 23:15) It is the same today. Error proclaimed as truth produces a worse evil than was found in those who sowed the seed; for truth produces righteousness but error can produce only evil. In the days when Israel is restored, soon now to be, God will show him to be the firstborn of the nations to himself, which means that the other nations and families of the earth are to be born unto God, and that the family in heaven and earth are to be one.—Ephesians 3:15.

<sup>17</sup>The second half of the book of Isaiah, from which two of our passages for today are taken, tells of the restoration of God's Israel: (1) Of the church brought out of Baby-

lonish captivity of error by the great Cyrus, the returned Lord; and (2) of the restoration of Israel after the flesh restored as at the first (Isaiah 1:26) and prepared to carry on the work of the Lord under the direction of the church in glory. The "servant of Jehovah" who enlightens the Gentiles and brings salvation to the ends of the earth is the returned Lord; and "Israel" are the true-hearted servants of God who, under the Head of the church, carry out his will. It is these of whom Isaiah wrote. When the Lord has done his work by his church and that phase of the work is complete, the ancient worthies, restored, will take it up; and when Israel is restored they as a nation will be ready to serve the world according to the original promise. Then, all the ends of the earth will look unto God and be saved, and "in the Lord shall all the seed of Israel be justified, and shall glory."—Isaiah 45:22-25.

#### QUESTIONS FOR BEREAN STUDY

In what way is the Abrahamic covenant a positive bow of promise? ¶ 1.  
 What brought Israel into close relationship with God? ¶ 2.  
 Was Israel a missionary nation? ¶ 3.  
 What was indicated by the sacrifice of Isaac? What was shown in the Sinaitic promise? ¶ 4.  
 Is it not true that the nations will seek God instead of God seeking them, when the time comes for their blessing? ¶ 5.  
 Did Israel have a message for the other nations? Were they commissioned to deliver a message which they did not have? ¶ 6.  
 What shall we do with the two texts cited as proof that Israel was a missionary nation? ¶ 7.  
 What positive proof have we that Israel was not a missionary nation? When did a change come? ¶ 8.  
 For whom were the disciples to seek? How should we understand the texts in Isaiah? ¶ 9.  
 What kind of challenge does God make to the nations, including Israel after the flesh? ¶ 10.  
 What is the condition of the world today? What is indicated by the message being given by the Bible Students? ¶ 11.  
 How do God's witnesses speak for him? ¶ 12.  
 How did Israel show their unworthiness of being a nation of priests? What did God then do? ¶ 13.  
 Could the Aaronic priesthood and Levitical service take away sin? Did it meet Israel's immediate need? What was God's purpose concerning it? ¶ 14.  
 What was disclosed after the resurrection of Jesus? Whom will the royal priesthood specially serve? ¶ 15.  
 What did Jesus say concerning the missionary efforts of the Jews? How does this apply today? ¶ 16.  
 Are there two Israels? What are they? Who is the "servant of Jehovah" and the Israel that will cooperate with him in blessing all the ends of the earth? ¶ 17.

## NEW YORK CONVENTION

**N**EW YORK is the greatest city on earth. It has a cosmopolitan population. Great numbers visit it daily. It has the best means of transportation of any city in the world. For some time the Bible Students of the New York church have thought that New York city should have a great convention. They have determined, by the grace of the Lord, to have such.

The convention will begin Friday, October 19, and continue for six days, ending Wednesday, October 24 (notice corrected date). The 19th and 20th will be devoted more particularly to discourses and praise and testimony meetings for the interested, a part of the time being given over to advertising the public meetings to follow.

For Sunday, October 21, all day, Madison Square Garden has been leased. It is America's greatest auditorium and ordinarily seats 13,500 people. Many more can be crowded in. On Sunday afternoon of that date a public meeting will be addressed by the President of the Society, Brother Rutherford. The meeting will be advertised in the New York papers and in other papers within a radius of two hundred miles, besides 2,000,000 tracts that will be distributed in announcing the meeting. A specially constructed electrical loud-speaking system will be installed, so that all the people in this great hall can hear clearly and distinctly.

It is expected to make this the greatest public meeting ever held in the United States. Both morning and afternoon meetings of Sunday will be held in the Madison Square Garden.

For Monday, Tuesday, and Wednesday following, the Scottish Rite Cathedral at 315 West 34th Street, New York city (near the Pennsylvania station), has been taken. The morning and afternoon sessions of the meetings here will be devoted to the interested. Each evening the public will be invited, at which time a public address will be given.

As it will require tremendous effort to prepare for this convention, the Bible Students within a radius of two hundred miles of New York are cordially invited to participate, and as many others of the brethren who desire to do so and who can conveniently. Special arrangements will be made with the railroad companies for convention rates. Arrangements will also be made for housing the friends that come, a committee having already been assigned to prepare for this.

The time seems opportune for a great convention. We anticipate that the brethren will respond joyfully and make it a tremendous success in advertising the King and his kingdom. We invite the brethren everywhere to present this

matter frequently to the throne of heavenly grace, that the Lord may be pleased to give a wide witness to the truth during this convention, to his glory, and to build up his people in the most holy faith.

For further information concerning the convention, accommodations, etc., see subsequent issues of THE WATCH TOWER, and address all communications to Convention Committee, 124 Columbia Heights, Brooklyn, New York.

## INTERESTING LETTERS

### FOUND DEMAND FOR FULL SETS

DEAR BRETHREN:

As I have not written you regarding the work for some time I will say that it is going along fine. Those who go out feel well repaid when they think of the wonderful privilege that is theirs to be in the Lord's work; while those who do not go do not know what they are missing.

The 122 full sets of seven volumes which you sent to our class arrived just as I was about to have a few days vacation. So I suggested to my wife that we spend our vacation by starting the work of selling the full sets, including the HARP—eight volumes.

We went by auto to territory that is too far to reach from here in one day's drive. My wife's sister, Sr. M. B. Schlatter, came with us. We canvassed mostly country homes; and in about seven and one-half days we sold forty-four full sets of eight volumes, seventy-nine HARP BIBLE STUDY Courses, nine "Millions," and four Zg's.

It was the grandest vacation outing we have ever had. Since then most of our workers have started with the full sets and are meeting with good success.

With warmest Christian love and prayers, I remain

Your brother in the service of our King,

BENJ. HERSHEY, *Kansas.*

### LIGHT BREAKING THROUGH IN BRAZIL

DEAR BROTHER RUTHERFORD:

Greetings in the name of our dear Redeemer and Savior. Following herewith please find report of the first advertised public lectures given under the auspices of the I. B. S. A. in Brazil. Finding difficulty in obtaining anyone in Rio de Janeiro who would act as an interpreter for a Scriptural subject, I decided to come to Sao Paulo, a large modern city of six hundred thousand inhabitants. In that city a highly educated Brazilian gentleman, who was moderator of the General Assembly of Presbyterians of Brazil for sixteen years, kindly offered his services as interpreter. He resigned from the Presbyterian Board years ago on account of predestination, hell-fire, trinity, etc. Since then he has been searching for the truth. He is now reading THE HARP OF GOD and is enjoying its sweet melody.

I secured the "Conservatorio Dramatico e Musical," the largest hall in the city, capacity six hundred (halls are not large in Brazil), and advertised two illustrated lectures. Being alone I had to depend entirely upon newspaper advertising; and as the Bible House has to bear all the expense of introducing the message into this great country, my advertising was of necessity limited.

For a Catholic country which has so far almost entirely escaped the effects of the great war and the difficulties of other nations, the response was encouraging, about five hundred and eighty-five attending the first lecture. The interest was good. The Scriptures reproduced on the screen in English and Portuguese seemed to make a deep impression. One hundred and thirty-three "Millions" books were disposed of. One hundred of these were Portuguese, the

remainder were English, German, and Italian. Seventy-six signed their names, desiring further literature in Portuguese. Some of the leading church people said: "Why was this lecture not announced in our churches?"

Two nights later I delivered an illustrated lecture on "Spiritism." The hall was crowded; and many spiritualists attended. The spiritualists in Brazil have the idea that spiritism is founded on the Scripture. Accordingly as they listened to the lecture and saw the Scripture on the screen in Portuguese showing that spiritism is demonism, it was a great shock to many; and there was some murmuring. I do not think that I would have been permitted to finish the lecture; but the Scriptures reproduced in their own language had a powerful effect.

One old scholar and educator who has turned from Papacy said: "This is what we want, more Bible study." At Rezende another professor said: "Much has been written against spiritism; but this is the first explanation that really gives the Bible answer to this question."

A great wave of modernism is sweeping this country. Catholicism is waning; but spiritualism is gaining rapidly, almost with incredible rapidity. "Can the Living Talk with the Dead" is certainly required here; it will surely be used of the Lord to help many.

Completing the lectures in Sao Paulo I went to San Jose de Rio Pardo, a town in the interior, where I held a number of meetings. The interest was good. Two of the friends, upon coming to a clearer knowledge of their privilege, made a full consecration. One of them said: "This is what I have longed for, it is the happiest day of my life." These friends have sold their first consignment of "Millions" books and are ready for more. A number of wealthy Syrians, hearing of our meetings, sent and invited us to one of their homes, where in a beautiful parlor we delivered an illustrated lecture upon the message of the hour.

Old Brother Smith, who is now quite deaf, has been laboring here for years, and his work is bearing fruit. I also visited Campinas, the center of Presbyterian activity in Brazil, and hope to deliver a lecture here later.

In accordance with your instructions to establish a Brazilian branch I am going back to Rio Janeiro next week. The message is gradually spreading in Rio; over thirty are now interested. The friends are quite zealous, but so little literature is published in Portuguese that they are greatly handicapped. I am glad to say that Brother Cabral has arrived from Pernambuco. If you send the multigraph we shall be able, D. V., to get out Volume I a chapter at a time, also lessons on the Tabernacle a month in advance. We shall also be able to publish THE WATCH TOWER in Portuguese.

It is necessary that the friends obtain some help in order for them to develop. Sister Ferguson, for years the only sister in the truth in this country, has been a great assistance to me in Sao Paulo; and although she is elderly and deaf, her sterling Christian character and her abounding faith in God bear testimony to how the heavenly Father can develop his children through the agency of THE WATCH TOWER and the various SCRIPTURE STUDIES.

With kindest kingdom love and greetings,

Your brother in Christ,

GEORGE YOUNG, *Brazil.*



# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER J. A. BOHNET

Sealy, Tex. ....	Sept. 16	Lake Charles, La. ....	Sept. 23
Houston, Tex. ....	" 17	Glenmore, La. ....	" 24
Crosby, Tex. ....	" 18	Leesville, La. ....	" 25
Beaumont, Tex. ....	" 19	Shreveport, La. ....	" 26, 27
Crowley, La. ....	" 20	Coachwood, La. ....	" 28
Jennings, La. ....	" 21	Sike, La. ....	Sept. 30, Oct. 1

## BROTHER B. H. BOYD

Belmont, Ill. ....	Sept. 17	Springfield, Ill. ....	Sept. 24
Dix, Ill. ....	" 18	Peoria, Ill. ....	" 25
Patoka, Ill. ....	" 19	Jacksonville, Ill. ....	" 26
Vandalia, Ill. ....	" 20	Kane, Ill. ....	" 27
Oconee, Ill. ....	" 21	Jerseyville, Ill. ....	" 28
Pana, Ill. ....	" 23	Godfrey, Ill. ....	" 30

## BROTHER J. W. COPE

Two Harbors, Minn. ....	Sept. 14	Barnum, Minn. ....	Sept. 20
Duluth, Minn. ....	" 16	Onamia, Minn. ....	" 21
Superior, Wis. ....	" 18	Fergus Falls, Minn. ....	" 23, 24
Proctor, Minn. ....	" 17	Wyndmere, N. Dak. ....	" 25, 26
Ironton, Minn. ....	" 18	Enderlin, N. Dak. ....	" 26, 27
Aitkin, Minn. ....	" 19	Berlin, N. Dak. ....	" 30

## BROTHER A. J. ESHLEMAN

Watertown, N. Y. ....	Sept. 16	Erie, Pa. ....	Sept. 23
Syracuse, N. Y. ....	" 17	New Brighton, Pa. ....	" 25
Cortland, N. Y. ....	" 18	Alliance, O. ....	" 27
Auburn, N. Y. ....	" 19	Mansfield, O. ....	" 28
Newark, N. Y. ....	" 20	Muncie, Ind. ....	" 30

## BROTHER A. M. GRAHAM

Tampico, Mont. ....	Sept. 12	Bonetrail, N. Dak. ....	Sept. 23
Dore, N. Dak. ....	" 13	Minot, N. Dak. ....	" 24, 25
Avondale, Mont. ....	" 16	Wyndmere, N. Dak. ....	" 27
Outlook, Mont. ....	" 17, 18	Enderlin, N. Dak. ....	" 28
Froid, Mont. ....	" 19, 20	Fargo, N. Dak. ....	" 30

## BROTHER M. L. HERR

Conde, S. Dak. ....	Sept. 16	Mitchell, S. Dak. ....	Sept. 24
Mellette, S. Dak. ....	" 17	Hartford, S. Dak. ....	" 25
Ipswich, S. Dak. ....	" 18	Luverne, Minn. ....	" 26
Lebanon, S. Dak. ....	" 19	Chancellor, S. Dak. ....	" 27
Ree Heights, S. Dak. ....	" 20, 21	Menno, S. Dak. ....	" 28
Huron, S. Dak. ....	" 23	Parker, S. Dak. ....	" 30

## BROTHER W. M. HERSEE

Malahat, B. C. ....	Sept. 13	Chilliwack, B. C. ....	Sept. 23
Victoria, B. C. ....	" 14, 16	Agassiz, B. C. ....	" 24
Sidney, B. C. ....	" 17	Penticton, B. C. ....	" 26
New Westminster, B. C. ....	" 19	Nelson, B. C. ....	" 28
Matsqui, B. C. ....	" 21	Trail, B. C. ....	" 30

## BROTHER J. H. HOEVELER

Beech Creek, Ky. ....	Sept. 16	Boonville, Ind. ....	Sept. 23
Guthrie, Ky. ....	" 18	Dixon, Ky. ....	" 25
Hopkinsville, Ky. ....	" 19	Paducah, Ky. ....	" 26, 27
Evansville, Ind. ....	" 20	Mayfield, Ky. ....	" 27
Tell City, Ind. ....	" 21	Marion, Ill. ....	" 30

## BROTHER R. HOWLETT

Bristol, Tenn. ....	Sept. 17, 18	Charlottesville, Va. ....	Sept. 25
Wytheville, Va. ....	" 19, 20	Fredericks Hall, Va. ....	" 26
East Radford, Va. ....	" 21	Richmond, Va. ....	" 27
Roanoke, Va. ....	" 23	Orchid, Va. ....	" 28
Lynchburg, Va. ....	" 24	Rutherglen, Va. ....	" 29

## BROTHER W. H. PICKERING

Medicine Hat, Alta. ....	Sept. 16	Moose Jaw, Sask. ....	Sept. 21, 23
Maple Creek, Sask. ....	" 17	Regina, Sask. ....	" 24
Swift Current, Sask. ....	" 18	Brandon, Man. ....	" 26
Herbert, Sask. ....	" 19	Portage La Prairie, Man. ....	" 27
Chaplin, Sask. ....	" 20	Winnipeg, Man. ....	" 28, 30

## BROTHER G. R. POLLOCK

San Diego, Calif. ....	Sept. 16	Long Beach, Calif. ....	Sept. 23
Oceanside, Calif. ....	" 17	Eagle Rock, Calif. ....	" 24
Knoxville, Ill. ....	" 18	West Los Angeles, Calif. ....	" 25
Anaheim, Calif. ....	" 19	Maywood, Calif. ....	" 26
Hawthorne, Calif. ....	" 20	Monrovia, Calif. ....	" 27
San Pedro, Calif. ....	" 21	Alhambra, Calif. ....	" 28

## BROTHER B. M. RICE

East Moline, Ill. ....	Sept. 17	Streator, Ill. ....	Sept. 23
Knoxville, Ill. ....	" 18	Joliet, Ill. ....	" 24
Kewanee, Ill. ....	" 19	Aurora, Ill. ....	" 25, 26
Princeton, Ill. ....	" 20	Geneva, Ill. ....	" 27
Peru, Ill. ....	" 21	Rochelle, Ill. ....	Oct. 14

## BROTHER V. C. RICE

Bristol, Me. ....	Sept. 16	Cliffondale, Mass. ....	Sept. 24
New Harbo, Me. ....	" 17	Boston, Mass. ....	" 25
Portland, Me. ....	" 18, 19	Waltham, Mass. ....	" 26
Kennebunk, Me. ....	" 20	Quincy, Mass. ....	" 27
Beverly, Mass. ....	" 21	Framingham, Mass. ....	" 28
Lynn, Mass. ....	" 23	Saraboro, Mass. ....	" 30

## BROTHER R. L. ROBBE

Marengo, Ia. ....	Sept. 14	Roland, Ia. ....	Sept. 24
Iowa City, Ia. ....	" 16	Cambridge, Ia. ....	" 25
Muscatine, Ia. ....	" 17	Des Moines, Ia. ....	" 26
Burlington, Ia. ....	" 19	Adrianola, Ia. ....	" 27
Keosauqua, Ia. ....	" 20	Albia, Ia. ....	" 28
Des Moines, Ia. ....	" 23	Chariton, Ia. ....	" 30

## BROTHER O. L. SULLIVAN

Issaquah, O. ....	Sept. 17	Attica, O. ....	Sept. 24
Tiffin, O. ....	" 18	Toledo, O. ....	" 25
Freemont, O. ....	" 19	Danace, O. ....	" 26
Sandusky, O. ....	" 20	Alvordton, O. ....	" 27
Danbury, O. ....	" 21	Bryan, O. ....	" 28
Bellevue, O. ....	" 23	Edgerton, O. ....	" 30

## BROTHER W. J. THORN

Wycliffe, B. C. ....	Sept. 11	Peachland, B. C. ....	Sept. 20
Nelson, B. C. ....	" 13, 16	Vernon, B. C. ....	" 21, 23
Balfour, B. C. ....	" 14	Armstrong, B. C. ....	" 24
Trail, B. C. ....	" 17	Oyama, B. C. ....	" 26
Penticton, B. C. ....	" 19	Vancouver, B. C. ....	" 30

## BROTHER T. H. THORNTON

Ridgetown, Ont. ....	Sept. 18	Nilestown, Ont. ....	Sept. 25
Aylmer, Ont. ....	" 19	Bracewell, Ont. ....	" 26
St. Thomas, Ont. ....	" 20	Port Burwell, Ont. ....	" 27
London, Ont. ....	" 21, 23	Courtland, Ont. ....	" 28
Thamesford, Ont. ....	" 24	Simcoe, Ont. ....	" 30

## BROTHER L. F. ZINK

North Bay, Ont. ....	Sept. 7, 9	Portlock, Ont. ....	Sept. 27
Gore Bay, Ont. ....	" 10-19	MacLennan, Ont. ....	" 28, 30
Thessalon, Ont. ....	" 20	Warren, Ont. ....	Oct. 1, 2
Sault Ste Marie, Ont. ....	" 21, 23	North Bay, Ont. ....	" 3, 4
Searchmont, Ont. ....	" 24, 25	Bracebridge, Ont. ....	" 5, 7

## PRAYER-MEETING TEXTS FOR OCTOBER

October 3: "There is one body and one spirit."—Ephesians 4:4.
October 10: "Take the sword of the spirit, which is the word of God."—Ephesians 6:17.
October 17: "Praying always in the spirit, for all saints."—Ephesians 6:18.
October 24: "Stand fast in one spirit."—Philippians 1:27.
October 31: "Worship God in the spirit, and rejoice."—Philippians 3:3.

## I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

CHAPTER I: THE FACT AND THE PHILOSOPHY

Week of Oct. 14.....Q. 8-14 Week of Oct. 28.....Q. 22-28

Week of Oct. 7.....Q. 1-7 Week of Oct. 21.....Q. 15-21

Question books on "The At-one-ment," 15c postpaid