



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.

W.B.E.T.S.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be "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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DETROIT CONVENTION

A convention of the International Bible Students Association will be held at Detroit, Mich., July 2, 3 and 4. As almost every place has a halt holiday on Saturday, and Monday being the fourth practically the entire time of the convention will be free for the friends to attend. This will afford an opportunity for brethren in Michigan, northern Illinois, Indiana and Ohio to have a season of fellowship together. There will be a public meeting on Sunday afternoon, addressed by the President of the Society. A number of the Pilgrim brethren will be present. Address all communications to Dr. E. A. McCosh, 1427 West Grand Blvd., Detroit.

SWEDISH CONVENTION, I. B. S. A.

The brethren of the International Bible Students Association who speak the Swedish language will hold a convention at Milford, Mass., in the Swedish Congregational Church, Grant Street, July 2-4. Communications should be sent to Brother Arthur Peterson, 151 Purchase Street, Milford, Mass.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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

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

SERIES III, "Thy Kingdom Come," considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 350 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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

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

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

SERIES VII, "The Finished Mystery," consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 85c. in cloth, 25c. in magazine edition—latter treats Revelation and Ezekiel only.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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VIEWS FROM THE WATCH TOWER

GEORGES SCELLE, Professor of the Faculty of Dijon, France, in giving a spring review of the outlook in so-called Christendom, was reported by the *San Antonio Express* as saying:

"In 1921 there are more causes likely to provoke a general European war than there existed in 1914.

"The partition of Asia Minor has aroused hate and old enmities throughout Europe. Four or five nations are at each other's throats over the division of the spoils. Quarrels in the Balkans are more lively than ever. In the future the Saar valley plebiscite may bring in a conflict. Revolution may break out at any moment in the Ruhr. The Polish question, the Dantzig corridor, the isolation of east Prussia, all are blocks in the way of final peace.

"Silesia is in a turmoil. Teschen is the cause of a near-war between Poland and Czecho-Slovakia which may become serious at any moment. Jugoslavia has failed to become a united nation and Montenegrin Serbs have already revolted, while Hungary is only waiting her hour to strike to commence war on her neighbors. Austria is at death's gasp. Bulgaria is meditating revenge on Greece. The greater Greece of the Sevres treaty is costing hundreds of lives daily and will cost many more. Roumania is menaced on one side by Transylvania and on the other by the Russians through Bessarabia.

"Remains the post-war rivalry between the United States and England, already vitally serious, and the antagonism between America and Japan, which all the world expects to result in an armed conflict sooner or later. All the governments of the world, instead of trying to remedy matters, are making them worse by imperialistic policies born of the same motives that brought about the World War. Peoples and governments did nothing to avert the catastrophe of 1914 and they are doing worse than nothing to avert the crash that is coming."

AN EXPECTED CRASH

Answers, a London publication, commissioned one of its representatives to interview men prominent in British commercial life and to put to them the question, "When will the crash come?" The answer of one well known financier was very definite:

"Two or three years," he said with decision. "If things are allowed to drift, we shall then be utterly unable to purchase the bare necessities of life, and the bulk of our population will die of starvation. Useless to think about transporting them to the Colonies, America—anywhere; there will not be enough ships. Useless to think about appealing for help to other countries; all Europe will be tottering to its fall. Starvation for most of us, emigration for the majority of the survivors, the setting of England's sun as a commercial nation—this will be inevitable.

"There will, of course, be commercial crashes earlier," he added, "but the great danger is the complete and final

shattering of our economic structure, and that will surely come about if we do not export sufficient manufactured goods to pay for the food that we must import to maintain our population."

"I repeated the substance of this statement to an eminent economist.

"Yes, I agree," he remarked. "But the crash which is creating so much nervousness in business circles will, in my opinion, take place this year."

Mr. Lloyd George, British Premier, in a speech addressed to fellow Welchmen, incidentally reviewed some of the world's problems and described its conditions. Coyly conscious of alluding to Scripture, he said:

"The world is reeling under the most terrible blows that have ever been struck. It is restless; it is demoralised.

"The machinery of trade is dislocated. New nations are rising up as on the morning of the resurrection, and the new light is dazzling them. They are reeling like drunk men."

It is a very common declaration in these days that there must be something radically wrong with society, that millions of people should be out of work, and that millions more are unable to sell what they have produced. These remarks are usually made with an air of profundity. But it really requires no very keen insight to observe the facts; they are so apparent.

"TOO MUCH ORGANIZATION"

Among those who believe there is something wrong but few have any suggestion looking toward improvement. One of these few is the National City Bank of New York. In its monthly publication that institution says:

"It is admitted that something is radically wrong. It is wrong that great numbers of people should be so ill-informed about economic affairs that instead of acting in a manner calculated to secure coöperation and stability they use their influence to break down the delicately balanced industrial organization and create confusion and disorder. The modern industrial organization is dependent upon intelligent, voluntary, harmonious coöperation on the part of all the people. It requires that the people shall distribute themselves according to choice in the various industries, and so direct their individual policies as to keep the industries in balance and accomplish a ready exchange of products. If through mistaken ideas of self-interest they organize themselves into groups, either national groups, class groups, or occupational groups, and become so intent upon forwarding group interests that they lose sight of the necessity for general coöperation, the whole modern system of highly-developed industry will break down. It will be strangled by too much organization. There is indeed something radically wrong with society, and this is it."

While the above quoted ideas of the National City Bank seem plausible, they do not answer the very present question in the minds of less favored people. One of these, a railroad mechanic, writing in a conservative publication, says:

"I am earning \$48 a month now. My rent is \$35, gas \$7, carfare \$5, but why should I kick? I still have \$1 left. Maybe that's the one the railroads want. A man doesn't have to be a socialist," remarks the man drily, 'to see that he is the goat.'"

DISADVANTAGED FARMERS

If the mechanics are in an unfavorable situation then the farmers are in still a worse state. *The Oklahoma Farmer* is authority for the statement that it requires the hides from three carloads of cattle to purchase one set of farm harness. Careful inquiry produced the information that the buyer of hides would have to be convinced that a cowhide was something special before he would pay more than a dollar for it. At the hardware stores they found that it would take \$95.00 to pay for a complete set of fair quality working harness. Only a few months ago the price of the same set of harness is said to have been \$125.00. In addition to this, and in harmony with it, the Hattiesburg (Miss.) *American* sets forth the fact that the hides from twenty-two calves bring the farmer \$13.20, reckoned at six cents a pound. That same farmer, if he desires to purchase a pair of shoes made from his own calf-skins, pays \$12.00 for the pair, leaving him a balance of \$1.20 in theory, but very much behind in fact.

When the price of wheat went down some months ago the large financial interests announced through the public press that the trouble was due to a falling off in foreign demand. The farmers started an investigation and found that more than two hundred million bushels had already been exported and one hundred million bushels had been purchased for future delivery. This was eighty million bushels more than the estimated surplus of wheat in this country. Then the great financial interests issued another explanation. This time they said that the purchases of wheat for export had been made largely for the British Royal Commission in such a way that competition was eliminated and prices held down. Thereupon some of the farmers' organizations ferreted out the facts. They discovered that the export price of wheat during November, 1919, made an average of \$2.81 per bushel; for the same month in 1920 the average was \$2.61 a bushel. The average price received by the farmer in November of 1919 was \$1.70 a bushel; the average price received by the farmer in November, 1920, was about \$1.00 a bushel. From these figures it is apparent that the European buyer paid thirty cents a bushel more for wheat in 1920 than he did in 1919. From the same set of figures it is equally apparent that the American producer received seventy cents less per bushel for his wheat than he did the year before. This leaves an extra dollar per bushel for

all the wheat exported. A small percentage of this extra profit was eaten up by the increased freight rates, but the most of it found lodgment elsewhere.

PREACHING PROFESSION DECLINING

While it is not so profitable to be a farmer, the preaching business seems to be also on the decline, if we are to take seriously the words of the Bishop of London, as recorded by the Newcastle (Eng.) *Daily Chronicle*:

"The business men of London are not such fools as to put their sons to such a rotten profession as preaching," said Dr. Ingram, Bishop of London, in a speech here advocating better pay for clergymen.

"By their niggardly support of the church at the present time," he added, "the people of England are undermining the ministry itself."

It must be said in explanation of this Episcopal gentleman's remarks that he does not mean to imply that actual putrefaction has set in. The word 'rotten' is merely a bit of English slang intended to suggest the undesirability, and withal unprofitableness of the preaching profession.

Bohemians are deserting the Roman Catholic faith by the hundreds of thousands and allying themselves with the new state church of Czecho-Slovakia. More than a million Bohemians have left the Romanist ranks, generally taking the church buildings and priests with them. The Baltimore *American* reports as follows:

"Priests of all orders, as well as those who during the Austrian regime contributed millions of crowns yearly to the Catholic treasury, have joined this formidable separatist movement, with the result that hundreds of churches are no longer celebrating masses, while the few remaining Roman Catholic priests are unable to find more than 10,000 of their flocks in all Bohemia."

The papal officials are considering making a formal complaint to the League of Nations in an effort to induce Czecho-Slovakia to pay for the churches which were taken without formalities, and also to indemnify former priests.

While this rather serious blow to Romanist prestige in Central Europe is recorded, papal adherents in other quarters believe that Rome is gaining ground. The Manchester (Eng.) *Catholic Herald* finds occasion for gratification in the increased observances of Good Friday on the part of Protestants. It remarks editorially:

"The Christian world was all Catholic once, and once again it will be Catholic."

"Such is the statement that thoughtful men, men of no religion or of no creed, frequently make."

"We read that on Good Friday a Church of England clergyman gathered a number of ministers of various denominations to hold the Three Hour's Service, a custom now very widespread in the Church of England, but not, as far as we know, hitherto participated in by Non-conformists."

"There were present three Congregational ministers, also a Presbyterian, a Baptist, a Wesleyan, and a Primitive Methodist."

CHRISTENDOM'S CONFIDENCE IN MONEY

The Churchman, an Episcopalian organ of this country, makes an interesting and honest confession, which we quote:

"Clear as a flaming beacon it is written in the Gospels that we ought to love. Since the war there has been given to the Church of Christ the most romantic, chivalrous adventure for humanity that ever fell to the lot of men. What seared the romance in our hearts? Who have been talking loudest during the past two years? People who are afraid. In the babel of merchants' associations, national civic federations, patriotic societies, not a whisper has been heard that sounded like St. Francis or Loyola. Those who should have uttered the beatitudes were dumb.

"The next Bishop of New York must build the cathedral, we are told. A cathedral is the last thing which this great city needs. It is filled with stone, and brick, and mortar. Is there religion enough among us to be housed in a mighty nave? If we have the gospel, a tent will serve our needs. If we do not trust Christ, cathedrals are only a mockery. And we do not trust him. We put our trust where civilization is staking its confidence—in the power of money!"

GENERAL SMUTS ON THE LEAGUE

This power of money was attempted to be crystallized in the League of Nations. Those who are even moderately familiar with the bringing into being of the League know that it was formulated and that it has been most strenuously advocated by Great Britain. France has never had any use for it, nor has she ever paid any attention to it. Only Anglophiles in this country have sought to bring about its complete establishment. It is an interesting bit of substantiated information which we take from a speech of General Smuts, made in Johannesburg, South Africa, and reported by the *Rand Daily Mail* of that city:

"After all, it is useless talking about the League when you do not want to be a member of the British Empire. [Applause] The League is very largely modelled on the unwritten working constitution of the British Empire. The people who gave most thought to the impression of the great plan worked absolutely with the British Empire before them—the League of Nations was framed on that basis.

"I feel on this occasion, continued the Premier, when great issues are at stake, that I can do best in the cause of the League of Nations by fighting the cause of the British Empire. [Prolonged applause]

"Let me just say this: People who have not given great thought to the subject don't realize that in some curious way the fate of the British Empire will in the future be linked with the fate of the League of Nations."

"Although it does not seem a very great result of all we hoped and fought for," said the Premier, "I feel certain that the League of Nations is the mustard seed, small today, diminutive and insignificant, but which will grow and expand, and in the centuries to come will cover the face of the earth."

A JEW ON THE PALESTINE MANDATE

But all witnesses are not agreed that the Britanno-League-of-Nations has worked any weal for humanity. Israel Zangwill, the distinguished Jewish man of letters, in writing in the Boston *Sunday Advertiser*, says:

"Life caricatures our concepts," complained Dr. Herzl to me in the early days of his movement, and, indeed,

history has few grimmer ironies to show than [that] his noble and pacific vision of the Jewish state should draw its hopes of realization from the bloodiest war of history, or that, on the embodiment of Mr. Balfour's promise in the Turkish conditions a Zionist leader in Jerusalem should have ordered the Shofar to be sounded as at the coming of the Messiah; and have thus officially identified a dubious political transaction with the 'one far-off divine event' for which Jewish mysticism has waited for nigh two thousand years. It is only another proof of the demoralizing effects of racial egotism and political faction."

Just what Mr. Zangwill means by these words becomes more apparent from a reading of his contribution to the London *Spectator*, on the same subject:

"If the hack-word 'amazing' had really been put out at grass, as your post suggests, I should have had to hark it back to characterize your attitude on the Palestine question. You continue to gird at Sir Herbert Samuel's appointment, as though no duty rested upon the Entente or the League of Nations to carry out the Zionist item of the Turkish Peace Treaty or the solemn promise which precluded it—a promise which was as dangerous to the Jews in enemy countries as it was valuable to the Entente at a dark moment in its fortunes. I was not surprised to see the *Morning Post* anxious to reduce Mr. Balfour's pledge to 'a scrap of paper'—the *Post* is a militarist journal—but to find a respectable Christian organ, nay, the Christian family organ, backing and buttering up the *Post*, calls indeed for the impugned epithet. The fact that the present Palestine plan is a disastrous defeat for the cause for which Dr. Herzl besought my services a quarter of a century ago, and that the appointment of Sir Herbert Samuel is a mere cover for the practical repudiation of the Balfour promise, adds to the audacity of the pretense that a 'damosa hereditas' has been inflicted upon poor suffering Britain, already staggering under the 'too vast orb of her fate'. The *Morning Post* actually declares that the Jews get everything and England nothing. The truth is the exact reverse. Indeed, the acquisition of a buffer-state for the defense of Egypt has been the chief argument put forward by the *Manchester Guardian* in its persistent plea for Zionism.

"The idea that without any special status or privileges a 'Jewish National Home' can emerge in Palestine in face of the present Arab preponderance—even though this is far smaller than the fifteen to one which you allege—is an illusion all the more pitiful because so many millions of homeless wandering Jews have been shamelessly buoyed up with a Messianic dream, the collapse of which cannot fail to be tragic. But a certain enrichment of population and fertility must as inevitably ensue in the new and largely derelict British possession under such an able administrator as Sir Herbert Samuel, especially with so much Jewish enthusiasm to exploit, and if he is as 'timid and weak-hearted' as you say, all the less chance of his departing from the official British tradition in favor of his own race. The Arab will soon learn that Sir Herbert Samuel has not the remotest intention of enslaving or evicting him, and will as little justify your fears of a Jewish domination as my hopes of a Jewish State. As for your idea that Mr. Lloyd George had to find him a good job, it is an open secret that he refused office under the present Premier, loyally sticking to Asquith. England is to be congratulated on so able and high-minded a servant, though his appointment is to Zionism proper a shorter way of spelling disappointment. The headship of a Jewish hero like Jabotinsky was necessary in Palestine, if Israel—like other beneficiaries of the war for the principle of nationalities—was to reënter the circle of nations: the real makers of history come not from Cabinets but from prisons."

THE KING'S HEART'S DESIRE

"Thou hast given him his heart's desire."—Psalm 21:2.

PSALM 21 is the coronation psalm of Israel. In all probability it was written for the occasion of David's own coronation, but being "a psalm of David", it must be understood as bearing upon him who is David's Son and David's Lord. Its subject matter is very intimately connected with that of Psalm 20, which contains the prayer: "Grant thee thy heart's desire, and fulfill all thy counsel".—Psalm 20:4.

In that Psalm either Jesus is represented as soliloquizing, and reassuring himself; or the divine purposes are personified, and thus speak. The time is the time of trouble, not primarily Christendom's time of trouble but the time of distress and difficulty which was upon Jesus himself. In certain respects this trouble stretched over the whole three and a half years of his ministry, finding its culmination in the Garden of Gethsemane where "with strong cryings and tears" our Lord faced the most momentous questions of his whole existence. Indeed it would not be inappropriate to stretch the application of this time of trouble to the whole period of his humiliation, including the humiliation of his body (Philippians 3:21) and the closing time of trouble of this gospel age and to apply the final 'setting up on high' to the exaltation in the kingdom. But the simplest picture is to apply it to our Lord Jesus himself.

"SET THEE UP ON HIGH"

1. "Jehovah answer thee in the day of trouble;
The name of the God of Jacob set thee up on high;
2. Send thee help from the sanctuary,
And strengthen thee out of Zion;
3. Remember all thy offerings,
And accept thy burnt sacrifice."

Did Jehovah answer Jesus there in the Garden? Oh yes: Jehovah heard him always. (John 11:42) Jehovah answered Jesus because he knew and trusted in the name of Jehovah, the God of Jacob. The God of Jacob was he who had met Jacob (the people of Israel) when that nation was nothing and had nothing, and who yet promised them everything. This thought of God's bounty is expressed in New Testament language by the words, "the God of all grace".—1 Peter 5:10.

This *name* of Jehovah, the God of Jacob, is very significant. It does not apply merely to the words *God* or *Jehovah*, but to the character which is back of those words. To praise God's holy name means much more than shout 'glory to God'; it means to approve and to laud the blessed character of our Creator and covenant God. Concerning Jesus it was promised: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath *known my name*". (Psalm 91:14) To be 'set on high' evidently means to be assured of the appreciation and fellowship of Jehovah, communion with him who is the "High Tower" of the new creation. The margin uses the word support, instead of set on high. Although this prayer of Psalm 20 applies particularly to Jesus, there are

other statements which assure all the messiahs, or anointed ones, in a similar manner. As it is written: "Jehovah also will be a tower for the oppressed, a high tower in *times* of trouble; and they that *know thy name* will put their trust in thee".—Psalm 9:9, 10; See also 46:7, 11.

This prayer indicates expectancy that the *name* of Jehovah would set Jesus on high. How can this be? In this way: Jesus was in the character likeness of his Father. The possession of this character likeness made it possible for the Father to communicate with and convey messages to Jesus to an extent impossible with us, his imperfect followers. To him, for the same reason, was the spirit of God and of holiness given without measure. He knew what Jehovah meant when he said thus and so; he knew how Jehovah felt; he knew his Father's desires, his preferences, his will. Therefore, the possession of a Godlike character made it possible for Jesus to reach up to his High Tower and ours, and to receive the uplifting and buoying assurances of the Father that all was well.

SUPPORT FROM ZION

Jehovah sent help from his sanctuary, from the Most Holy, from Zion, from the heavenly condition itself. Although there seems to be no adequate textual support for the story incorporated in the later manuscripts of Luke's Gospel, to the effect that an angel from heaven ministered to and comforted Jesus in Gethsemane, still some such comfort was evidently given him; for he became convinced that death under the charge of blasphemy was a part of the Father's plan for him, and seeing it to be the Father's will, he was serene. Jehovah not only sent his Son help from his exalted sanctuary, but he strengthened or supported him in the trying hours following the Garden.—Psalm 3:4.

God remembered the offering which Jesus had made of himself, as well as those offerings which were to come afterwards, but the acceptability of which depended on Jesus' entire faithfulness and integrity. Yes, more than this: all the offerings of all mankind throughout the thousand years of Messiah's reign depended upon the perfect conformity of Jesus to the will of the Father. No doubt these facts bore heavily upon our Savior in the Garden, for he was "exceeding sorrowful, even unto death". (Matthew 26:38) But he was not more conscious of these facts than was Jehovah. He who "worketh all things according to the counsel of his own will" did not forget; he remembered all the High Priest's offerings, both then present and to come.

THE BURNT SACRIFICE TURNED TO ASHES

Furthermore, the God of Jacob, the God of mercy and grace, did not only remember his Son's interests, but he accepted the burnt sacrifice. All the things

which were burnt on the copper altar in the Court of the Tabernacle or of the Temple were *burnt* sacrifices. Every offering was in part a burnt offering, because, since fire was the chosen manifestation of God's presence, the portion of each sacrifice specially dedicated to him was consumed by fire. But the term is generally restricted to that which was a *whole* burnt-offering.

In this passage, Psalm 20:3, the Revised Version margin gives for "accept" the rendering "accept as fat". The Common Version gives in the margin, "turn to ashes". This is evidently the thought: 'accept thy burnt-offering by turning it to ashes'; i. e., the fact that the broken body of the daily sacrifice was consumed on the brazen altar by the fire once sent from heaven and in accord with the directions once given from heaven was not only an assurance that the sacrifice was acceptable, but it was an indication to proceed with the other phases of the ceremony.

It was always by fire that a sacrifice was accepted. It was thus, probably, that God "had respect" to the offering made by Abel. (Genesis 4:4) That is how 'God testified of his [Abel's] gifts'. (Hebrews 11:4) It was thus that Abel "obtained witness that he was righteous". No sacrifice which God specifically accepted or to which he wished to call particular attention was ever consumed by fire emanating from this earth. It was consumed by "fire from heaven". (Leviticus 9:24) When it so chanced that sacrifices were offered apart from the place which Jehovah had chosen and appointed and where he had set his name and where his miraculous fire already was, then the fire had either to fall specially from heaven or come by heavenly command.

THE HEAVEN-SENT FIRE

In connection with the dedication of the Tabernacle in the wilderness, of the priestly order, and of all the furnishings and utensils of the Tabernacle, we read of Jehovah's promise that upon the completion of certain stipulated ceremonies 'the glory of the Lord should appear' (Leviticus 9:6), that is, God would give the most noticeable sign of his presence among them, of his approval of the Tabernacle, its officers, and accoutrements, to show that everything had been done according to his instructions. (Exodus 24:17) And, in addition to the glory, a fire came out from before the Lord and consumed the burnt-offering, etc. This was the proof which God gave upon extraordinary occasions of his acceptance of a sacrifice. This was done, aside from the probable case of Abel (Genesis 4:4), in the case of Aaron (Leviticus 9:24); in the case of Gideon (Judges 6:21); in the case of Manoah and his wife (Judges 13:19-23); in the case of David dedicating the threshing floor of Ornan (1 Chronicles 21:26); in the case of Solomon dedicating the Temple (2 Chronicles 7:1); and in the case of Elijah.—1 Kings 18:38.

To express the *accepting* of an offering or sacrifice the verb *dashan* is used, which signifies *to reduce to*

ashes, that is, by fire from heaven. In such a case as the dedicating of the Tabernacle it was necessary that the fire be very apparently of divine origin, and that it should come in such a way as to preclude the supposition that any art or deceit had been practised on the occasion. It would not do for Moses and Aaron to bring this fire out of the Tabernacle with the claim that God had kindled it there for them; for then there might be ground for doubt as to its genuineness. The fire *came out* from before the Lord, and *all the people saw* it. The victims were consumed by fire which was quite manifestly of no human origin. Josephus says that "a fire proceeded from the victims themselves, of its own accord, which had the appearance of a flash of lightning". An ethereal or electric spark or flash was sent immediately from the divine presence, either as represented in the glory light of the Most Holy or in the pillar of cloud above the tent of meeting.

The devil, in order to give credit to his worship among heathen peoples, imitated this miracle. The Romans claimed that Jupiter testified his approbation of the sacrifices offered to him by the sound of thunder and the show of lightning: to this the Latin poet Virgil alludes: "Audiant hæc genitor, qui fœdera fulmine sancit"—'let Jupiter hear, who sanctions covenants by his thunder'. Servius, a Latin commentator on Virgil, says of this passage: "To sanction the covenant signifies to confirm it; for when a covenant was made, if there were a flash of lightning, it was considered to be thereby confirmed: or rather because our ancestors lighted no fires, but obtained by their supplications divine fire," etc. The expression about their ancestors shows that they could boast of no such fire then. Either Satan had at one time imitated the miraculous fire for them or they had simply borrowed the account from the Jews, as Virgil surely borrowed his description of the golden age from Isaiah. Solinus Polyhistor gives an account to the same effect; speaking of the Hill of Vulcan in Sicily, he says: "They who perform sacred rites in this place, put a bundle of vine tree wood upon the altar, but put no fire to it; for when they lay the pieces of the victim upon it, if the deity be present and he approve the sacrifice, the bundle, although of green wood, *takes fire of itself* and without any other means the deity himself kindles the flame". These are noteworthy instances, for they show either how exactly the heathen writers have borrowed from the sacred records or how exactly the devil's religion copied that of Jehovah. As a further imitation, the Romans had their perpetual fire in the Temple of Vesta, which they claimed to have descended at the first from heaven and which they kept with the most religious veneration.

FIRE AND THE "LIVING" SACRIFICE

The celestial fire which was sent by Jehovah to consume the sacrifices on the brazen altar in the first official Tabernacle is said by the Jews to have been scrupulously preserved up to the time of Solomon,

when it was renewed by God. This seems unlikely at first thought; but it is quite possible that, in view of the lesson as to its sacredness which God gave in the deaths of Nahab and Abihu, the Jews, even in the midst of idolatry and unfaithfulness, kept this fire going out of superstitious fear. It was evidently going in the time of David; for, though the ark was at Zion, the brazen altar was at Gibeon, and Zadok, the priest, offered burnt offerings there. (1 Chronicles 16:39, 40) Jewish rabbins and historians insist that the miraculous fire once kindled on the great altar in Solomon's Temple was never allowed to go out until Manasseh tore down the altar. This was certainly the law on the subject. (Leviticus 6:13) But even the Jews admit that after the captivity there was no miraculous fire, no Shekinah light, and no tables of the law.

This divine fire was an emblem of the holy spirit. And as no sacrifice could be acceptable to God which was not salted, seasoned, or rendered pleasing by *this* fire, as our Lord says (Mark 9:49), so no one can offer acceptable sacrifices to God unless it be in the spirit of holiness—the love of righteousness and hatred of iniquity. Hence the command for the disciples to tarry in Jerusalem before beginning their antitypical “living sacrifices”, i. e., daily or continuous sacrifices. They should wait for the spirit under the emblem of fire (Matthew 3:11); and it did actually descend in this similitude on the day of Pentecost.—Acts 2:3, 4.

So, it was not possible for the priest in the type of Israel's daily evening sacrifice to proceed into the Holy until God's fire from heaven had started the consumption of the lamb's carcase on the altar in the Court, for it was coals from this fire which was consuming the sacrifice in the Court which had to be carried along into the Holy and there used to kindle the incense which was burnt on the golden altar. At all events, regardless of the order, it had to be fire from off the altar.—Exodus 30:7; Numbers 16:46.

ACCEPTED SACRIFICE AND PRAYER

Incense is ever a symbol as well as a fitting picture of prayer; prayer in its broader signification of fellowship, praise, service. Note the connection between incense and prayer in Psalm 141:2 and Luke 1:10. Compare also Jonah 2:7. Psalm 20 by its conjunctive *Selah* joins the thoughts of accepted sacrifice and prayer, even as they were joined in the type of the daily evening sacrifice contained in the ceremonial law of Israel. In the type, no incense could arise until the sacrifice had been accepted or salted by fire, so in the antitype *there can be no true prayer apart from accepted sacrifice*. The accepted sacrifice is the basis of prayer, and the prayer is the outcome of the accepted sacrifice. Dear brethren, shall we not rejoice at the presence of the fire? Is it not a mark of divine approval; without which we cannot have fellowship with the Father and with his Son Jesus Christ; without which we know not to praise God aright; without which we know not to

serve him? The fire comes and, like a sizzling branding-iron, burns the vital truths of God's Word into our very beings. Then we have something to talk over with the Father; then we have reason to praise him; then we have the impulse to serve him as he ought to be served, in spirit and in truth; then we can have acquiescence in the painful features of God's purposes. On that bitter night in the Garden of Gethsemane the fire which had come from heaven in the shape of the fresh realization of and keener insight into God's purposes for him, burned into our Lord's consciousness until it was impossible for him to disagree with the Father, and the incense smoke rose up to heaven in a grand volume of amen and amen.

NO STRANGE FIRE EFFECTIVE

All other fire than that from the brazen altar was “strange fire”. (Leviticus 10:1, 2) It did not come from heaven, “from before the Lord”; and it was for this reason that it could not be used to kindle the incense upon the golden altar. Jehovah wanted the fire to be his own. So with the church of this gospel age: the fire must come from heaven, the suffering must be heaven-appointed, it must be “the reproaches that fell upon him”, it must be the ignominy and shame which attach to faithful proclamation of the message of the gospel, if we are to have anything to pray about and any ground for acceptance of our prayers through the great High Priest in the Holiest of all, even heaven itself.

Only the new creature can pray in this especially significant sense. Acceptable worship must be true and in the spirit of the petitioned. (John 4:24) In preliminary ways, as well as in the final sense, is it true that “that which is engendered of the flesh is flesh”. (John 3:6) The flesh cannot pray. That is, the spirit of the flesh as the flesh now is has nothing to pray about. The flesh represents self-will, as Adam followed the flesh instead of the spirit of God when he disobeyed. The flesh can “say prayers”, or offer prayer, but “it profiteth nothing”. (John 6:63) For the flesh to pray is like offering strange or common fire.

The remainder of Psalm 20 describes the benefit which the church class receives from viewing the Father's treatment of his Son. Psalm 21 then takes up the matter at the time of our Savior's resurrection. The *Selah* between verses 2 and 3 leads the mind forward and shows what these heart's desires were, which had been mentioned in Psalm 20:4. Hence the *Selah* follows the answer to the prayer (Psalm 21:2); and in giving the reason for the answer reveals to us what the petitions of the prayer were.

MET WITH BLESSINGS AND BOUNTIES

2. “Thou hast given him his heart's desire,
And hast not withholden the request of his lips.
Selah.”
3. For thou meetest him with the blessings of good things;
Thou settest a crown of fine gold on his head.

4. He asked life of thee; thou gavest it him,
Even length of days for ever and ever.
5. His glory is great in thy salvation:
Honor and majesty dost thou lay upon him.
6. For thou makest him most blessed for ever:
Thou makest him glad with joy in thy presence."

It will not be irreverential if we draw a comparison from human life. Who has not seen a wearied and perhaps weeping child fall asleep on Christmas Eve, howbeit hoping for the blessings of the morrow? The first thing it knows in the morning is the parent's call and caresses, and armloads of presents to make it glad. So Jesus, Jehovah's wearied and most-loved child, sorrowed to sleep on Calvary. With what tenderness the Father must have watched through the night of his Son's death, waiting for the morning and conning over the coming happiness of his child. The next thing Jesus knew was the voice of his Father, saying, in effect and possibly in words: Jesus! it is time to wake up now; here is your wonderful new clothing which I have prepared for you and promised; here are the good things which your heart desired!

With what quivers of joy must not the opening eyes of Jesus have gazed upon the face of his Father, whose kindly features had so lately dimmed from view as the light of life flickered low and out. But now! Gone the night, the sorrows over, home at last!

In some such way did Jehovah 'bring the first-born again into the habitable' (Hebrews 1:6) and 'meet him with the blessings of good things'.—Psalm 21:3.

What those good things were and are is implied by the following verses. There was endless divine life; there was glory, honor, and majesty; there was joy in the presence of Jehovah; there was eternal steadfastness and assurance that his own trial time was past; there was the needed discernment to hunt out all enemies and the power to destroy them as enemies in the fire of the world's time of trouble; there was power to praise God as he should be praised.

AN IMPORTANT CONFUSION

But there is something in connection with this satisfying of the desires of the king's heart that may be overlooked in the Common Version account. A part of what now appears as the superscription to Psalm 22 belongs as the subscription to Psalm 21. There would be no way to determine for a certainty about this matter were it not for the fact that a detached psalm is given us in the third chapter of Habakkuk. Since this is a typical psalm standing by itself, with no other psalm preceeding or following it, we can see for ourselves what style was observed in the denoting of the psalms. There is (1) a superscription, (2) the psalm proper, and (3) a subscription. The superscription forms the title, not unlike the main headings of articles in this journal. In some cases the historical circumstances which gave rise to the writing of the psalm are given in the title, as a very appropriate subsidiary part of the heading. The subscription con-

sists of the directions concerning the use of the psalm, when such were given. Whatever were the circumstances which occasioned the writing of the poem at first, or however prophetic its content, when it was formally handed over to the leader of the Temple choir it was so marked, with sometimes an intimation of the appropriate time for the using of such song.

We find the same three divisions in the "writing of Hezekiah" (Isaiah 38:9-20), which was that king's psalm of praise and thanksgiving for recovery from his great sickness. In verse 9 there is the superscription or title; in verses 10 to 20 there is the psalm proper; and in verse 20 the subscription. King Hezekiah acted as his own musical director and ordered the psalm to be used in the Temple worship during the rest of his lifetime.

To demonstrate the ease with which the subscription of one psalm (not standing alone) may be confused with the title or superscription of the next psalm, we reproduce herewith a few lines covering the ending of Psalm 21 and the beginning of Psalm 22, from Ginsburg's Massoretico-Critical Edition of the Hebrew Bible:

XXI 9—XXII 5

הרלים

1148

וּבְחֶסֶד עָלִיוֹן בְּלִי־מוֹט:	
תִּמְצָא יָדֶךָ לְכָל־אֲבִיבֶיךָ	9
יִמְנָךְ תִּמְצָא שְׂנֵאֶיךָ:	
תִּשְׁתַּמְּחוּ וּפְתֹנֹר אֵשׁ לַעַת פִּנְיָךְ	10
יְדוּהָ בְּאִפּוֹ בְּלֶעֱס וּתְאֶכְלֶם אֵשׁ:	
פְּרִימוֹ מֵאֶרֶץ הָאֲבָדִי	11
וְיֹרֶם מִבְּנֵי אָדָם:	
כִּי־נָטוּ עֶלְיֶיךָ רַגְלָהּ	12
הִשְׁכֵּנוּ מִזְמֶה בְּלִי־יִכְלוּ:	
כִּי תִשְׁתַּמְּחוּ שִׁבְחֵם	13
בְּמִיתְרֶיךָ תִּכְוֹן עַל־פִּנְיָהֶם:	
רוֹמְמָה יְדוּהָ בַעֲזֶיךָ	14
נִשְׁיָרָה וְנִזְמָרָה גִּבּוֹרֶתְךָ:	
לְמִנְצָה עַל־אֵילַת הַשֹּׁחַר מִזְמִיר לְדָוִד:	כב
אֱלֹהֵי־אֱלֹהֵי לִמְהָ עֹבְדֵתִי	2
רָדוּק מִיִּשְׁוֹעָתִי דְּבָרִי שֶׁאֵתִי:	
אֱלֹהֵי אֶקְרָא יוֹמָם וְלַיְלָה תִּשְׁמָעָה	3
וְלֵילָה וְלֹא־דֹמְיָהּ לִי:	
וְאַתָּה קָדוֹשׁ	4
יֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל:	
בְּךָ בִּטְחוּ אֲבֹתֵינוּ	5

An example of the confusion which has arisen from assuming that the titled Psalms have two parts (the title and the body) instead of three (the title, the body, and the subscription) may be seen by looking at Psalm 88. As the Psalms are divided in our Common Version,

and in every other version back to and including the Septuagint, this one Psalm has two authors. But the difficulty is at once removed by observing that the first part of the title belongs as an adscript to the preceding Psalm.

THE HIND OF THE MORNING

This matter bears upon the subject in hand in this way: the most of what now appears at the head of Psalm 22 should be at the end of Psalm 21, which is under discussion. It reads: "For the chief musician, concerning Aijeleth hash-Shahar". The "higher critics" see nothing in this but a possible allusion to some kind of musical instrument, although all seem to be agreed that the meaning of the actual words is "hind [or gazelle] of the morning". (See Revised Version, *margin*) But we look for something more dignified and worthy of divine revelation than mere guesses about wind instruments. The words *hind of the morning* are a figure of speech not infrequently found in Eastern and Near-Eastern literature. The expression is found in Arabian poetry today.

Just as the horns of the hind may be seen above the rising ground before his body comes into view, so the timorous dawn, ere it is emboldened by the actual body of the sun, shoots up over the horizon its horns or rays of light, and becomes thus the harbinger of a new day.

The meaning therefore of *Aijeleth hash-Shahar* is clear. It refers to the rays of the rising sun, and may be well expressed in our language by *the day dawn*. Having gotten so far, the mind of the earnest Bible student will have no need to go down into Egypt for help, or to turn to the wise men of Babylon for their traditions. The Scriptures will prove our all sufficient guide.

Do we not read of the promised dawn of a day that will bring peace and blessing to a sin-distressed and sorrow-distracted world? Do we not read of how "darkness covers the earth [Christendom] and gross darkness the people"—heathendom? (Isaiah 60:2) Do not the same sacred writings tell us that "the night is far spent"? The memorable last words of David tell of this coming dawn of a better day, and how One, as the sun, shall cover all the earth with the glory of his light. In that prophetic utterance he reveals what Isaiah meant when he said:

"Behold, kings shall rule in righteousness,
And princes shall rule in judgment."—Isaiah 32:1.

Not only do "the last words of David" refer to this coming glorious day (2 Samuel 7) but also his "prayers" end with the same reference:

"Blessed be Jehovah God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name for ever;
And let the whole earth be filled with his glory;
Amen, and amen.

The prayers of David the son of Jesse are ended."

—Psalm 72:18-20.

It is difficult to think of anything more to pray for when that prayer shall be answered.

THE LAST WORDS OF DAVID

"The last words of David, the son of Jesse," already referred to as touching on the blessed theme, read:

[THE AUTHORITY FOR SPEAKING]

"David the son of Jesse saith,
And the man who was raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel. saith,
The spirit of the Lord spake by me
And his word was upon my tongue.
The God of Israel said,
The Rock of Israel spake to me:
One that ruleth over men righteously,
That ruleth in the fear of God,

[THE DAY DAWN]

*He shall be as the light of the morning, when
the sun riseth,
Even a morning without clouds;
As a tender grass springing out of the earth
By clear shining after rain.*

[THE RIGHTEOUS RULE]

For is not my house thus with God?
For he hath made with me an everlasting
covenant, ordered in all things and sure.
For this is all my salvation and all my desire.
For shall not he make it to prosper?"

—2 Samuel 23:1-5.

In Hebrew each of these last four lines begins with the same word, *for*. The Authorized Version renders them "although", "yet," "for," and "although". The Revised Version, "verily," "yet," "for," and "although". But it is better to render the word uniformly as is done in the Revised Version margin.

Is not this the day dawn of which David prophesied and sang? Is not this the day dawn for which creation groans and for which both spiritual and fleshly Israel wait? In another place this waiting for the morning is beautifully expressed:

"I wait for Jehovah, my soul doth wait,
And in his Word do I hope.
My soul waiteth for Jehovah,
More than they that watch for the morning;
I say, more than they that watch for the morning."

—Psalm 130:5, 6.

This is "the hind of the morning", this is the day dawn, the subject to which Psalm 21 relates. This is "the tender mercy" of God; this is "the dayspring from on high" whose visitation is celebrated in the prophetic song of Luke 1:78.

THE SCOPE OF PSALM TWENTY-ONE

Having thus seen the general subject matter of the Psalm, let us look at the outline of its structure:

JEHOVAH ADDRESSED

- A 1. The King's rejoicing in Jehovah's power.
- B a 2-5. Jehovah's gifts to the King.
- b 6. Jehovah's appointments for the King.—R.V., *margin*.
- c 7. Reason for the King's establishment.

THE KING ADDRESSED

- B a 8-10. The King's judgment on his enemies.
- b 11. His enemies' devices against the King.
- c 12. Reason for his enemies being driven away.
- A 13. His people's rejoicing in Jehovah's mighty deeds.

This great Messiah, the spiritual Seed of Abraham, the Ruler of men, will first put down his enemies, who are at the same time the real enemies of men. For while those enemies are active there can be no peace; while they rule there can be no blessing. Then he will bring light and blessing and peace and glory to his fleshly people Israel and through them to all the families of the earth. This was and still is the King's heart's desire.

And do we not long for this day to break more fully? Now we are living in the time when the morning cometh and a night also. Dawn still struggles with darkness, but its victory is sure. We still do well to take heed in our hearts to the divine prophetic Word that shines as a light in a dark place* until the Millennial dawn

fully break. This dawn is breaking and the day star is arising, although the clouds obscure him from the common vision. Higher critics, the wise men of Babylon, tell us that we do not well to take heed to the prophetic word either in our heads or in our hearts, and in this matter they practise exactly what they preach. But we believe that they will soon be ashamed at being found among those who "conceived a device which they are not able to perform".—Psalm 21:11.

*The words in 2 Peter 1:19, "until the day dawn and the day star arise," must be put in parentheses. It is not unconverted people who are to take heed until they are converted; but the Lord's people who are to "take heed in their hearts" until the promised day shall dawn.

MEMORIAL REPORTS

CLASSES of Bible Students have reported on their respective participants of the Memorial emblems as below listed—those having twenty and over. Besides these named 17 classes reported 19 participants

each; 13 classes, 18 each; 14, 17; 16, 16; 20, 15; 23, 14; 20, 13; 16, 12; 20, 11; 21, 10; 37, 9; 28, 8; 34, 7; 27, 6; 17, 5; 17, 4; 19, 3; 7, 2; 9, 1. Reports from many places have not been received at the time of this writing.

London, Eng.,	1004	Bridgeport, Conn.,	75	Champaign, Ill.,	39	San Rafael, Cal.,	26
New York, N. Y.,	995	Tampa, Fla.,	75	Brantford, Ont.,	42	Annapolis, Md.,	25
Glasgow, Scotland,	757	Bridgetown, Barbados,	74	Accrington, Eng.,	38	Chattanooga, Tenn.,	25
Chicago, Ill., (Polish)	750	Richmond, Va.,	74	Elwood, Ind.,	39	Danbury, Ohio,	25
Los Angeles, Cal.,	728	Worcester, Mass.,	72	Benton Harbor, Mich.,	38	Guelph, Ont.,	25
Chicago, Ill.,	652	Edmonton, Alta.,	71	Bloomfield, N. J.,	38	Kewanee, Ill.,	25
Boston, Mass.,	447	Pasadena, Cal.,	70	Bow, Wash.,	38	Mansfield, Ohio,	25
Pittsburg, Pa.,	444	Surrey, Eng.,	69	Brazil, Ind.,	38	Marietta, Ohio,	25
Cleveland, Ohio,	442	Paris, France,	68	Hillside, Jamaica,	38	New Brunswick, N. J.,	25
Detroit, Mich.,	374	Wichita, Kans.,	68	Newark, N. J.,	38	New Kensington, Pa.,	25
Helsingfors, Finland,	363	Paterson, N. J.,	67	Port Huron, Mich.,	38	Augusta, Ga.,	24
Philadelphia, Pa.,	335	Norfolk, Va.,	66	Tiffin, Ohio,	38	Butler, Pa.,	24
Vancouver, B. C.,	326	York, Pa.,	65	Lincoln, Neb.,	37	El Paso, Tex.,	24
St. Louis, Mo.,	322	Birmingham, Ala.,	64	Linton, Ind.,	37	Fort Worth, Tex.,	24
Liverpool, Eng.,	300	Bay City, Mich.,	62	Windsor, Ont.,	37	Harrisburg, Pa.,	24
Toronto, Ont.,	291	Christiana, Norway,	62	Portsmouth, Ohio,	36	Massillon, Ohio,	24
Winnipeg, Man.,	253	Jackson, Mich.,	62	Springfield, Mass.,	36	Modesto, Cal.,	24
Birmingham, Eng.,	240	Orebro, Sweden,	62	Towanda, Pa.,	36	New Liskeard, Ont.,	24
Manchester, Eng.,	232	Lynn, Mass.,	61	Brownsville, Pa. (Hungarian)	35	Portland, Me.,	24
Baltimore, Md.,	231	Topeka, Kans.,	61	Lawrence, Mass.,	34	Saugus, Mass.,	24
Calumet, Ohio,	231	New Brighton, Pa.,	60	Newcastle, Pa.,	34	Stottville, N. Y.,	24
Washington, D. C.,	222	Scranton, Pa.,	60	Pueblo, Colo.,	34	Waterville, Conn.,	24
San Francisco, Cal.,	215	Saskatoon, Sask.,	59	Brookton, Mass.,	33	East Palestine, Ohio,	23
Seattle, Wash.,	211	Jacksonville, Fla.,	58	Mattoon, Ill.,	33	Freeport, Ill.,	23
Oakland, Cal.,	209	Memphis, Tenn.,	56	Nashville, Tenn.,	33	Lowell, Mass.,	23
Copenhagen, Denmark,	192	Providence, R. I.,	56	Niagara Falls, Ont.,	33	McKeesport, Pa.,	23
Indianapolis, Ind.,	176	Rockford, Ill.,	55	Quincy, Mass.,	33	Nowata, Okla.,	23
Buffalo, N. Y.,	175	San Jose, Cal.,	55	Chester, Pa.,	32	Poughkeepsie, N. Y.,	23
New York City, (Colored)	173	Sharon, Pa.,	55	Springfield, Mo.,	32	St. Catharines, Ont.,	23
Dayton, Ohio,	166	Terre Haute, Ind.,	55	Stockton, Cal.,	32	Appleton, Wis.,	22
Manor Park, Eng.,	163	Hartford, Conn.,	54	Waltham, Mass.,	32	Bakersfield, Cal.,	22
Portland, Ore.,	155	South Bend, Ind.,	54	Evansville, Ind.,	31	Belvidere, Ill.,	22
Roseland, Ill.,	151	Duquesne, Pa.,	53	Galt, Ont.,	31	Glac Bay, N. S.,	22
Stockholm, Sweden,	151	East Liverpool, Ohio,	53	Wilkesbarre, Pa.,	31	Santa Barbara, Cal.,	22
Leeds, Eng.,	150	Fresno, Cal.,	53	Alliance, Ohio,	30	Stirling, Ont.,	22
Tacoma, Wash.,	144	Watertown, N. Y.,	53	Bremerton, Wash.,	30	Stratford, Ont.,	22
Minneapolis, Minn.,	143	Dubuque, Iowa,	52	Cincinnati, Ohio, (Colored)	30	Sydney, N. S.,	22
Cleveland, Ohio, (Polish)	140	Tulsa, Okla.,	52	Cristobal, C. Z.,	30	Woodstock, Ont.,	22
Edinburgh, Scotland,	139	Bayonne, N. Y.,	51	Danville, Ill.,	30	Wooster, Ohio,	22
Milwaukee, Wis.,	138	Wallasey, Eng.,	51	Fargo, N. D.,	30	Bryan, Ohio,	21
Kingston, Jamaica,	132	Canton, Ohio,	50	Knoxville, Tenn.,	30	Carbondale, Pa.,	21
Spokane, Wash.,	130	Flint, Mich.,	50	Lansing, Mich.,	30	Kamsack, Sask.,	21
San Antonio, Tex.,	123	Peru, Ill., (Polish)	50	Lima, Ohio,	30	Lewistown, Pa.,	21
Kansas City, Mo.,	124	Passaic, N. Y.,	49	Paso Robles, Cal.,	30	Monessen, Pa.,	21
Erie, Pa.,	122	Schenectady, N. Y.,	49	Pawtucket, R. I.,	30	Mt. Vernon, N. Y.,	21
Herneth Oldham, Eng.,	121	Sault Ste. Marie, Ont.,	47	Gas City, Ind.,	29	Niles, Ohio,	21
Akron, Ohio,	118	Ansburn, Ind.,	46	Johnstown, Pa.,	29	Ocean Park, Cal.,	21
San Diego, Cal.,	117	Elizabeth, N. J.,	46	Newark, Ohio,	29	Pease, Minn.,	21
Victoria, B. C.,	117	Fall River, Mass.,	46	Pittsfield, Mass.,	29	Rome, N. Y.,	21
Houston, Tex.,	110	Calmar, Alta.,	45	Zanesville, Ohio,	29	Shattuck, Okla.,	21
Louisville, Ky.,	110	Phoenix, Ariz.,	45	Jefferson, S. D.,	29	Albany, N. Y.,	20
Everett, Wash.,	104	Crooksville, Ohio,	44	Kingston, N. Y.,	28	Asheville, N. C.,	20
Toledo, Ohio,	102	Duluth, Minn., (Polish)	44	Marion, Ohio,	28	Greenfield, Mass.,	20
Gothenburg, Sweden,	102	Easton, Pa.,	44	New Albany, Ind.,	28	Greensboro, N. C.,	20
Allentown, Pa.,	99	Detroit, Mich., (Hungarian)	43	Portage-la-Prairie, Man.,	28	Halifax, N. S.,	20
Tammarsfors, Finland,	98	Duluth, Minn.,	43	Chatham, Ont.,	27	Kingston, Ont.,	20
Oklahoma City, Okla.,	97	Long Beach, Cal.,	43	Dublin, Ireland,	26	Kunkletown, Pa.,	20
Leicester, Eng.,	95	Niagara Falls, N. Y.,	43	Hutchinson, Kans.,	27	Little Rock, Ark.,	20
Springfield, Mass.,	95	Medicine Hat, Alta.,	42	Joplin, Mo.,	27	Ontario, Ont.,	20
Reading, Pa.,	90	Atlanta, Ga.,	41	Muncie, Ind.,	27	Owen Sound, Ont.,	20
Lancaster, Pa.,	88	Wilmington, Del.,	41	Peterborough, Eng.,	26	Parsons, Kans.,	20
Binghamton, N. Y.,	86	Bainsford Falkirk, Scotland,	40	Pottstown, Pa.,	27	Pride, La.,	20
Abo, Sweden,	85	Boise, Ida.,	40	Saginaw, Mich.,	27	Richmond, Cal.,	20
St. Paul, Minn.,	80	Bournemouth, Eng.,	40	Abilene, Kans.,	26	Trenton, N. J.,	20
Buffalo, N. Y., (Italian)	79	Miami, Fla.,	40	Clarksburg, W. Va.,	26	West Chelmsford, Mass.,	20
Rochester, N. Y., (Italian)	78	Newburg, N. Y.,	40	Johnstown, N. Y.,	26	Winston-Salem, N. C.,	20
London, Ont.,	77	Bellingham, Wash.,	39	New Orleans, La.,	26		
Santa Ana, Cal.,	77	Camden, N. J.,	39	Petersburg, Va.,	26		

THE NEW JERUSALEM

—JUNE 26—Revelation 21:1-14—

"He shall dwell with them and they shall be his peoples."—Revelation 21:3.

THE RELATIONSHIP BETWEEN THE NEW HEAVENS AND THE NEW JERUSALEM—RELATION BETWEEN THE CITY AND ITS TABERNACLE

FIRST in this picture of the glory side of the Millennial age is mentioned a new heaven; then a new earth; then a new city; then a new tabernacle; then God's presence in the midst of the peoples; then the abolishment of death, dying, and sorrow.

This is not the first time the new heavens and earth are referred to. The Lord through the Prophet Isaiah (65:17, 18) had long before promised the thing of which this chapter contains a fuller description. The Apostle Peter, guided by the same spirit of wisdom from on high, says that the followers of the Lord Jesus "look for a new heavens and a new earth, wherein dwelleth righteousness". (2 Peter 3:18) The same Apostle tells us that the present heavens and earth are a storehouse of fire; they will pass away with a hissing or rushing noise and the elements shall be dissolved with fervent heat. This earth and the works in it shall be burned up by reason of the coming of the day of the Lord. These heavens which now are, and have been since the time of the flood, contain nothing which preserves. They are all composed of combustible materials—combustible ideas, ambitions, and theories of government. It is these same heavens concerning which the Scriptures elsewhere tell us that they wax old as doth a garment that they shall be folded up and cast aside.

THE NEW CITY

The reason why this new heaven and earth became visible lies in the fact that the former—now present—heavens and earth and sea were passed away. While there will be the new heavens (the spiritual dominion of Christ) and the new earth (the reconstructed condition of society), yet, as a matter of course, there will be no more sea—no more turbulent and unrestrained masses of men.

The mind is next brought down from such lofty and general subjects as the heavens and earth to the more concrete idea of a city. The same ruling class occupies more than one relationship toward the members of the human family; and to show this the figure of the city is introduced. During the present evil world the devil has sought not merely to control the hearts and minds of men, but also their physical conduct. For this purpose he has established great systems of empire in the world designed to carry out the dictates of his own will. This civic control of mankind is pictured by the symbol of a great city. In like manner, but not with like purpose or effect, the Messiah class will occupy more than one relationship toward mankind. The efforts and activities of this glorious company will be bent toward encouraging the loftiest ideas of worship in the minds of men. They will spread the knowledge of the glory of God abroad in the earth. Without coercing the will of anyone they will finally effect a complete cleansing of the earth from the defilements of pride and self-seeking. But in addition to this spiritual guidance or control over man as Prophet and Priest, they will have absolute control over the civic affairs of men as King. The word 'civic' comes from the Latin word *civis*, a citizen of a city. So, here the figure of a city is introduced as showing how control over the civic affairs of men will gradually settle down and become an established factor in the earth.

This sequence between the new heavens and earth and the new Jerusalem is also shown in Isaiah 65:17, 18. There it is said: (1) "Behold, I create a new heavens and a new earth," and in the next verse, (2) "Behold, I create Jerusalem a rejoicing."

THE DESCENDING CITY

The Apostle Paul speaks of "Jerusalem from above". (Galatians 4:26) This expression is frequently met with

in Jewish writers. The Apostle John sees this heavenly city or civil government over men not merely in the heavens and as a future thing, but he sees her come down from above. The Jerusalem from above becomes the Jerusalem beneath, not unlike the Tabernacle which was on Mount Sinai which was, so to speak, brought down into the camp of Israel; for Moses was straitly instructed to make all things according to the pattern which had been showed him in the mount.

This settling down of the holy city is intimately associated with the picture which Isaiah gives of the establishing of the mountain of the Lord's house in or on the tops of the mountains. (Isaiah 2:2-4) This Messianic kingdom is to be established in a position superior to and over all the hitherto kingdoms and governments of earth. The dimensions of this city also approximate those of a mountain. The length, breadth, and height of it are equal. If the figures given in this chapter be taken literally, they signify that this city will be about fifteen hundred miles wide in each direction. In any case, the thought is one of vastness and of ample resources for meeting any and all emergencies. All the cities of the earth, both ancient and modern, put together would not approximate in size such a city as here described. We are not arguing for a literal interpretation, but simply calling attention to the thought of superiority and vastness, which is evidently the kernel thought of the passage. The Apostle John had seen the destruction and practical annihilation of the old Jerusalem. That city itself, called several times by the evangelists "the holy city", was ruined, laid in ashes, and it had come to nothing. John saw this younger and fairer sister as it were, in a vision; we see it in the text.

Jerusalem stands for the whole church, as the ancient city stood for the whole nation; because there occurred (1) the administration of the word of the Law and of the ordinances, (2) the assemblies of the people, (3) the worship of the true God by his own appointment, and (4) the presence of God himself in the midst of all. The temporary nature of this government is shown by the use of the word 'tabernacle' in the third verse of our lesson. Though holy and righteous, this government of Messiah is intended to last only so long as is necessary to bring mankind up to the point where they can receive anew not only their own franchise on life but the original charter for earth's government as given to man: "Have dominion over . . . every living thing that moveth upon the earth".—Genesis 1:28.

GOD DWELLING WITH MEN

Thus God, represented in his church, the great Messiah class, will dwell with the world of men during the Millennial age and they shall be his people—taken by and large, notwithstanding the fact that some of them will prove unappreciative and incorrigible. Then the redemption price (1 John 2:2) shall have been paid, and, the due time having come for a manifestation of divine favor, all people shall be treated as the Lord's people; none of them shall be treated as aliens, strangers, foreigners from God and his promises and his blessings.

While the Millennial kingdom will be the kingdom of God's dear Son, it will also be the kingdom of God, because God's dear Son and his joint-heir, the church, will be in absolute accord with the Father, and all that shall be done under their control will fully and completely represent the divine will respecting men. Nevertheless, it will be a separate kingdom from that of the remainder of the universe, as the Apostle Paul indicates. "He must reign until he hath put all enemies under his feet. . . . And when all things

shall be subdued unto him, then shall the Son also be subject to him that did put all things under him. . . . Then cometh the end, when he shall have delivered up the kingdom to God, even the Father" in the close of the Millennial age.—1 Corinthians 15:24, 25, 28.

The whole work of the Millennial age is summed up in a few words, and we are brought to its culmination in the declaration, "There shall be no more death; neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away". What a glorious sunburst of blessing is in these words! What a grand fulfillment will be there of the Apostle's declaration respecting "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began"! This declaration, however, applies to the very end of the Millennial age, and not in full to any previous time in that age:

for other accounts show us unmistakably that there will be imperfections and chastisements and stripes throughout the age while mankind is being lifted up. Or, as our Lord expressed it, the raising up of mankind throughout the Millennial age will be a "resurrection of judgment", instruction, discipline, chastisement.—John 5:28, 29.

Another pen picture of that time shows how that even at the close of that age there will be a severe trial and testing to demonstrate to what extent enforced obedience of that age shall have rightly affected the hearts of those who experience its blessings, so that their love will be for righteousness, and their hate directed against iniquity. (Revelation 20:7, 8) He who in that final test shall manifest that his heart contains anything aside from full loyalty to the Lord and the principles of righteousness will have his part in the second death.

THE EARLY LIFE OF SAUL

— JULY 3 — ACTS 21:39; 22:3,28; 2 TIMOTHY 3:14,15; PHILIPPIANS 3:5, 6 —

"Today if ye shall hear his voice, harden not your hearts."—Hebrews 3:7, 8.

SAUL'S BOYHOOD IN TARSUS — A CITIZEN OF NO MEAN CITY — SAUL'S EDUCATION IN JERUSALEM — HIS DISTINGUISHED TEACHER.

GOD'S ambassador to the gentiles, to the uncircumcision, Paul, the honored Apostle of Jesus Christ and the first messenger of the church, was born in Tarsus, a city of the ancient Roman province of Cilicia in Asia Minor. Tarsus was one of the distinguished cities of that time, situated, as it was, some four hundred fifty miles north and west from Jerusalem and in the northeast corner of the Mediterranean Sea. The Taurus Mountains bounded Cilicia on the north, the Sea on the south, Syria on the east, and Pamphylia on the west. Tarsus was the capital. The Apostle himself calls it "no mean city". Part of the force of these words is lost in English. "Mean" is literally, *without a mark or token*. "Mean" was used of uncoined gold or silver, very much as if we should say, 'no bullion city'. Instead it was marked and distinguished, as minted gold or silver is stamped. Tarsus was a "free city", having its own laws and magistrates. It was a "self-governing metropolis", as its coins boasted. The city possessed a famous university and it ranked with Athens and Alexandria as an educational center.

St. Paul himself tells us that he was set apart from his birth. Not that he means to imply anything like absolute and unalterable personal election; but rather that he wishes to tell us that special divine providences were over him, preparing and fitting him for the great work which he was to do, yet without having his will coerced at any stage of the experience. These divine providences are seen in choosing this very city of Tarsus for him to be born in. Here it was possible for a Jew to be born a Roman citizen, brought up in a gentile city, and at the same time to remain a strict Jew, learned in the law and true to the traditions of the fathers. In this place as in no other he could have laid a certain foundation for the larger work of the future. Neither Alexandria nor Athens would have done so well; for the former was steeped in mysticism and the latter swimming in philosophical babblings and strife about words.

OF HEBREW PARENTAGE

Young Saul was a Hebrew of the Hebrews, i. e., of double Jewish parentage and doubtless also using the Hebrew tongue in the home and elementary school, while Greek was the language of the street, the mart, and of the higher school. Like almost all Hebrews in Roman occupied territory, this young Israelite of the tribe of Benjamin (Philippians 3:5) had two names, one a family name and one an outside name (Acts 13:9), and in which latter name,

doubtless, his citizenship was registered. It was a Roman citizenship; and his Roman name was Paul, or, more accurately, Paulus. It was because he was to be the Apostle to the gentiles that the name Saul gives place to that of Paul early in his apostolic activities.

Saul's boyhood, passed mid the scenes of the famous city, could not have been uninfluenced by them. Alexander the Great had been located in Tarsus at one time and nearly lost his life while swimming in the icy waters of the Cydnus. Cleopatra sailed up that river in magnificent state to meet Antony. Julius Caesar made Tarsus his home for a time. Philosophers, poets, and authors of great renown were there at the time of Saul's childhood. From one of these poets, Aratus, Paul quoted in his speech on Mars Hill in Athens many years afterward, though with a very different meaning from what is usually applied to it. The cosmopolitan interests and activities of the place must have made deep impress on the mode of thought of this young boy, and enabled him in after life to use gentile similes and metaphors knowingly.

In harmony with the strict teachings of the Pharisees (his father was also one), Saul was taught a trade. This he learned before he was set at his more serious studies in Jerusalem; for even though a lad was expected to be a teacher of the law he had to learn a trade. Tosaphtha says: "What is demanded a father toward his son? To circumcise him, to redeem him, to teach him the law, to teach him a trade, to take him a wife. Rabbi Judah says: He that teaches not his son a trade does as if he taught him to be a thief."

At the age of five Jewish lads began to study the Bible at home with their parents. This was the case even with Timothy, though he was only half Jew. Indeed it is said that "from a babe" he had learned the Scriptures. It could not have been otherwise with young Saul. The mother of a Jewish family usually taught her sons the *Shema* (Deuteronomy 6:4-9) and the *Hallel* (Psalms 118-118), either in whole or in part. At six the Jewish youth went to an outside school conducted by a rabbi or teacher. At these schools Jewish children received the rudiments of education, learning to read by instruction from the rabbi in some of the books of the law, which were their only text books. At ten these youths were to begin to study the earlier and simpler developments of the oral law, such as were afterward collected and recorded under the title of *Mishna*. At thirteen the Jewish lad was expected to become a "son of the commandment", going through a kind of confirmation

which impressed on his mind a certain amount of personal responsibility toward the Law from that time on.

In all probability it was at this age that young Saul was brought to Jerusalem to be finished off as a thorough-going Pharisee under the most renowned teacher of that time, Rabban Gamaliel. This teacher became president of the Sanhedrim only a few years after Saul's arrival in the city. Gamaliel was a grandson of Hillel, the most famous of all Jewish latter-day teachers. Hillel lived to be a hundred and twenty years old. His son, succeeding him in office, was Simeon, the same Simeon, it is believed, who was present in the Temple at the time of Jesus' presentation, though he did not become president of the Sanhedrim until his venerable father's death, thirteen years later. It was he who joyously acknowledged Jesus to be the coming Messiah. For this reason Jewish writers make very sparse comments about Simeon. Simeon's son was Gamaliel. It is just possible that the belief of his father had some tempering effect on the thinking of his distinguished son. At all events, it was he who counseled moderation in the matter of persecuting the apostles. He must have sat in the Sanhedrim which condemned our Lord to death, but even as president of it he would have no deciding voice.

Paul later says that he was "*brought up* in this city", all of which must indicate that he came to Jerusalem when quite young, and remained, say, some ten or twelve years, leaving for Tarsus before our Lord's ministry began—Jesus and Saul being about of one age. Possibly he stayed at the home of his married sister, who lived there, but of this we have no information. It was customary for young students to spend part of their time at their manual trade, thus earning something toward their subsistence. This was often done even where the parent were well-to-do, as it was considered a part of the education of a boy to teach him to be independent and self supporting.

There were said to be more than four hundred synagogues in the city of Jerusalem. This number is accounted for by the fact that groups of students and older people from different foreign cities were there. Some of these preferred to meet together because of greater familiarity with the language of their birth than with the vernacular Aramaic-Hebrew. There was a Cilician synagogue, as is subsequently implied by the statement in Acts. (Acts 6:9) Paul evidently belonged to this synagogue, at least in the time of Stephen's persecution.

SAUL THE PHARISEE

— JULY 10 — ACTS 7:54 — 8:3; 22:3, 4; 26:4, 5, 9, 10 —

"Christ Jesus came into the world to save sinners; of whom I am chief."—1 Timothy 1:25.

SAUL'S FALSE TRAINING — THE GROUNDS FOR HIS PERVERTED CONSCIENCE — "I THOUGHT I OUGHT" — CONSCIENCE AND RIGHT

CONSCIENCE, as shown by the experience of Saul of Tarsus, may lead one into grievous error and serious sin. We must suppose that the Apostle meant what he said and that he knew how to say it when he spoke of his Pharisaical persecutions of the church of Christ as sin. He was not wicked withal: there was no willful violation of known principles of right; but there was sin, for sin is a missing of the mark.

The reason why Saul missed the mark of quick discernment of the divine will and purpose is to be found in his wrong teaching as a Pharisee. The word 'Pharisee', according to Aruch, a Hebrew cyclopedia, means separated one, "one who separates himself from Levitical impurity and Levitically impure food". Its meaning may be approximated in our language by the word Separatist or Puritan. But alas! As with Puritan, so with Pharisee. The peaked hat of the Puritan, while less glorious a crown than the tiara of the Vatican, covered as inexorable a purpose. So it was with the ancient Pharisees. They did not stop with attempts at personal piety; but looked down on those who did not or could not live just as they lived.

The most essential conditions which were exacted from everyone who wished to become a *Chaber* or member of the Pharisaic association were two. Each candidate was required to promise in the presence of three members that: (1) he would set apart all the sacred tithes from the produce of the land, and refrain from eating anything which had not been tithed, or about the tithing of which there was any doubt; (2) he would scrupulously observe the most essential laws of purity which so materially affected both the eating of food and all family affairs.

VARIOUS JEWISH CLASSES

It is difficult for us who have been unaccustomed to such things to appreciate how thoroughly minute were the Mosaic laws respecting tithing and uncleanness. The possibilities of becoming unknowingly unclean through contact with another who was unclean were so varied that they gave rise

to four degrees of purity, and to four divisions in the Pharisaic associations. The Sadducees, another prominent but small class in Jewish national life, consisted of the priestly aristocracy. The Essenes, still another class, were more strict than the Pharisees in some respects. The various classes in Judaism in the time of Saul, the Sadducees, Essenes, Pharisees (four grades), and sinners, might be roughly compared with our modern "bluebloods" or aristocrats, the bourgeoisie or upper middle class, the average man or the "public", and the proletariat or "down-trodden masses".

From this it will be seen that the Pharisees were a lay association calculated to instill in the minds of the people generally the fact that if they would observe the Mosaic laws they might all be priestly, "a kingdom of priests," and thus curb the ambitious efforts of the Levitical priesthood to control not only temple rites but also national matters. In view of the fact that the Pharisees were the most influential part of the people and that they were working along democratic lines, it is all the more pathetic to find them rejecting our Lord Jesus as the Christ.

Saul was included in that class which was so forcibly accused by the Master. He was learned in the law and in the theories of how to apply it to life, but he was not learned in mercy or grace. Some of the Pharisees hesitated not to say that the law might be interpreted in seventy-two ways. They rather boasted in these multitudes of curious ideas, and had Jesus' message been such that it could have been made a seventy-third interpretation they would probably have embraced it gladly. But it was so positive and so decided that it plagued them and disturbed them in their delightful haziness.

PHARISEES THE "BEST" PEOPLE

But it must not be thought that the Pharisees did no good to the people. They did much, else they could not have had influence. Their mistake was not in being entirely inconsiderate of the people, but it was in thinking that the

very best that they could do by themselves would avail anything toward everlasting life. As a people of priests and kings, the Pharisees considered themselves the guardians of the divine law and the ancestral customs, trusting implicitly that he who selected them to be his peculiar people would protect and shield them and theirs from all outward dangers which threatened the state. They were firmly penetrated by the conviction that as long as they were faithful to their God no power on earth, however formidable, would be permitted to ravish his holy heritage successfully. Hence they repudiated the time-serving policy of the aristocratic Sadducees, who maintained that a man's destiny was in his own hands, and that human ingenuity and statecraft ought to be resorted to in political matters.

The Pharisees led a temperate life, renouncing both excessive riches and immoderate pleasure, and they strove above all to acquire a knowledge of that law and to practise those precepts which would fit them for the life to come. Their mistake lay not in doing the things which they did,

but in thinking that those things constituted saving religion. Their holiness really exalted self, for it implied that scrupulous observances of rites and ceremonies would make them worthy of life, overlooking as they did "the weightier matters of the law".

The cult is not dead today; for there be some who still believe that agonizing and "doing something" and pious reflections and relentless and unmerciful self-examination and moralistic living and humanitarian practice will avail something toward making them acceptable in the Father's sight, forgetting, if they be Christians at all that they have already been accepted in the Beloved and that it is now for them to obey in humility and not exalt self by imagining that they can perfect the flesh. Saul could not be used of the Lord until that idea had been burnt out of him by the light shining above the brightness of the sun at noon-day. It is certain that we cannot be messengers of grace if we still hope for ceremonial righteousness and overlook "the righteousness which is of God by faith".

LETTERS FROM AFIELD

APPRECIATION OF CREATOR INCREASED

DEAR BRETHREN:

Greetings to you and all engaged with you in heralding the message of Jehovah's truth and love.

I wish to give expression of my appreciation of the 1921 calendar. I think the whole to be the most sublime, and its use in praise and testimony meetings increases our appreciation of it as well as of the great Creator. Additionally I find great pleasure in using the weekly subjects in their respective order as introductory greetings, placed in the upper left hand corner of all correspondence with the brethren, either letter or postcard. It doubtless proves a blessing to the recipient, as well as to myself.

Respectfully, THOMAS F. BANKS, *Ohio*.

FROM IRELAND NORTH

DEAR BRETHREN:

Greetings in the name of our Lord Jesus Christ. I would like you to know what a blessing I have received through participating in the GOLDEN AGE work. At first I thought that some of the expressions made in the special issue, Number 27, were not in keeping with the teachings of the meek and lowly Jesus. But I decided to put my trust in the Lord, knowing well that in his Father's Word I had the promise that he would be with us even unto the end of the age. And remembering Brother Russell's comment on this verse in the daily manna (November 30), I felt it was my privilege to take part in the work, and let the work speak for itself. And now, I thank the Lord for the way he has guided and used the brethren in charge of the work at this time. I am meeting some who are not only anxious to accept the special offer mentioned in the GOLDEN AGE magazine, but are eager to purchase the other six volumes, and also willing to lay down their little all on the Lord's altar of sacrifice. What a joy and favor from our heavenly Father, to meet such grateful and appreciative ones! Surely the Lord's blessing is with those who are keeping close to the channel of truth. I remember you often in my prayers, trusting you to be kept closely linked together with the tie of heavenly love.

Believe me to be one with you in the Master's service,

CLARA GILLILAND, *Ireland*.

"MATERIAL NECESSARY FOR WEDDING GARMENT"

DEAR BRETHREN:

It is my privilege to inform you of the esteem and affection the Dexter Ecclesia hold for the Bethel family.

At the prayer and testimony meeting of March 23 (JEHOVAH SUPPLIES — Philippians 4:19), we realized more than ever before how helpful God's channel really is, and how he is using it to supply the bride (his daughter) with the material necessary for her wedding garment, recipes, models, patterns, etc., complete to make her a beauty and joy to the Bridegroom and to show forth the honor and glory of the Father throughout the ages of the ages.

We do want you to know, dear brethren, that we do love you and that you are always in our petitions to the throne of grace, that you may be kept pure, strong, and faithful, and that our dear WATCH TOWER may continue to be used of God and his dear Son as the channel of truth.

Yours in the joy of service, DEXTER ECCLESIA, *Mo.*

"PRAYERS GO UP EACH DAY"

DEARLY BELOVED BRETHREN:

I wish to express my appreciation for the Tower, filled with refreshing waters of truth. Every perplexing question has been answered to my satisfaction through this beloved little paper. Surely we are a blessed people! And my prayers go up each day in thanksgiving to our heavenly Father for his wonderful provision for our every need and for the way he has led us through the fiery trials.

I know you have the Lord's blessings. And my prayer is that you may continue in his favor and receive the glorious reward at the end of your course.

Yours in his joy and service,

MRS. H. PARBOTT, *Mass.*

HYMNS FOR AUGUST

Sunday	7 13	14 74	21 330	28 332
Monday	1 8	8 Vow	15 198	22 191
Tuesday	2 239	9 160	16 324	23 209
Wednesday	3 239	10 95	17 165	24 6
Thursday	4 136	11 57	18 91	25 30
Friday	5 87	12 145	19 267	26 259
Saturday	6 71	13 200	20 116	27 177

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Mc Clure, Pa.	June 15, 16	Curry Run, Pa.	June 24
Lewistown, Pa.	" 17, 19	Punxsutawney, Pa.	" 26
Coles Summit, Pa.	June 20	Falls Creek, Pa.	" 27
Alexandria, Pa.	" 21	Brockwayville, Pa.	" 28
Altoona, Pa.	" 22	De Young, Pa.	" 29
Manaffey, Pa.	" 23	Warren, Pa.	June 30, July 1

BROTHER J. A. BOHNET

Massillon, Ohio	June 16	Dover, Ohio	June 23
Dalton, Ohio	" 17	Newcomerstown, Ohio	" 24
Wooster, Ohio	" 19	Port Washington, Ohio	" 25
Apple Creek, Ohio	" 20	Coshocton, Ohio	" 26
Wadsworth, Ohio	" 21	Dresden, Ohio	" 28
Alliance, Ohio	" 22	Newark, Ohio	" 29

BROTHER B. H. BOYD

Waltham, Mass.	June 16	Lyfield, Mass.	June 24
Cambridge, Mass.	" 17	Quincy, Mass.	" 26
Boston, Mass.	" 19	North Duxbury, Mass.	" 27
Lynn, Mass.	June 20, 21	Plymouth, Mass.	" 28
Saugus, Mass.	June 22	Plympton, Mass.	" 29
Beverly, Mass.	" 23	Brockton, Mass.	" 30

BROTHER J. W. COPE

Simmons, Tex.	June 17	Hammgen, Tex.	June 24
Corpus Christi, Tex.	June 19, 28	McAllen, Tex.	" 26
Mathis, Tex.	June 20	Victoria, Tex.	" 29
Skidmore, Tex.	" 21	Waco, Tex.	July 1
Driscoll, Tex.	" 22	Fort Worth, Tex.	" 3
Kingsville, Tex.	" 23	Ardmore, Okla.	" 4

BROTHER E. F. CRIST

Valliant, Okla.	June 16, 17	Comanche, Okla.	June 26, 27
Ardmore, Okla.	June 19	Terral, Okla.	June 28
Chickasha, Okla.	June 20, 22	Walters, Okla.	" 29
Washita, Okla.	June 21	Lawton, Okla.	" 30
Minco, Okla.	" 23	Roosevelt, Okla.	July 1
Marlow, Okla.	June 24, 25	Hobart, Okla.	July 3, 4

BROTHER A. J. ESHLEMAN

Youngstown, Ohio	June 16	Lyria, Ohio	June 27
Meadville, Pa.	" 17	Lorain, Ohio	" 28
Erie, Pa.	" 19	Vermilion, Ohio	" 29
Ashtabula, Ohio	" 23	Sandusky, Ohio	" 30
Warren, Ohio	" 24	Port Clinton, Ohio	July 1
Cleveland, Ohio	" 26	Detroit, Mich.	July 2-4

BROTHER M. L. HERR

Pittsburgh, Pa.	June 19	Westfield, N. Y.	June 29
Ellwood City, Pa.	" 23	Jamestown, N. Y.	June 30, July 1
New Castle, Pa.	" 24	Salamanca, N. Y.	" 3
Sharon, Pa.	" 26	Onoville, N. Y.	" 4
Meadville, Pa.	" 27	Olean, N. Y.	July 5, 6
Erie, Pa.	" 28	Bolivar, N. Y.	July 7

BROTHER M. A. HOWLETT

Midvale, Utah	June 15	Caldwell, Ida.	June 23, 24
Salt Lake City, Utah	" 16	Boise, Ida.	" 25, 26
Pocatello, Ida.	" 17	Emmett, Ida.	" 27, 28
Twin Falls, Ida.	" 19	Ontario, Ore.	" 29, 30
Glens Ferry, Ida.	" 20	Weiser, Ida.	July 1
Nampa, Ida.	June 21, 22	La Grande, O.	" 2

BROTHER G. S. KENDALL

Burlington Vt.	June 16	Manchester, N. H.	June 26
Morrisville, Vt.	" 17	Pittsfield, N. H.	" 28
St. Johnsbury, Vt.	June 19, 21	Nashua, N. H.	June 28, 29
Newport, Vt.	June 20	Milford, N. H.	June 30
Hanover, N. H.	June 22, 23	Leominster, Mass.	July 1
Canaan, N. H.	June 24	Orange, Mass.	" 2

BROTHER S. MORTON

Centropolis, Kans.	June 16	Parsons, Kans.	June 26
Pomona, Kans.	" 17	Cherryvale, Kans.	" 27
Garnett, Kans.	June 19, 21	Independence, Kans.	" 28
Lane, Kans.	June 20	Coffeyville, Kans.	" 29
Iola, Kans.	June 22, 23	Pittsburg, Kans.	" 30
Bronson, Kans.	June 24	Scammon, Kans.	July 1

BROTHER W. H. PICKERING

Cherokee, Ia.	June 12, 13	Menno, S. Dak.	June 22, 23
Sutherland, Ia.	June 14	Yankton, S. Dak.	June 24
Superior, Ia.	June 15, 16	Vermilion, S. Dak.	June 26, 27
Estherville, Ia.	June 17	Irene, S. Dak.	" 28, 29
Inwood, Ia.	" 19	Mitchell, S. Dak.	July 1, 3
Chancellor, S. Dak.	June 20, 21	Plankinton, S. Dak.	July 2

BROTHER G. R. POLLOCK

Vancouver, Wash.	June 16	Eastside, Ore.	June 25, 26
Portland, Ore.	June 18, 19	Oakland, Ore.	June 28
Salem, Ore.	June 20	Roseburg, Ore.	" 29
Dallas, Ore.	" 21	Rogue River, Ore.	" 30
Independence, Ore.	" 22	Medford, Ore.	July 1
Eugene, Ore.	" 23	Ashland, Ore.	July 3, 4

BROTHER V. C. RICE

Oneonta, N. Y.	June 19	Wilkes Barre, Pa.	June 26, 27
Binghamton, N. Y.	" 20	Towanda, Pa.	June 28
Scranton, Pa.	June 21, 26	Wmsport, Pa.	June 29, July 3
Peckville, Pa.	June 22	Gaines, Pa.	" 30, " 1
Carbondale, Pa.	" 23	Northumberland, Pa.	July 4, 5
Maplewood, Pa.	" 24	Shamokin, Pa.	July 6

BROTHER C. ROBERTS

Nanticoke, Ont.	June 15, 16	Galt, Ont.	June 26
Simcoe, Ont.	" 17, 19	Guelph, Ont.	June 27, 28
Port Dover, Ont.	" 20, 21	West Montrose, Ont.	June 29
Caledonia, Ont.	June 22	Kitchener, Ont.	" 30
Brantford, Ont.	" 23	Stratford, Ont.	July 1
Preston, Ont.	" 24	Woodstock, Ont.	" 3

BROTHER R. L. ROBIE

Dallas, Tex.	June 19	Paris, Tex.	June 28
Athens, Tex.	" 22	Texarkana, Tex.	" 29
Piano, Tex.	" 23	Donaldson, Ark.	" 30
McKinney, Tex.	" 24	Little Rock, Ark.	July 1-4
Sherman, Tex.	June 25, 26	Forest City, Ark.	July 5
Dennison, Tex.	" 26, 27	Memphis, Tenn.	" 6

BROTHER W. J. THORN

Loveland, Colo.	June 15	Sheridan, Wyo.	June 26, 27
Greeley, Colo.	" 16	Arvada, Wyo.	June 28
Cheyenne, Wyo.	" 17	Lewistown, Mont.	" 30
Laramie, Wyo.	" 19	Butte, Mont.	July 3, 4
Casper, Wyo.	June 20, 21	Deer Lodge, Mont.	" 5, 6
Bear Creek, Mont.	" 23, 24	Missoula, Mont.	" 7, 8

BROTHER T. H. THORNTON

Dexter, Mo.	June 15, 17	South Fork, Mo.	June 24
Clarkton, Mo.	" 16	Thayer, Mo.	June 27, 28
Poplar Bluff, Mo.	" 19, 21	Mountain Grove, Mo.	" 29, 30
Neelyville, Mo.	June 20	Springfield, Mo.	July 1
Chaonia, Mo.	" 22	Monett, Mo.	" 3
Willow Springs, Mo.	June 23, 26	Verona, Mo.	" 4

BROTHER W. A. THRUTCHLEY

Bredenburg, Sask.	June 15, 16	Rapid City, Man.	June 26, 27
Birtle, Man.	June 17	McConnell, Man.	June 28
Shoal Lake, Man.	June 19, 20	Neepawa, Man.	" 29
Minnedosa, Man.	" 21, 22	Kelwood, Man.	" 30
Oak River, Man.	June 23	Gilbert Plains, Man.	July 1, 2
Hamiota, Man.	June 24, 25	Raupha, Man.	" 3

BROTHER G. YOUNG

Grimbsy, Ont.	June 16, 17	Stirling, Ont.	June 26
Hamilton, Ont.	June 19	Kingston, Ont.	" 27
Toronto, Ont.	" 20	Brockville, Ont.	" 28
Orono, Ont.	" 22	Prescott, Ont.	June 29, 30
Trenton, Ont.	" 23	Montreal, Que.	July 1, 3
Belleville, Ont.	" 24	Granby, Que.	" 4

Conventions to be Addressed by Brother Rutherford

BUFFALO, N. Y. June 8-12; H. W. Drumm, 514 West Ave.
PROVIDENCE, R. I. June 17-19; W. Burke, 132 Althea St.
LOUISVILLE, Ky. June 26; W. H. Dunn, 216 Norton Building
DETROIT, MICH. July 2-4; E. A. McCosh, 1427 W. Grand Blvd.