



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

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"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.

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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 "partakers 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.

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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.

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CONVENTION AT ST. LOUIS, MO.

A convention of Bible Students will be held in St. Louis, Missouri, Saturday and Sunday, August 30 and 31. Brother Rutherford will be present. For further information address Mr. J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Mo.

SPECIAL SERVICE

Appreciating the privilege the Lord has granted to us to deliver the message of his kingdom to mankind, a special service week has been arranged for the week of August 17, and special service days as follows: October 4, November 1, and December 6.

Service directors will please take notice and organize all the workers for these special days. We hope every one of the consecrated will be in the field.

If some are able to have their vacation during the third week in August above mentioned, it would be well to arrange to devote the entire week to the service.

CONVENTION REPORT

The Ohio State Journal will carry a four-page report daily of the Convention. Subscription price, twenty-five cents for the entire issue of eight days. Send subscriptions for yourself and friends to the Convention Committee, 52½ N. Front Street, Columbus, Ohio.

SPECIAL TRAINS TO COLUMBUS CONVENTION

Please note that the "Bethel Special" will leave Pennsylvania Terminal, New York City, Friday evening, July 18, at 7:50, Eastern Standard Time, which is twenty-five minutes earlier than previously announced. The time of departure from other points on the route remains unchanged.

A special train from Atlanta, Ga., is scheduled to leave there over the L. & N. R. R. at 1:00 P.M., July 19; leaving Knoxville, Tenn., 6:15 P.M.; Richmond, Ky., 11:00 P.M.; Winchester, Ky., 11:40 P.M.; Cincinnati, Ohio, 3:00 A.M., and arriving at Columbus 6:00 A.M., July 20. The Florida delegation will leave Jacksonville over the A. C. L. Ry. at 8:20 P.M., July 18, joining the Atlanta friends the next morning.

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AND HERALD OF CHRIST'S PRESENCE

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THE HOLY ONES OF GOD

"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 8.

SAINTS means holy or purified ones. Holy means complete or perfect. We know that there is no one in the flesh who is perfect from that standpoint; but God counts those begotten and anointed of the holy spirit as perfect, because he looks at them through the perfection of his beloved Son Christ Jesus. These are called saints because they are members of his family, he having assigned each one a place in his house.

²Our Lord Jesus came to earth long centuries ago as the Father's representative; and when he was finishing his earthly course he committed unto his representatives on earth the interests of his kingdom. Since then each one who has been begotten and anointed of the holy spirit has been taken into a confidential relationship with the Lord. Each one has been entrusted with certain interests of the kingdom, according to the measure of faith granted unto him by the Lord.

³In this text St. Jude reminds us of the great responsibility resting upon one who has been made the receptacle of God's plans and purposes. It is not a small thing, even from God's viewpoint, that he bestows his grace upon human beings to such a degree as to take man into his confidence. It is a far greater thing from man's viewpoint. We stand all astonished in wonderment and awe when we remember that the great Creator of the universe, acting through his beloved Son, has taken us into his confidence, and that there have been committed to us mighty interests concerning his kingdom. This fact should cause us to be humble and not heady. It should cause us to fear and tremble, and to watch with every degree of caution to do properly the things that our Lord would have us to do.

⁴As it is among the affairs of men, that not many are willing to assume responsibility for an enterprise with which they are connected, so it is, and has always been, with the saints concerning the Lord's arrangement. It may be conclusively determined that those who are unwilling to assume little responsibilities of the present will never be entrusted with the vast responsibilities of the future. While the present responsibilities are great to us, they are comparatively small as to the future. But he who is willing to assume these responsibilities now, not in his own strength, but in the strength of the

Lord, and who is anxious to walk humbly before God, deal justly, love righteousness and hate iniquity, and faithfully and loyally represent the Lord, may rest assured that the Lord has some greater things for him in the future.

⁵The Lord lays down this rule of action before us when he states: "He that is faithful in that which is least, is faithful also in much." (Luke 16:10) Then in an argumentative style he says: "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:12) In support of these statements the apostle Paul significantly says: "It is required in stewards, that a man be found faithful." (1 Corinthians 4:2) Faithful means to be full of faith, full of integrity; to make manifest the principle of fidelity; to be loyal to God and to his cause under all conditions.

⁶The prominent part of the argument of St. Jude in his epistle to the Church is to the effect that, because a person has once been in the truth and the Lord's representative, this is not to be taken as evidence conclusive of his present acceptability with God. He calls attention to things in the past in proof of this contention. He reminds his readers that the Israelites were God's people when they were led forth from Egypt; yet they did not remain God's chosen ones. All but two persons who left Egypt were destroyed before the crossing of the Jordan.

⁷Again, the Apostle strengthens his argument by calling attention to the angels of heaven, once holy, once privileged to look upon God's face, who because of their disloyalty were cast out from his presence and have been confined in darkness, waiting for their final judgment, to be pronounced by Jehovah through his beloved Son Christ Jesus. There was a reason for St. Jude's setting out these facts. It is apparent that his conclusion is that there are within the Church some who are unfaithful, even as the Israelites after the flesh were unfaithful and as some of the angels were unfaithful; that these are they who separate themselves from the other saints and become sensual, not having the spirit of the Lord, and that they are reserved for the same fate that befell the disobedient angels.

RESPONSIBILITY

⁸Responsibility always accompanies knowledge; and where knowledge is accompanied by a relationship of trust between the giver and the receiver of the knowledge, greater is the responsibility. It is interesting and profitable for us to trace some of the steps that place man in a position where there are such possibilities ahead as await the Lord's saints. Before these saints is placed extinction or infinite exaltation.

⁹How do we come to know of the future possibilities? It was because God graciously permitted us, after we had come into existence, to be taken into his confidence and shown some of the wonders of his creation. Had he not done this we should never have known anything of the possibilities of the future; and not knowing it, there would not rest upon us the responsibility that now does.

¹⁰Few people even consider the greatness of Jehovah. None can have a full conception of his greatness. The most exalted ideas a human being can have of the majesty and greatness of God are far beneath the facts as they really exist, even as far as the earth is beneath the heavens. The immensity of the visible universe appeals to us, and we stand in awe of the greatness of creation.

¹¹We marvel at our own organism; how fearfully and wonderfully it is made. But we need the assistance of the inspired Word to realize that "holy, holy, holy is the Lord of hosts." It is through the Bible that we learn that every heavenly being delights in saying of Jehovah, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne." (Isaiah 6:3; Revelation 5:13) The Lord would have us understand his own greatness that we might have a proper appreciation of him; and for the benefit of the saints he caused his prophet to write: "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."—Isaiah 40:13-15, 17, 18, 22.

¹²The word holy as applied to Jehovah carries with it the thought of sacredness and awfulness, such as would befit our attitude of mind toward the One who holds the universe in the palm of his hand, and to whom we owe all that we have, all that we are, all that we shall ever be.

¹³When Jesus approached the throne of heavenly grace he addressed Jehovah in reverential terms. In his last night upon earth, when he knew that he had been faithfully serving Jehovah, in reverential prayer he used the endearing term, "Holy Father." (John 17:11) It is passing strange why any human being should want to take this title; yet some have. It shocks the sensibilities of a true Christian that any human being should be so misguided and so mentally deficient as to be willing to receive at the hands of anybody the title "Holy Father," which belongs to God alone.

¹⁴Men bring dishonor upon the name of God by applying to themselves titles that belong to him alone.

¹⁵Mary was a humble, truly devoted woman. Her name is now misused and surely in a way that she would not approve. As a woman she possessed the fine sense of proportion which made her prompt to say when told that she was to be the mother of the world's Redeemer: "My spirit hath rejoiced in God my Savior." She did not take the honor to herself, but gave the honor to him to whom it belonged. Continuing she said: "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy [sacred, awful] is his name."—Luke 1:47-49.

¹⁶It is not a common or ordinary thing to be honored as the saint of God. It is a wonderful thing beyond description of human words. Referring to this St. John said: "Ye have an anointing from the Holy One, and ye all know it." (1 John 2:20, *Diaglott*) St. Paul makes reference to Jehovah and the saints' relationship to him, saying, "He which . . . hath anointed us is God." (2 Corinthians 1:21) Surely then the Christian should in awe and reverence and godly fear strive to walk before Jehovah in the way that he has appointed.

HIS MESSAGE AND MESSENGERS

¹⁷To be sure, any message which would proceed from the great Jehovah God would partake of his own characteristics, and be as much a part of him as his own organism, and as much worthy of reverence. His Word, therefore, is to be revered and magnified. His law is his rule of action, given for the government of men. His will is his law, whether expressed or unexpressed. St. Paul, speaking of the law covenant, says: "The law is holy, and the commandment is holy, just, and good." (Romans 7:12) And why? Because it proceeds from the Holy One.

¹⁸It is proper for Christians, as well as Jews, to think reverentially of the Mosaic law covenant, because therein is an expression of Jehovah's will. While the Christian is not under the letter of that Mosaic law, each one should strive diligently to keep the spirit thereof. Jesus gave us this thought when he said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the

kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matthew 5:19, 20.

¹⁹This covenant that Jehovah made with Israel is a holy one because it proceeds from him. Zacharias, the father of John the Baptist, under inspiration of the holy spirit referred to it as "the holy covenant." It originated with Jehovah, proceeds from him, and is therefore holy.

²⁰Because Jehovah is holy and everything that proceeds from him is holy, the Apostle refers to the Bible, God's Word, as "the holy scriptures." (Romans 1:2) What fools, then, the mortals of the present time be—they who "despise dominion, and speak evil of dignities," and refer to the Bible in disrespectful terms! These are they whom the Lord foretold through his prophet, saying, "Lo, they have rejected the word of the Lord; and what wisdom is in them?" (Jeremiah 8:9) How foolish for any man so far to forget himself as to reject the Word of God! Particularly is this true with reference to him who once believed upon the Word of God.

²¹The deepest riches of God's holy Word are for his children. These precious truths are not to be cast before everybody. For this reason Jesus said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matthew 7:6) The message of Jehovah is sacred. It should be regarded and treated thus by all who claim to know the Lord. The time will come when every creature that is granted the privilege of life will realize that God's Word is holy. Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) Thus the rule is laid down that those who are blessed with life everlasting must know that the Word of God is holy, even as our Father in heaven is holy.

²²The term holy angels often refers to a special class differing from the heavenly messenger that waited upon Cornelius and instructed him to send for Peter. The evidence is clear that this holy angel was a heavenly messenger direct from the presence of God. (Acts 10:20) Others, however, are spoken of in the Bible as holy aside from those who are of the angelic host.

²³The mystery of God was hid from ages and generations. The angels of heaven sought diligently to know about it, but it was not God's due time for them to understand. The prophets made diligent inquiry, but it was not for them. Hence the Apostle writes: "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit." (Ephesians 3:5) The apostle Paul was specially favored of the Lord by the Lord's revealing to him the great secret of his plan. The other apostles

likewise came to a knowledge of the truth, and since then others have been selected and illuminated with an understanding of the plan. But the holy apostles are probably termed holy because Jehovah used them to write down his Word for the instruction and guidance of the man of God, that he might be made perfect. However, their message has not been heeded by many who claim to be Christians. On the contrary, it has been superseded by forms and ceremonies and teachings that are far astray from the holy words contained in the Scriptures.

²⁴These holy men of God loved his Word more than their own lives. Hence he blessed them with a great vision of his plan. The Scriptures strongly support the view that the Lord came to his temple in 1918; and that since then he has been examining those who claim to be of the temple class, casting away the disapproved, commending those who have been faithful, and inviting them to enter into his joy. It is only those who love God and who revere his Word, who look upon him with worship and devotion, and likewise upon his Word, that continue to rejoice in his presence. It is quite apparent that spirituality has departed from the worldly organizations calling themselves churches. Likewise the spirit of the Lord has departed from those who give not proper reverence to the Word of God.

²⁵St. Peter at Pentecost delivered a remarkable sermon. He told his hearers that the times of restitution of all things would come, and that such was shown by the testimony "which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) St. Peter was familiar with what the prophets had written. They all did speak of restitution. Zacharias uses practically the same language. Thus it is proven that the messengers of God were counted by him as holy.

²⁶Again, St. Peter tells us that "holy men of God spake as they were moved by the holy spirit," and explains that his object in writing his second epistle was to "stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets." (2 Peter 1:21; 3:1) Jesus through the Revelator spoke of the prophets as holy men. (Revelation 18:20) The prophets were holy, not because they were perfect men. They were far from coming up to the Lord's high standard; but they were holy because they were messengers of the Holy God, sent by him for that purpose and entitled to be called holy ones because of that fact.

THE HOLY ONE

²⁷The Lord Jesus occupied such a unique place in the Father's plan that it requires in the original Greek four words to point out the several senses in which he was designated "the Holy One of God." Our Lord was holy (*hosios*) in the sense that he was hallowed because of his relationship to the Father. He was holy (*akakos*)

in the sense that he was free from sin. He was holy (*amiantos*) in the sense that he was unstained by his contact with sinners. And he was holy (*hagios*) in the sense that he was the child of the One that inhabiteth eternity. It is in the latter sense that the angel described him to Mary as "that holy thing which shall be born of thee."—Luke 1:35.

²⁸In harmony with the Jewish law and its reasonable requirement that every male should be considered holy unto the Lord, Jesus was duly presented unto the Father before the temple in Jerusalem. We can imagine with what infinite tenderness Jehovah, the Holy One from above, looked down into the face of that little boy whom he loved so dearly, knowing that later he would tread the winepress alone; that in no unmeasured terms he would denounce the hypocrisy of the Pharisees; that he would pass his Gethsemane and Calvary experiences, and then would arise triumphant over all to the glory of God. During all his experiences the Lord Jesus was the special recipient of his Father's love. That beloved child was ever holy unto Jehovah. He is the fairest of ten thousand and altogether lovely. There is everything in him to be admired.

²⁹The apostles were taught by the Lord and lived close to him. When they spoke of him it was in such a way as to convey the thought that he was different from other men, as indeed he was. He was holy, harmless, separate from sinners, without guile, without deceit. St. Peter on the day of Pentecost quotes from the Prophet concerning Jesus: "Thou wilt not suffer thine Holy One to see corruption." (Acts 2:27) Shortly thereafter St. Peter again, in reproving those who had caused the death of Jesus, spoke of him as the Holy One, saying, "Ye denied the Holy One and the Just and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead."—Acts 3:14, 15.

³⁰The apostles always held Jesus in great reverence and love. Peter and John had been threatened because of healing a man who had been lame from his birth. They went to Jehovah in prayer. Twice in that prayer they used the affectionate term in addressing the Father concerning Jesus, thus: "Thy holy child Jesus." It is quite manifest that the heavenly Father was pleased; for it is written: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy spirit, and spake the word of God with boldness."—Acts 4:31.

³¹Jesus was holy to the Father in another sense, that he was the Father's special representative, whom Jehovah sent from heaven to earth on the great mission of providing the redemptive price and purchasing the human race. For this reason Jesus often said that he came not to do his own will, but the will of his Father who sent him. He said furthermore that he gave not testimony of himself, but that he testified concerning Jehovah.

THE HOLY CITY AND THE HOLY PLACE

³²Jerusalem is called the holy city. One visiting it is not much impressed with it as being a particularly beautiful place. It is beautiful for location, but the city itself is no more than other cities. Why, then, should it be called the holy city? The answer is, Because of its intimate association with the plans and purposes of God; that it is the city of the Lord chosen for a purpose, and is holy unto him.

³³A place represents a condition, so Jerusalem represented the condition of God's spirit-begotten people. It refers to God's organization on earth. It is mentioned as "the holy city," which they shall tread under foot forty and two months (Revelation 11:2), picturing, as we understand, the time of Papal persecution of the true saints. St. John the Revelator speaks of it as the holy city, the new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. Again, he was expressly told, when he saw a vision of the holy city, that he was witnessing the future state of the bride of Christ. There is a sense in which the holy city represents all of God's creatures assembled under one Head, Christ Jesus. The time will come when all the saints, the bride of Christ, the great company, the ancient worthies, the millions now on earth who may be restored, and the resurrected millions of earth's people who will likewise be restored, shall be gathered together under Christ Jesus, the Head over all.

³⁴As the city of Jerusalem is designated a holy city because of its identification with Jehovah, so the precincts of the temple were referred to as the "holy place." When the scribes and Pharisees accused Stephen of speaking blasphemous words against "this holy place," Stephen's main line of defense was that the temple at Jerusalem ought not to be considered the real dwelling-place of God, because "the Most High dwelleth not in temples made with hands." (Acts 7:43-50) Thus he proves that a place represents a condition. Further proof is given of this when St. Paul was accused of polluting the temple by bringing an Ephesian into it. The charge against him was that "he hath polluted this holy place." St. Paul subsequently explained that the place represented a condition, saying concerning the Church, "Ye are the temple of God." (1 Corinthians 3:16, 17) Again, he said that the whole Church of Christ is a building, fitly framed together, growing into a holy temple in the Lord.—Ephesians 2:21.

HOLY PRIESTHOOD

³⁵As we examine the Scriptures we shall see that those who specially represent the Lord are holy unto the Lord. The apostle Peter describes these as "a royal priesthood, a holy nation." The Christian knows that this holy nation or royal priesthood this side the veil is referred to, made up of those who are begotten and anointed of the holy spirit, and led by the spirit, being devoted to the Lord and faithfully representing his cause. This

royal or holy priesthood is composed of all the "holy brethren"; those who are partakers of the heavenly calling, and who prove this by daily presenting their bodies a living sacrifice, holy, acceptable unto God. (1 Thessalonians 5:27; Hebrews 3:1; Romans 12:1) This is the class mentioned by the Apostle as a chosen race, a royal priesthood, a holy nation, built up a spiritual house, a holy priesthood, to offer sacrifices acceptable to God.—1 Peter 2:5, 9.

³⁶Again, the Church is spoken of as holy in this, that Jehovah "hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Timothy 1:9.

³⁷The privilege of being partakers of the kingdom and with the Lord of extending blessings to others is frequently mentioned in the Scriptures as an inheritance. Thus does the Apostle speak: "The inheritance of the saints [holy ones] in light." (Colossians 1:12) The saints or holy ones are those who are entrusted by the Most Holy Ones, Jehovah and the Lord Jesus, with the work of grace. The apostle Paul refers to these as having obtained an inheritance and being predestinated (as a class), according to the purpose of him who worketh all things after the counsel of his own will.—Ephesians 1:11.

³⁸Jehovah has graciously provided for the development of these chosen ones. The object of the Scriptures is largely to "give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."—Ephesians 1:18.

³⁹These holy ones proving faithful to the end shall come fully into their inheritance. They shall act with the Lord Jesus as magistrates, sitting with him in his throne, to judge men and angels. (Matthew 19:28) It is written concerning them: "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years." (Revelation 20:6) When the saints come into their full inheritance, blessed indeed will be their portion.

ASSEMBLY OF THE HOLY ONES

⁴⁰The members of the early Church were frequently spoken of as saints, or holy ones. They earnestly desired that honor. Frequently they are spoken of in the Scriptures as the saints. By this we understand that the various assemblies or ecclesias of the consecrated were holy unto the Lord, because they were his representatives in the performance of things committed to their hands.

⁴¹The Lord wishes his representatives to be like himself. Concerning this the Apostle says: "As obedient children, not fashioning yourselves according to the

former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy." (1 Peter 1:14-16) The Lord Jehovah is holy, complete. He is perfect in wisdom, justice, love and power. The consecrated are called and admonished to pursue such a course of action as will increase in them these divine attributes. Because they are chosen of the Lord and are thus striving to follow in his footsteps they are holy. But as they advance or progress in his likeness they grow in actual holiness, and at the end will reach a real or complete holiness.

⁴²St. Paul plainly shows that it is the purpose of God that these should be holy when he says: "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Ephesians 1:4.

⁴³Those who expect to reach that complete state of holiness with the Lord must try to be holy now. Their course of action or conduct must be such as becomes saints, free from reproach as respects everything that is unclean.—Ephesians 5:1-3.

⁴⁴One of the ways that the Lord has for developing those who are to be his joint-heirs is by instructions to be given by suitable teachers. This instruction is given to the end that "Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints [holy ones], what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Ephesians 3:17-19.

⁴⁵Our Lord has chosen his own way to develop his saints, and his way is right. Patience, which means cheerful endurance, must be developed in the one who is a Christian. He must wield the sword of the spirit deftly and with love, cheerfully waiting upon the Lord for the good results. At the same time he may expect the literal sword or carnal force against himself. He must not resort to such force. Concerning this it is written: "He that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (Revelation 13:10) The Church has been persecuted throughout the age by the visible seed of Satan. These have made war with the saints and overcome them. They have been drunken with the blood of saints and martyrs, and in due time the Lord will take account of all those who have been guilty of misdeeds against those who are holy unto him.

MINISTRATIONS

⁴⁶Each member of the body of Christ occupies a position of responsibility toward every other member. Amongst these responsibilities is that of ministering unto those who are holy unto the Lord. This ministration takes various forms. One form is that of supplication for all saints. A supplication means a petition or a

special request earnestly presented. The apostle Paul specially emphasizes this as an obligation laid upon the Christian, which he is duty-bound to perform, particularly in the trying period at the close of the Gospel Age. He writes: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Ephesians 6:18) He who possesses the holy spirit will manifest it by his interest in others of like precious faith. We may not know just what our brother needs; but we can pray for him earnestly, remembering that "he that searcheth the hearts knoweth what is the mind of the spirit," and he knoweth what things we have need of.—Romans 8:27.

⁴⁷It is entirely proper, then, that we should ask the Lord to grant unto each one of the saints the things that would be best for his upbuilding and preparation for the kingdom. These prayers before the throne of divine grace are not merely perfunctory recitations. It is evidently arranged that the members of the body should pray for each other in order that their keen interest may be manifested before the Lord in behalf of one another.

PRECIOUS TO THE LORD

⁴⁸When the Lord Jesus went away to heaven he committed to those who are faithfully following him the interests of his kingdom. Involved in these interests are the great fundamental truths of the divine plan, and the obligation upon him who has a knowledge thereof to teach it to his fellow creature. Each one is appointed to this position when he is anointed of the holy spirit; for anointing means a designation to office. The relationship established between him and the Head, Christ Jesus, and the heavenly Father makes such representatives holy unto the Lord. They are saints now, purified because of the merit of Christ Jesus, which is the basis for their justification by Jehovah. They are anointed by the heavenly Father.

⁴⁹Each one thus set in the body by the Father becomes an ambassador of Christ to represent Christ. If he is holy unto the Lord, every other member of the body ought to regard him as such. A proper appreciation of each one in the body of Christ of necessity has a tendency to make one be more particular and careful not only to refrain from stumbling his brother but to aid him to grow like his Master. The more fully this is appreciated, the less one Christian will be inclined to judge another.

⁵⁰St. Paul says: "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." (Romans 14:4) There is often a difficulty amongst the ecclesias of our time which sometimes leads to a division, some members harshly judging other members, not only surmising evil but speaking evil one of another. Doubtless they do not stop to think that they are speaking against the Lord; for each one

who is anointed of the Lord is holy unto the Lord in the sense that he represents the Lord and must be judged by the Lord and not by man. Concerning this St. James says: "Speak not evil one of another, brethren. He that speaketh of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." (James 4:11) The law means the expressed will of God. His law governing the new creation means his rule of action directing what they shall do and what they shall not do. To judge means judicially to determine whether a brother is meeting the divine requirements or not. For one to attempt to judge his brother, then, and to speak evil of him, is judicially to determine in his own mind whether or not his brother is pleasing to the Lord; and that he cannot do. It is rather presumptuous on the part of a Christian to do that. It is a sin. It is a presumptuous sin about which the Prophet speaks when he says: "Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."—Psalm 19:13.

⁵¹We may be sure that he who is anointed of the Lord is the special recipient of the Lord's favor. The Psalmist tells us that the angel of the Lord encampeth round about such a one. Seeing that the Lord makes such provision for each one of his saints, we can understand then why the Lord would say through his prophet: "Touch not mine anointed, and do my prophets no harm."—Psalm 105:15.

⁵²There is a particular tie that binds together the saints; and that tie is love divine. It is otherwise spoken of as brotherly love. It is love divine and brotherly love because it is a love that binds together the members of the house of sons, of which Jesus is the Head. Speaking to the Church, and applying his words particularly at the end of the earthly course, St. Paul says: "Let brotherly love continue"—that is to say, regardless of anything else that may arise, see to it that that family, reciprocal love, a special unselfish interest one for another, continues amongst those who are of the saints.

⁵³It was the love of God that provided redemption for us. It was the love that Jesus had for us that caused him to die for us. It is love that prompted the Lord to call from amongst men those whom he has made his special representatives therefore saints, therefore holy unto him. St. John says: "Beloved, if God so loved us, we ought also to love one another." The Apostle further emphasizes it when he says: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:11, 20

⁵⁴It is the will of the Lord that the saints should love each other, as St. Paul writes: "Love unto all the saints." (Ephesians 1:15) Proper expressions of love toward the brethren are not to be withheld. We must understand that perfect love means a perfect expression

of unselfishness. The proper attitude for each one who is a prospective member of the bride of Christ is to be especially interested in every other one who is a prospective member.

⁵⁵One special mark indicating a Christian is the disposition to contribute to the necessity of the saints. (Romans 12:13) This requirement includes both temporal and spiritual needs. Where it is within the power to contribute to the need in a material way that should be done. The Apostle assures us that one of the grounds of our confidence of approval from the Lord is the disposition to minister to the saints. He says: "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." (Hebrews 6:10) This is pleasing to the Lord because it is a recognition of those who are his; and love manifested toward those that are his is counted as though it were manifested to him. It is of primary importance that the holy ones minister one unto another the supplies of truth which the Lord has so abundantly given unto his people.

⁵⁶We are living in a time when there is a great famine in the land for the hearing of the Word of God, because of the unfaithfulness of many who have pretended to be his. Now the Lord has graciously provided us with an explanation of his plan as set forth in the STUDIES IN THE SCRIPTURES and accompanying publications. It becomes the privilege and duty, then, of each of the consecrated to see to it that every hungry soul is supplied that he can supply. The Apostle, admonishing Timothy as to what shall be done toward the saints, which admonition applies to all of this time, says: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Timothy 4:15, 16.

⁵⁷The Lord has permitted Satan and his representatives to buffet the saints, to ill-treat them, to persecute them. He has permitted it in this, that he has not prevented it. But he has overruled the matter by permitting these experiences to develop in the saints patient endurance and loving kindness; and in his own due time he will avenge them by administering the proper recompense of punishment upon the ones who have persecuted his holy ones.

⁵⁸For this reason the apostle Paul, who had passed through many such trying experiences, addressing himself to the saints, said: "You who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels." (2 Thessalonians 1:7) Otherwise, to wait upon the Lord confidently in faith; for he will take proper notice of all the ill-treatment of the saints.

⁵⁹The day is fast approaching when all the saints shall be through with their trying experiences. No

longer will they be misunderstood or misrepresented, ill-treated or abused. No longer will they be in obscurity and counted as the offscourings of the earth. They are holy to the Lord now and ever will be; and when the record is written up, the people will know which of them have weathered the storm, gained the victory, and are born in Zion.

⁶⁰At this time when there is such a great falling away from the faith once delivered to the saints, when many who have pretended to represent the Lord now misrepresent him, it is the great privilege of the saints to contend earnestly for this faith, boldly and fearlessly representing the Lord. What a marvelous privilege to be a member of the Lord's organization on earth! How much more wonderful will it be to enter the house of the Lord beyond the veil and there dwell, beholding his beauty and inquiring in his temple! Such is the prospect of the holy ones journeying toward their habitation in the heavens. Our love and devotion for our great God and Father and our Lord Jesus Christ will be manifested in proportion to our earnestness in representing the great divine plan and placing it before the minds of the people that they may learn that Jehovah is God and that Jesus is the King of kings and Lord of lords.

QUESTIONS FOR BEREAN STUDY

- How is one perfect in the sight of God while still in the flesh? ¶ 1.
 What did Jesus commit unto his followers? ¶ 2.
 What has the Lord done for us that should make us very humble? ¶ 3.
 Should we draw back from assuming responsibilities? ¶ 4, 5.
 If once a representative of the Lord, is one necessarily always so? ¶ 6, 7.
 As we continue in the truth, does our responsibility increase? ¶ 8, 9.
 Do many people consider the greatness of Jehovah? ¶ 10.
 What are we at best, in comparison with God? What member of the human family directs the spirit of God? ¶ 11.
 Define the word holy, as applied to Jehovah. ¶ 12.
 What endearing term should be addressed only to God Almighty? ¶ 13, 14.
 How did Mary show her devotion to God? ¶ 15.
 What should be the attitude of the saints toward God? ¶ 16.
 Are God's Word and Covenants expressive of his character? ¶ 17-20.
 For whom are the deepest riches of truth? Are we justified in guarding those things which are most precious? ¶ 21.
 Are the holy angels always the same class? ¶ 22.
 Could the angels in their own wisdom delve into the deep things of God? To whom are the deep things revealed? ¶ 23, 24.
 What was St. Peter's message at Pentecost? Why are the prophets referred to as holy? ¶ 25, 26.
 How does the Bible show that Jesus occupied a unique place when he was here in the flesh? ¶ 27.
 Is it reasonable that God the Father looked down upon the babe Jesus with admiration and tender love? ¶ 28.
 Was Jesus different from other men? Was he different from God? ¶ 29-31.
 Is Jerusalem a beautiful place? Why is it called holy? ¶ 32-34.
 Who are the royal family? Why are they collectively a holy nation? ¶ 35-37.
 Why should we read and ponder over the Scriptures? ¶ 38, 39.
 Why are the members of Christ's body appropriately called saints? ¶ 40-43.
 How is the Lord developing those whom he has chosen? ¶ 44, 45.
 Do these saints have a responsibility toward each other? What is a supplication? ¶ 46, 47.
 What is involved in the interests the Lord has committed unto us? ¶ 48, 49.
 Is it proper for one to judge another? What is a presumptuous sin? ¶ 50.
 Who are they who are the special recipients of the Lord's favor? ¶ 51.
 What is brotherly love and how does it operate? ¶ 52-54.
 What is a mark of Christian love? How does the Lord view the love that is bestowed upon another fellow member of the body of Christ? ¶ 55, 56.
 Why are the saints buffeted by the adversary? How is this overruled? ¶ 57-59.
 What is the special necessity of contending for the faith at the present time? What is the prospect before those who lovingly show their devotion without wavering? ¶ 60.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR SEPTEMBER 3

"They shall be mine, . . . when I make up my jewels."—Malachi 3:17.

IN THIS text and the context, the prophet of God is describing a class that is peculiarly favored by Jehovah. There were twelve precious stones or jewels in the breastplate worn by the high priest of Israel. These jewels were imbedded in gold, and fastened to the ephod by means of a golden chain. They were bound over the heart of the priest, thus indicating that they were precious to him. On these jewels, respectively, were engraved the names of the twelve tribes of Israel.

The Revelator gives a description of the kingdom, symbolized by a city, the foundation walls of which were garnished with precious stones or jewels. The description seems peculiarly to represent the organization of the kingdom of God. In the completed body of Christ in glory there will be 144,000 stars, or glorified members of the royal line, over whom Christ Jesus is the Head.

The prophecy here mentioned seems to fix the time when this class of devoted ones shall be especially claimed by the Lord; and that time is, "when I make up my jewels." This seems to cover the period of time during our Lord's second presence when he sets his kingdom in order and begins his reign.

The condition precedent to being counted in as members of this number is that they think upon his name and fear (are reverently devoted to) the Lord, and speak often one to another concerning the Lord and his gracious plan. Creatures speak often of things that are dear to their hearts, and their hands move according as their hearts are filled with love. These think on the Lord, of his kingdom, of the blessings it will bring; and they speak often of it, and the Lord hearkens unto them and blesses them with his approving smile.

Clearly the words of this text imply an active, unselfish devotion to the Lord and his cause; that is to say, faithfulness in representing his interests; and such is the theme of their converse together. It pictures a class whose hearts are set upon the Lord and who are absolutely devoted to him. Of such the Lord keeps a book of remembrance, and in that day (during the period of time when he is making up his jewels) he remembers these faithful ones and owns them as his peculiar and blessed people. This text is another given for the en-

couragement and heart-comfort of those who have turned to the Lord to learn of him and who are striving to do his holy will.

TEXT FOR SEPTEMBER 10

"We shall be like him; for we shall see him as he is."—1 John 3:2.

CHRIST JESUS, the great King divine, is a glorious spirit being. No human eye will ever behold his resplendent glory and beauty. Saul of Tarsus saw the light reflected by his glory, which he describes as "a light from heaven above the brightness of the sun"; but he did not see the glorified Christ. Jehovah has reserved that feast for a limited number of his creatures.

When the reverential mind now views the vastness of God's visible creation, and beholds its grandeur and beauty, he is filled with admiration and awe. But the glory of the unseen things in heaven are beyond all the dreams of human philosophy. The glory of the Lord Jesus is like unto that of the great Creator of all; he is the express image of the Father.

We are overwhelmed when we hear the Apostle, under inspiration, saying to those who are followers in the Master's footsteps that the class faithful unto death shall be like our Lord and see him as he is. What an inspiration to faithfulness unto the Lord! That faithfulness means an unselfish devotion to the Lord and to his purposes and to be loyal, tried and true representatives of the kingdom. It is such faithfulness to the cause of righteousness that will be rewarded by being made into the likeness of Jesus, to dwell forever with him in the home eternal in the heavens not made with hands.

When Jesus was on earth he said: "Of mine own self I can do nothing. I seek not mine own will but the will of my Father." (John 5:30) It was this absolute devotion to his Father that won for him the reward of exaltation far above powers and principalities and every name that is named.

Those who will be of the glorified body of Christ must have and show forth, while in this wicked world, a like spirit of devotion to the cause of God and our King. Here must be perfected love toward God, which means an unselfish devotion to him and his cause. "As he is, so are we in this world" (1 John 4:17); and if faithful unto death, so shall we forever be in glory.

"Go labor on; 'tis not for naught;
Thy earthly loss is heavenly gain.
Men heed thee, love thee, praise thee not;
The Master praises—what are men?"

"Go labor on; enough, while here,
If he shall praise thee—if he deign
Thy willing heart to mark and cheer.
No toil for him shall be in vain.

"Men sit in darkness at thy side,
Without a hope beyond the tomb.
Take up the torch and wave it wide,
The torch that lights the thickest gloom.

"Go labor on; thy hands are weak,
Thy knees are faint, thy soul cast down,
Yet falter not. The prize ye seek
Is near—a kingdom and a crown!"

JESUS HEALS A NOBLEMAN'S SON

—SEPTEMBER 7—JOHN 4: 46-54—

FAITH IN THE WORDS OF JESUS—WISDOM IN THE STERNNESS OF JESUS—COURAGE A NECESSARY PART OF CHARACTER—POINTING TO GOD IS OUR MISSION.

"I am the way, and the truth, and the life."—John 14:6.

AFTER two days' stay in Sychar with the Samaritans Jesus continued his journey northward. He did not take the road that led more directly to Nazareth, but went by the east road, which led him towards the south end of the lake of Galilee. Our Lord did this because, as he himself said, "A prophet is not without honor, save in his own country, and in his own house." (Matt. 13:57) It is apparent that he had then no expectation that he could serve his Father's interests by going at once to Nazareth, where he had been brought up. He came once again to Cana, where in his first miracle he had turned water into wine. Probably he stayed at the house where that miracle was performed, and where evidently his mother was a welcome visitor. The Galileans received him gladly; for many of them had been to the Passover in Jerusalem, and had seen the things which he did there. (John 4:45) The miracles excited them; and they had gone back to Galilee, carrying the news of the miracle worker of Nazareth. But the things he did, rather than the words he spoke, were of interest to them.

FAITH IN THE WORDS OF JESUS

¹Jesus had not been long at Cana when he was visited by a ruler of Herod's household, from Capernaum, twenty miles away. It has been suggested, and with probability, that this man was Chuza, Herod's steward, the husband of Joanna, who later ministered to Jesus. (See Luke 8:3) His son was very sick; hearing in Capernaum that Jesus had returned to Galilee and was at Cana, he at once started on the twenty-mile journey. Coming to Jesus he besought him that he would at once come down; for his son was at the point of death. Jesus never refused a request for help, but he did not always respond at once to requests such as this. He did not do so in this instance; but, with a measure of rebuke in his words he said to the father—and, we must suppose, his words were intended for others who were present—"Except ye see signs and wonders, ye will not believe."—John 8:44.

²The father was urgent, as if he would remind Jesus that his boy's life was in the balance between life and death, and he said: "Sir, come down ere my child die." The earnest plea of the father prevailed. But Jesus had gained his point. He did not need to go to Capernaum to give the boy renewed life; and now he simply said to the father: "Go thy way: thy son liveth." The father's faith in Jesus was quickened. He had not been set back by the apparent rebuff; on the contrary, he had realized that Jesus had a helpful purpose in his words. In confidence he started back for Capernaum, believing that he would find his boy restored or well on the way to health.

³On his way home his servants met him, saying, "Thy son liveth," thus using the same words which Jesus had spoken to him. His inquiry elicited the fact that the boy had begun to get better the day before, at the moment when Jesus had spoken to him. He had believed before in the sense of accepting Jesus as a good man who was doing a good work for God. Now in a fuller sense, he believed that Jesus was what he claimed to be, not merely a miracle worker, but the Son of God sent to declare his Father's will. His whole house also believed—his wife, his restored boy, and his servants; for evidently he was a good man and guided his household in the fear of God.

WISDOM IN THE STERNNESS OF JESUS

⁴John says that this is the second miracle which Jesus did when he was come out of Judea into Galilee. (John 4:54) When first the petition was made to Jesus, he seemed rather stern. There was some necessity for this attitude apparent to him; for it is evident that he had no thought of refusing the father's request. His words at first sight do not seem as if he had any special desire to increase the father's faith. It was necessary for the Jews to be told plainly the reason why any of them sought him. In Jerusalem the people would have accepted Jesus if he had made himself their leader to bring about their own desires; and even now in this earnest request so urgently put to him it was necessary for him to point out that it was made for a selfish end. There is no reason for thinking that the father had any thought beyond getting his son restored to health and his family brought back to its normal happiness.

⁵At this time Jesus had just come from Sychar, in Samaria, where he had stayed two days with people who had gladly listened to his word and believed on him for the things he said. The Samaritans were ready to receive him because of the truth he brought. But his own people were not ready. They would, as we have before said, take the miracles he performed for them; but they had no use for his teaching. This lesson gives an example of how trouble prepares the heart for the acceptance of Jesus. The miracles in Jerusalem left the hearts of the people untouched; but this man, thrown into sore trouble, was so grateful to the Lord when his distress was removed that he was ready to accept Jesus as One sent from God, and did accept him, and became one of the earliest believers in Jesus.

⁶The first miracle Jesus wrought had confirmed the faith of his disciples; but there is no record, as might have been expected, that the master of the house where the water was turned into wine, nor any of the guests, believed on him. Miracles in themselves have a hardening effect; the unsoftened heart always wants a still greater sign. It was to this perversity that Jesus referred when he said: "Neither will they be persuaded though one rose from the dead." (Luke 16:31) But it is different with a man who wants that which Jesus has to give; and it is plain that it was this man's need which paved the way for his faith. The lifting of his burden helped him to believe in Jesus, and then he helped his household to the like precious faith.

⁷These things are, of course, written for our instruction, and are not to be considered as merely a record of what our Lord did and said. Paul's word when writing to the Ephesians (4:21), "as the truth is in Jesus," is a full expression of the fact of the revelation of God in Jesus, even as our Golden Text reminds us that he said: "I am the way, and the truth, and the life." The truth is revealed in what Jesus said, and in what he did, and in the record of his manner of life; and the faithful disciple takes note of all these things and seeks in them the will of God.

COURAGE A NECESSARY PART OF CHARACTER

⁸When Jesus returned from Judea to go northward, he did not go to Nazareth; for he knew that his townsman's familiarity with him would prevent them from receiving him as a teacher come from God. The Samaritans might accept him as the Christ, and as the Savior of the world (John 4:42), but not so those with whom he had lived and worked. In this matter our Lord set us an example how to deal with

prejudiced minds. It was not lack of courage which caused him to keep away from Nazareth; nor did he need to develop courage by taking a hard course. Jesus must often have had to go contrary to the youths and men of Nazareth, and we may not think that he ever lacked the courage to do so. Courage is always necessary in the Lord's work, and sometimes must be specially developed; but it is not always the case that a servant of the Lord should begin his witness where he knows there is much personal prejudice against him or his message. Boldness and courage are necessary component parts of a great character, and are always found in some measure in the true disciple; but they are ever under the control of wisdom and that grace of life which was so manifest in the life of Jesus.

¹⁰The way of Jesus with the nobleman also gives us instruction. It may be taken as certain that there was much more said than is recorded by John. A passing remark would not have called forth John's record, "Jesus therefore said, Except ye see signs and wonders, ye will not believe"; and the earnest plea of the father that Jesus should not delay but come at once also shows this. The man saw only one thing—his dear boy was at the point of death; and he did not want that son to die. But Jesus saw much more than that. It may properly be said that, from Jesus' point of view, it was much more important that the father should see the truth concerning Jesus and the purpose of God in sending him into the world than that a family distress should be relieved.

POINTING TO GOD IS OUR MISSION

¹¹Jesus' word, "Go thy way; thy son liveth," must have been a great test of faith. It had not occurred to the father that Jesus could heal without going to Capernaum. Afterwards when the family had learned of the Lord and they were fully in the truth, they themselves would see the wise way that the Lord had dealt with them, and that the sickness was the means which God used to bring them to himself. When the request was presented, the father had no care for the mission of Jesus: he wanted something for himself very much, and asked for it. The mission of Jesus or the purpose of God were as nothing to him. It seems almost certain that if Jesus had merely granted his request there would not have been the after-blessing of the family relationship with the Lord; the greater blessings would have been lost.

¹²Jesus was ever gracious, but he must always call attention to the purpose of his mission. He was not a mere miracle worker, a man useful in a community as a healer of woes. His first concern must ever be for the real benefit of those who called for help, in order that they might be brought to a closer relationship with God, and also for the glory of his Father. This should ever be the concern of those who represent God. His messengers are comforters of those who want relief from their mental distress concerning the things coming on the world. They are always to remember that their mission is to represent God and the truth; and that their purpose should ever be to turn the

hearts of the people to God and to righteousness, to become loyal subjects of the Christ. The beauty of the truth and its satisfaction for the heart and mind are not ends in themselves, but are means to be used for the same purpose that Jesus used his miracles—to direct people to the Father and to glorify God.

¹³Just as the Galileans were much more interested in the fact that a miracle worker was amongst them than whether or not he had any message from God, so it is with many today who have heard of the plan of the Lord manifested through the knowledge of present truth. Many are interested in all the phases of the truth who are not particularly concerned with the message that the truth has for them, nor in what it will do for them in enabling them to serve God. Many are ready to take the miracles of present truth, but give nothing back to God, who gives it.

¹⁴This lesson also reminds us of the indifference of men for truth; and this is the fact even of those who by reason of their favor ought to be eager to know it and to have it bring them nearer to righteousness. The Jews as a whole were indifferent to Jesus and his message, and the leaders hated both the man and his message. If they made any move concerning anything Jesus said, it was to hurt his influence or to hurt him; and they were aroused to frenzy when they saw that their interests were interfered with. As for the Gentiles of Jesus' day, they knew nothing of the righteousness of God, being blinded by the foolishness of their wisdom and by the god of this world, Satan, who has deceived the whole world.—2 Corinthians 4:4; Rev. 20:3.

¹⁵It is only trouble and distress which will make men call upon God. It is then in mercy to mankind that God has arranged to let the course of this world run to trouble and to such a time of trouble as would waste the world did not God interfere. The heartache of the father in our lesson, and the fear of life of the jailor of Philippi, are illustrations of the means God uses to bring men to a sense of their need of him, and to a knowledge of his love, which awaits the wanderer and those who call upon him.

QUESTIONS FOR BEREAN STUDY

What course did Jesus take from Sychar? What attracted the Galileans to Jesus? ¶1.
Who visited Jesus? What was the object? What did Jesus say to him? ¶2.
His reply indicated what? What was the result of this miracle of healing? ¶3, 4.
What was the object of Jesus' sternness? ¶5.
This lesson is a reminder of what? What was the contrast between the Jews and the Samaritans? ¶6.
What was the probable result upon the household where Jesus turned the water into wine? ¶7.
What was the object of the miracles? What is the meaning of the Golden Text? ¶8.
How should we deal with prejudiced minds? What is one of the necessary qualities of character in the Christian? ¶9.
What is the proof that there was more said than that which is recorded? The nobleman saw what; and Jesus what? ¶10.
Was the nobleman equal to the test put upon him? Was sickness in this case a blessing? ¶11.
What is the duty of the messengers of the Lord? What thought was uppermost in the mind of Jesus? ¶12.
Are the people of today any different from the Galileans? ¶13.
Are they much improved over the Jews of nineteen hundred years ago? ¶14.
What is God's object in permitting trouble in a world of sin? ¶15.

BROTHERLY GREETINGS FROM BAVARIA

DEARLY BELOVED BROTHER RUTHERFORD:

The General Convention at Magdeburg has been very rich in blessings under the Lord's guidance and, referring to it, the ecclesia at Munich considers it a great privilege to send to you some words of love.

We plainly recognize the great work that our heavenly Father causes to be accomplished on the earth in these days, and we are happy to be permitted to have a small part in it.

With great joy and appreciation we have taken cognizance

of the great love of our American brethren, that finds expression in the support on a large scale of the German harvest work, and we would like to convey to all our dear American brethren our great love and gratitude.

May the Lord bless you and all his people, that his peace and his grace may continually accompany you on your paths.

Much love from your co-workers in the Lord,

ECCLESIA AT MUNICH (BAVARIA)

By Brother Hans Dollinger.

JESUS DRIVEN FROM NAZARETH

—SEPTEMBER 14—LUKE 4:16-30—

JESUS APPLIES SCRIPTURE TO HIMSELF—TRUTH UNACCEPTABLE TO WICKED MEN—"DAY OF VENGEANCE" NOW HERE—GOD'S PEOPLE NOT SHELTERED BY ECCLESIASTICISM.

"He hath anointed me to preach good tidings."—Luke 4:18.

OUR studies have shown us that after leaving Nazareth to go to John at Jordan to be immersed and to present himself in full consecration to his Father, Jesus spent a considerable time in the south; and that he then went north to Galilee, afterwards going up to Jerusalem for the Passover. After leaving Jerusalem he again went northward through Samaria and again into Galilee, but deliberately kept away from his home town, the place which gives him his most familiar name, "Jesus of Nazareth." It is evident that our Lord had a particular purpose in keeping away from Nazareth. He knew what was in man (John 2:25); and he did not want to start opposition to himself. Therefore he went about Galilee, teaching the people and working miracles to show that his ministry was of God. His desire was to prepare a way to their hearts, giving full proof of his ministry in order that his townspeople might hear of him and want him. At last he made his way there, and through the week before the sabbath day wrought a few miracles. Mark 6:5 says that he healed a few sick folk.

²On the sabbath day he went into the synagogue; and as his custom had been when he lived in Nazareth, he stood up to read the portion of Scripture set for the day. It is sometimes thought that our Lord was given the honor of reading the Scripture because of his newly acquired fame; but it is evident that, in the long years he had been in Nazareth, he who had stood above his fellows in such pre-eminence of character and ability had been accustomed to read the Scriptures on the sabbath day. Now as he read their eyes were fastened on him, partly because being an unusual man he would command attention, and partly because they were all eagerness to see and hear what he would say and do.

JESUS APPLIES SCRIPTURE TO HIMSELF

³Perhaps because Jesus had chosen the day when the particular scripture would be read, or perhaps in deliberate attention, he read the portion from Isaiah 61:1,2; and turning to the people said: "This day is this scripture fulfilled in your ears." He preached to them in harmony with the message. The passage is a gracious one, and he spoke graciously, and words of grace proceeded from his mouth. As Jesus continued to expound the Scriptures, and to tell of the good things which God had prepared for his people, they began to speak one to another, saying, "Is not this Joseph's son?" The Lord saw that they were not paying attention to the message he gave, and were not being made glad by the comfort of the Scriptures, nor by the fact that the prophecies were being explained and even fulfilled, but were annoyed. He said unto them: "Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum do also here in thy country."—Luke 4:23.

⁴They resented the suggestion that they needed comfort and healing any more than the preacher himself needed these; and he knew that they were ready to say to him: "Physician, heal thyself." They also resented the fact that he had done many mighty miracles before coming to Nazareth. His good intention was perverted. They would have preferred that he, the miracle worker, had returned to Nazareth to give the town a name; but he knew that they would much prefer to have miracles wrought than to hear what he had to say. Jesus told them plainly that a prophet

has no honor in his own country, nor amongst his own kin, nor in his own house; and he reminded them of facts recorded in the history of Israel. He said that there were many widows in Elijah's day, but it was to a widow of Sidon, outside Israel, to whom Elijah was sent; and that there were many lepers in Elisha's day, but the only leper cleansed was Naaman, a Syrian. When Jesus spoke these things they "were filled with wrath, and rose up."

⁵The morning worship broke up in disorder. Jesus was thrust before the people out of the city, and was led to the brow of the hill with the intention that he should be cast down headlong. (Luke 4:28,29) But he passed through the midst of them, and went his way. From there he went to Capernaum, and to that place his mother followed him. Jesus never went back to Nazareth. It was the testing day for the city that had been the home of his childhood, youthhood, and manhood, a little town where everyone had seen the purity and honesty of his life. Jerusalem had so far rejected Jesus because it saw that his teaching was contrary to its interests. Nazareth rejected him because his claim irritated them. In a very peculiar sense Jesus had come unto his own, and they had rejected him. John states the reason: Men love darkness rather than light.—John 3:19.

TRUTH UNACCEPTABLE TO WICKED MEN

⁶Man hates to be told that his nature is corrupt, even though the evidences lie thick around him. Truth in almost any form is unacceptable to a wicked man; he hates that which will tone up his life, that which is a witness that there are higher and greater things than those for which he is living. When therefore Jesus showed that there was a higher life set before Israel in the writing of the prophets, these men of Nazareth hated it as much as did the men of Jerusalem. They would have had him if he had glorified their city, if Nazareth could have had the honor of producing the miracle worker, just as Jerusalem would have had Jesus if he had put himself under their direction. Jesus knew they were saying, You need your own words as much as we need them. Also he knew they were saying that whatever he had done in Capernaum he should do there. But there was not so much faith in Nazareth as there was in Capernaum. On ordinary days these men would have passed for good and, probably, for kind men; but the real test of character and of worth in the sight of God is whether or not the truth is loved! Many decent people pass for good and almost saintly men, men who make a profession of being the servants of God, but who when the truth is presented to them reveal that they have the spirit the men of Nazareth showed towards Jesus. They care nothing for the truth itself but everything for their own interests; and they will hurt anything and anybody who come in their way.

⁷The people themselves testified that it was a very gracious message which Jesus had brought to them, and his own heart must have been warmed by it. But though he saw much of the truth revealed in the Scriptures, even he could not know it all; for the time had not come when all its secrets should be disclosed; and even he as the man Jesus could not know all the truth. He himself says that he did not know of the day and hour for the establishment of the kingdom. (Mark 13:32) It was not until he was raised from the dead that the plan of God was made clear to him. (Revelation 5:9) But he did know, when preaching that sabbath morn in Nazareth, that the message of Isaiah

in his mind and in his heart was for him then. He knew that he was the Anointed One to preach the glad message to the healing of the poor of Israel bound in Satan's chains.—Luke 16:10.

"DAY OF VENGEANCE" NOW HERE

⁹That sabbath morning in Nazareth was not a complete episode. It has waited for completion until this day, when Jesus now glorified has returned to set up his kingdom. When Jesus had quoted a portion of the passage from Isaiah, he stopped and proceeded with the application of the words he had read. "This day," he said, "is this scripture fulfilled in your ears." He did not go on to speak of the day of vengeance, nor of the full deliverance which was to come with the kingdom; for he could not properly have said of that part of Isaiah's message, "*This day* is this scripture fulfilled." But there must come a day when the remaining part of Isaiah's message shall become a living word, and when a messenger from God shall say to his hearers of the day of vengeance and the remaining portion: "This day is this scripture fulfilled in your ears."

¹⁰That time has now come! The preacher is here! He is the returned Lord! But now he speaks by his Church. Again the passage is taken and the message is proclaimed, and the Lord's favored people are as confident in the proclamation of that message as Jesus himself was when he began the sermon in Nazareth. The message is not only that of the day of vengeance; it is also one of comfort. It tells that the time of deliverance has come, that all the bonds which have held men will be broken, that the evils amongst them shall be taken away, and that the evil kingdom which has ruled over them shall be demolished that they may be God's free men.

¹⁰Who are now the listeners in the synagogues, and what is their attitude? They are mainly the peoples of Christendom, and their attitude is very frequently a repetition of that of Nazareth. Christendom looks back to that day in Nazareth, and is shocked at the foolishness and wickedness of those people. They certainly would not have done what Nazareth did—at least so they think and declare. But the leaders of the people today say of the Lord's messengers: "Who are these men who are but of the common people, and why do they dare to make such claim? We alone have the right to teach the Scriptures and to expound them." And many of these who hear the message of present truth have tried to kill its messengers by slander, even as the men of Nazareth sought to kill the Master; and many of their flock are misled by them into opposition to the truth.

¹¹When Jesus escaped their hands we need not assume he did so in any miraculous manner. That same *presence*, which caused the traders and the money changers of the temple to flee before his uplifted hand and the small whip, now prevented any of the crowd from laying an arresting hand upon him. He walked away, while the murderous crowd fell back from him and watched him go. In like manner, until their labors are done, will the faithful of today be preserved. Their sincerity and their separateness from the mass of evil men will often be their safeguard.

GOD'S PEOPLE NOT SHELTERED BY ECCLESIASTICISM

¹²Facts of history are good correctives to foolish notions of cherished superiority; but they are often very bitter pills. Probably these two facts, that Elijah was sent out of Israel to a widow of Sidon to find sustenance, and that during Elisha's whole ministry the only leper cleansed in Israel was Naaman the Syrian, had never been so stated before. The succeeding generations of Israel had passed the facts as simple happenings and had not co-related them to their own privileges. It was left for Jesus on this occasion to remind

his townspeople of them, and the reminder maddened them. In the same way ecclesiasticism from generation to generation is so engrossed with itself that it never seems to realize that it is always opposed to the truth, that organized religion has always been in the wrong, and has always taken the side of the many against the few who have held to the truth.

¹³The prophets of God have never found shelter with ecclesiastics, nor been able to do for them what has been done for others outside the confines of their influence. The Samaritans were able to take the truth from Jesus for its own sake, whereas the instructed and proud people of Jerusalem, and proud and poor people of Nazareth, wanted signs and wonders. Even then they would not believe, but let the Lord go from them unnoticed and uncared for; and they even sought to destroy Jesus. So again, the fact that the words of the message are gracious and have a grateful effect upon the hearers is as nothing. They say: "We know these men, we know their history, we know that they are of the common people. They blaspheme in making such claims for themselves, daring to speak for God and ignoring entirely the authority of ecclesiasticism." Their anger is aroused because the truth is preached to the people; and if they could, they would do with these messengers of the truth as the leaders of the synagogue at Nazareth would have done with Jesus. Christendom is judging itself by its attitude to the message of the kingdom; it is proving itself to have exactly the same spirit and purpose as the Jews of old, whom they so heartily despise.

¹⁴The message of the truth must be given out both to let the people know that the day of vengeance is here and that Armageddon is rapidly approaching, and also to tell all the downtrodden and comfortless that the kingdom of heaven with its blessings lies just beyond the trouble. Because of his ministry Jesus could bless the people with miracles of healing and the comfort of the truth; and many rejoiced because, like Zacharias, they had seen that God had not forsaken his ancient people and was fulfilling his Word. (Luke 1:68, 69) It is our privilege to tell of his love and to show by the truth that God has not forgotten his promises, and that the time of restoration has come. We say to each other:

"Go, labor on; spend, and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

QUESTIONS FOR BEREAN STUDY

Where had Jesus been spending his time since his baptism? ¶1. Was Jesus asked to read in the synagogue because of his newly-acquired fame? ¶2. Were the Nazarenes good listeners as Jesus read the Scripture? How did Jesus wake them up? ¶3. How did they treat Jesus' good intention? What was his reminder about Elijah and Elisha? ¶4. What turn did the morning service now take? ¶5. Why is truth unacceptable to the wicked? Under what conditions would Nazareth and Jerusalem have accepted Jesus? What is the real test of the truth? ¶6. Did Jesus know all the truth when he trod the earth as a man? ¶7. What portion of the Scripture did Jesus omit? Why was this? ¶8. Are we now living in the time when the omitted part of the Scripture should be preached? And why so? ¶9. Is "Christendom" justified in being shocked at what took place in Nazareth? Are the leaders of the people today improved over the leaders in Jesus' day? ¶10. Did Jesus escape from the mob in a miraculous manner? If not, how did he get by them? ¶11. What are the bitter pills of history? What should ecclesiasticism be able to learn from history? What hinders them from seeing the truth? ¶12. Has ecclesiasticism ever sheltered the Lord's people? Has it ever loved the truth? What is "Christendom" doing to judge herself unworthy of a continuance of life? ¶13. Why must the message of truth be given out? What satisfaction is there in knowing the truth? ¶14.

LETTERS FROM AFIELD

"TOWERS" INSPIRE ACTIVITY

I just cannot help telling you how much, indeed how very much, I enjoy every TOWER, every article. But the two last TOWERS, October 1st and 15th, seem so wonderfully good and helpful and just what we might have looked for in some measure and didn't.

We see some who have so long been leaders, elders, pilgrims, etc., who take an opposite view and cannot agree, and by so doing are losing the measure of oil they have; yet we are in no wise to fret over any seemingly strange things.

The TOWERS have all been good all along the way, but I find them getting richer and more helpful each issue.

I am going out in the work rain or sunshine. I cannot stay out of it when we see such wonderful opportunities.

Why, I find *no one* who does not want to hear all about this wonderful message, and all agree more or less that it *must* be true. Some days I have sold thirty-five to thirty-eight books.

One day while calling at first house I met at the door a sweet little mother and two children. I canvassed for the complete set. Little girl of ten years said: "O mother, take them! I will give \$1.00; let's buy them; we will know more than our preacher!" I sold her twenty-three books.

I am so happy in the service and am more and more convinced that it is the only safe place to be. How comforting and satisfying are the TOWERS to all of us who are walking after the spirit. How can the poor world stagger as well as she does with no help, no arm to stay her?

With deep love and appreciation and with prayers for your continued strength in the Lord to finish the work,

Your sister in him,

SR. L. A. LASCHING.

TRUTH SPREADING IN THE SOUTHERN HEMISPHERE

It is with gratitude and thankfulness of heart to our loving Father that I forward a report of the first baptismal service in Brazil, according to the message of present truth. In the past few weeks fifty (50) have symbolized their consecration; thirty-one in the Rio de Janeiro class, and nineteen in various places in the interior of Brazil. I do not think that I ever saw a happier class of people than the Lord's saints in this country. Many of them have a living zeal to spread the message and to comfort others as God has comforted them. Their hearts are full of praise and thankfulness to God for having caused the Watch Tower Bible & Tract Society to send the glorious message of the kingdom into this far-off land.

Brazil is classed as one of the most difficult mission fields in the world. Yet, praise God! the light of God's truth is beginning to shine. It is gladdening and enlightening many hearts; and the way is opening for a wide spread of the message. If it was not for the clergy, this message would soon pass over Brazil. It is the clergy that hinders the spread of the message. Since the "Hell" book has come out, they are hard pressed. Some of them seem to be developing goatlike qualities which I do not think have been duplicated up north.

In both Presbyterian and Baptist official journals have appeared articles containing forgeries and misstatements of the Scriptures. This is done to keep going the doctrine of hell fire and damnation. They attack the truth in a bitter manner, and then quote part of nine different texts without reference to the context, trying to uphold the God-dishonoring doctrine of eternal torment, while right in the midst of these partial statements appear the words: "A place of

indescribable horror and suffering eternal for both body and soul.—Matthew 10:28."

Matthew 10:28 says just the opposite.

We are making an endeavor to get the literature to as many of these preachers as possible.

I have just completed a tour through the interior of the country. The interest was good. We held five baptismal services. The way was also opened for a wider spread of the message in the interior cities. I am now on my way to Rio de Janeiro, and shall sail for Argentine as soon as I secure my passport.

Dear Sister Ferguson, of Sao Paulo, was baptized. She had waited about twenty-five years for an opportunity. Four of her children have consecrated within the past few months. They also were baptized. She was indeed happy!

The new Portuguese WATCH TOWER came out on time. It contains the two chapters from Volume VI upon the Passover and the Baptism of the New Creation; also the texts from the Manna for prayer meetings. The friends are thankful to God for this ministry of his grace.

One sister told me: "My husband has done little work all week. He has been studying the Bible for answers to those who are opposing the message in the city." You can well imagine what THE WATCH TOWER is to this class of the Lord's people. This Brazilian brother, although only lately interested, has stirred up the whole city of Rio Claro.

With kindest kingdom love and greetings,

GEORGE YOUNG, Brazil.

"AS BEING YOURSELVES ALSO IN THE BODY"

[Extracts from the letters of the Armenian Sister to whom old clothing was sent]

May grace and peace be multiplied unto you from God our Father and our Lord Jesus Christ.

The three boxes of clothing arrived here. After supplying the needs of the brethren and sisters, the remainder was distributed among the neediest of our people.

You dearly beloved, kind and merciful souls! I wish you could be here and see the twenty-five and twenty-six-year-old, educated but naked young men. They are refugees from the dreadful fire of Smyrna, whose bedroom is the sidewalk. These were also clothed and sent away.

To every one who was clothed, I gave a copy of the Armenian WATCH TOWER, and invited them in, and explained to them for two hours about our Lord's sacrifice for us and the blessing of everlasting life shortly to come to the whole world. There was an Armenian priest among them who took my name and said that he was going to publish it in the papers, so that other Armenian women may be stirred up to do such good works. I begged him not to do it, but he would not listen. All of the refugees expressed their thanks and appreciation as they went away.

Thanks be to God, who does not leave his children without hope! When I left our dear Brother Tatarian and came to Aleppo, Satan filled me with much sorrow; but before long our Lord granted me comfort and hope according to his promise, and gave me many truth-loving brothers and sisters. Now I am never disappointed, no matter how much worldly difficulties and troubles come in my way. Shortly we shall be delivered from all trouble and granted the heavenly rest.

Dear brethren, although I do not know any of you personally, by the Lord's grace I hope we shall know each other personally when the body of Christ is complete.

Yours with greetings and prayers,

Nov. 23, 1923.

(MRS.) D. A. VAETANIAN.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Hammond, Ill.	Aug. 18	Davenport, Ia.	Aug. 25
Champaign, Ill.	" 19	East Moline, Ill.	" 26
Bloomington, Ill.	" 20	Rock Island, Ill.	" 27
Peoria, Ill.	" 21	Kewanee, Ill.	" 28
Knoxville, Ill.	" 22	Princeton, Ill.	" 29
Moline, Ill.	" 24	Peru, Ill.	" 31

BROTHER J. A. BOHNET

Bradford, Pa.	Aug. 21	Perry, N. Y.	Aug. 29
Allentown, N.Y.	" 22	Buffalo, N. Y.	Aug. 30, Sept. 1
Shinglehouse, Pa.	" 24	Tonawanda, N. Y.	" 3
Bolivar, N. Y.	" 26	Getzville, N. Y.	" 4
Olean, N. Y.	" 27	Niagara Falls, N. Y.	" 5
Franklinville, N. Y.	" 28	Lockport, N. Y.	" 7

BROTHER B. H. BOYD

Sidney, O.	Aug. 22	Hamilton, O.	Aug. 31
Dayton, O.	" 24	Urbana, O.	Sept. 1
West Milton, O.	" 25	Springfield, O.	" 2
Piqua, O.	" 26, 27	Middletown, O.	" 3
Troy, O.	" 28	Covington, Ky.	" 4
Tippecanoe City, O.	" 29	Felicity, O.	" 5

BROTHER J. W. COPE

Sherman, Tex.	Aug. 20	Greenville, Tex.	Aug. 28
Bonham, Tex.	" 21	Winnboro, Tex.	" 29
Paris, Tex.	" 22, 25	Greenville, Tex.	" 31
Bogota, Tex.	" 24	Simms, Tex.	Sept. 1, 2
Roxton, Tex.	" 26	Tyler, Tex.	" 3
Wolfe City, Tex.	" 27	Brownboro, Tex.	" 4

BROTHER C. W. CUTFORTH

Clifford, Ont.	Aug. 19	Bognor, Ont.	Aug. 29
Allenford, Ont.	" 20	Meaford, Ont.	" 31
Hepworth, Ont.	" 21	Collingwood, Ont.	Sept. 2
Warton, Ont.	" 22, 24	Singhamton, Ont.	" 3
Mar, Ont.	" 26	Toronto, Ont.	" 7
Owen Sound, Ont.	" 27, 28	Halliburton, Ont.	" 16-21

BROTHER H. H. DINGUS

Ava, Mo.	Aug. 18, 19	Lebanon, Mo.	Aug. 27
Norwood, Mo.	" 20	Bolivar, Mo.	" 28
Mountain Grove, Mo.	" 21	Ash Grove, Mo.	" 29
Springfield, Mo.	" 23, 24	Golden City, Mo.	" 31
St. James, Mo.	" 25	Springfield, Mo.	Sept. 1
Rolla, Mo.	" 26	South Fork, Mo.	" 2, 3

BROTHER A. J. ESHLEMAN

Froid, Mont.	Aug. 21, 22	Wolf Point, Mont.	Sept. 1, 2
Reserve, Mont.	" 24	Tampico, Mont.	" 3, 4
Outlook, Mont.	" 25, 26	Corral Coulee, Mont.	" 5, 7
Scobey, Mont.	" 27	Virgelle, Mont.	" 8, 9
Avondale, Mont.	" 28, 29	Great Falls, Mont.	" 10, 11
Poplar, Mont.	" 31	Helena, Mont.	" 12

BROTHER W. M. HERSEE

Toronto, Ont.	Aug. 24	Gravenhurst, Ont.	Sept. 3
Claremont, Ont.	" 25	Bracebridge, Ont.	" 4
Port Perry, Ont.	" 26	North Bay, Ont.	" 5, 7
Stouffville, Ont.	" 27	Warren, Ont.	" 8
Barrie, Ont.	" 29, 31	MacLennan, Ont.	" 10, 11
Orillia, Ont.	Sept. 1	Bar River, Ont.	" 12

BROTHER J. H. HOEVELER

Oshkosh, Wis.	Aug. 15	Stevens Point, Wis.	Aug. 22
Appleton, Wis.	" 17	Withee, Wis.	" 24
Green Bay, Wis.	" 18	Unity, Wis.	" 25
Seymour, Wis.	" 19	Marshfield, Wis.	" 26
Black Creek, Wis.	" 20	Milladore, Wis.	" 27
Plover, Wis.	" 21	Junction City, Wis.	" 28

BETHEL HYMNS FOR SEPTEMBER

Sunday	7	94	14	111	21	284	28	294
Monday	1	211	8	299	15	101	22	288
Tuesday	2	204	9	297	16	128	23	272
Wednesday	3	115	10	182	17	246	24	28
Thursday	4	293	11	279	18	286	25	77
Friday	5	295	12	316	19	85	26	81
Saturday	6	107	13	170	20	162	27	69

BROTHER H. S. MURRAY

Parkersburg, W. Va.	Aug. 15	Charleston, W. Va.	Aug. 22, 24
Huntington, W. Va.	" 17	Wickham, W. Va.	" 25, 26
Nitro, W. Va.	" 18	Mt. Lookout, W. Va.	" 27, 28
Charleston, W. Va.	" 19	Divide, W. Va.	" 29
Coco, W. Va.	" 20	Shawver, W. Va.	" 31
Wills, W. Va.	" 21	Clifton Forge, W. Va.	Sept. 1

BROTHER G. R. POLLOCK

McGee's Mills, Pa.	Aug. 20	New Castle, Pa.	Aug. 27
Punxsutawney, Pa.	" 21	Transfer, Pa.	" 28
Kittanning, Pa.	" 22	New Brighton, Pa.	" 29
New Kensington, Pa.	" 24	Pittsburgh, Pa.	" 31
Butler, Pa.	" 25	Waynesburg, Pa.	Sept. 1
Elwood City, Pa.	" 26	Washington, Pa.	" 2

BROTHER B. M. RICE

Rockford, Ill.	Aug. 21	Waterloo, Ia.	Aug. 31
Freeport, Ill.	" 22	Marshalltown, Ia.	Sept. 1
Dubuque, Ia.	" 24	Iowa City, Ia.	" 2
Elma, Ia.	" 25, 26	Marengo, Ia.	" 3
Waucoma, Ia.	" 27	Shellsburg, Ia.	" 4, 5
Oelwein, Ia.	" 28, 29	Cedar Rapids, Ia.	" 7

BROTHER V. C. RICE

Scotland Neck, N. C.	Aug. 18	Salemberg, N. C.	Aug. 28
Tarboro, N. C.	" 19	Payetteville, N. C.	" 27
Rocky Mount, N. C.	" 20	Staley, N. C.	" 28, 29
Mount Olive, N. C.	" 21, 22	Moncure, N. C.	" 31
Wilmington, N. C.	" 24	Raleigh, N. C.	Sept. 1
Hayne, N. C.	" 25	Louisburg, N. C.	" 2, 3

BROTHER R. L. ROBIE

Chicago, Ill.	Aug. 30, 31, Sept. 1	Robinson, Ill.	Sept. 11
Lake Geneva, Wis.	Sept. 2, 3	Lawrenceville, Ill.	" 12
Champaign, Ill.	" 5, 7	Harrisburg, Ill.	" 14
Danville, Ill.	" 8	Ledford, Ill.	" 15
Paris, Ill.	" 9	Mound City, Ill.	" 16
Marshall, Ill.	" 10	Thebes, Ill.	" 17, 18

BROTHER O. L. SULLIVAN

Portland, Me.	Aug. 17	East Wilton, Me.	Aug. 24
South Windham, Me.	" 18	Hallowell, Me.	" 25, 26
Auburn, Me.	" 19	Pittsfield, Me.	" 27
Lewistown, Me.	" 20	Guilford, Me.	" 23
North Jay, Me.	" 21	Abbott Village, Me.	" 29
Wilton, Me.	" 22	Mapleton, Me.	" 31

BROTHER W. J. THORN

Proctor, Minn.	Aug. 21	Superior, Wis.	Sept. 1
Superior, Wis.	" 22, 24	Onamia, Wis.	" 2
Ironton, Minn.	" 26	Glenwood, Minn.	" 3
Atkin, Minn.	" 27	Fergus Falls, Minn.	" 4, 5
Federal Dam, Minn.	" 28, 29	Fargo, N. Dak.	" 7
Boy River, Minn.	" 31	Kennedy, Minn.	" 8

BROTHER T. H. THORNTON

Piedmont, Ala.	Aug. 20, 21	Columbus, Ga.	Aug. 31
Boaz, Ala.	" 22, 24	Union Springs, Ga.	Sept. 1
Birmingham, Ala.	" 25	Eufaula, Ala.	" 2
Montgomery, Ala.	" 27	Clayton, Ala.	" 3
Selma, Ala.	" 28	Midland City, Ala.	" 4, 5
Notasulga, Ala.	" 29	Dothan, Ala.	" 7

BROTHER S. H. TOUTJIAN

Fort Smith, Ark.	Aug. 18, 21	McAlester, Okla.	Aug. 26
Stigler, Okla.	" 19	Stuart, Okla.	" 27
Tamaha, Okla.	" 20	Hickory, Okla.	" 28
Walls, Okla.	" 22	Ada, Okla.	" 29
McClintain, Okla.	" 24	Stratford, Okla.	" 31
Quinton, Okla.	" 25	Purcell, Okla.	Sept. 1

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY VIII: "THE CHANNEL OF THE ATONEMENT"

Week of Sept. 7.....Q. 7-13 Week of Sept. 21.....Q. 20-27
Week of Sept. 14.....Q. 14-19 Week of Sept. 28.....Q. 28-33