



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

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

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

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

## THIS JOURNAL AND ITS SACRED MISSION

**T**HIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

## TO US THE SCRIPTURES CLEARLY TEACH

**THAT JEHOVAH** is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

**THAT GOD** created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

**THAT JESUS** was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

**THAT** for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

**THAT THE WORLD HAS ENDED;** that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

**THAT THE HOPE** of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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OFFICERS

J. F. RUTHERFORD  
W. E. VAN AMBURGH

President  
Secy. & Treas.

EDITORIAL COMMITTEE J. F. RUTHERFORD  
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD  
FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelie St., Cape Town, South Africa. Please address the SOCIETY in every case.

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## CONVENTION HEADQUARTERS

IBSA Convention Committee, Hotel Teller, Grand Circus Park, Detroit, Mich., is the address to which all convention questionnaires should be mailed, as stated in the room assignment questionnaire which was sent out as a supplement of June 15 issue.

Convention Headquarters will promptly mail a questionnaire upon request to anybody who has not received one. Assure yourself of being comfortably accommodated during the convention by sending your questionnaire at once to Headquarters at Detroit.

Remember the convention dates: Monday, July 30, to Monday, August 6.

## A NEW BOOK

That further witness to the name of Jehovah might be given to the people the Society is publishing a new book, the title of which is *Reconciliation*. The philosophy of the atonement sacrifice as related to reconciliation is discussed at length. The book is illustrated. To the anointed of the Lord it is written: "God has reconciled us to himself by Jesus Christ, and given to us the ministry of reconciliation." It is important that the anointed have a clear vision of reconciliation that their ministry in connection therewith might be intelligently performed. We feel sure that the book will help to a better understanding of this vital doctrine. We therefore advise a careful study of the book; and then let all who love the Lord get it into the hands of the truth-hungry people.

The first edition, of course, is more expensive because of the original plates, etc. A limited number of volumes of

(Continued on page 207)

## I.B.S.A. Berean Bible Studies

by means of  
**The Watch Tower**

"His Name Exalted"

Issue of June 1, 1928

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Week of August 12 . . . . . 22-44

"Sure Mercies of David"

Issue of June 15, 1928

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

JULY 1, 1928

No. 13

### A WITNESS TO THE PEOPLE

*"Behold, I have given him for a witness to the people, a leader and commander to the people."—Isaiah 55:4.*

**J**EHOVAH has a well-defined purpose in everything he does. That fact should always be fixed in the mind of the student who is searching out the meaning of God's Word. In a former issue of *The Watch Tower* Scriptural proof is submitted to establish the fact that the "everlasting covenant, even the sure mercies of David", was made with David the king of Israel and that the great antitypical David, Christ Jesus, the King of kings, became the heir to that covenant. Furthermore the proof shows that Jesus according to the will of God has taken into that covenant with him those who since his death and resurrection have wholly consecrated themselves unto God. Other scriptures show that many taken into the covenant become unfaithful and fall away but that the remnant continues faithful, and that Christ Jesus shares with the faithful the great privileges of the everlasting covenant, even "the loving kindness of David well assured".

<sup>2</sup> Many have deceived themselves or have been deceived by others concerning God's purposes in calling men to the high calling in Christ Jesus. Many have believed that God is making a desperate effort to get men to come to him that he might take them to heaven. They count themselves as of great importance in God's arrangement.

<sup>3</sup> Many have thought that God calls men because of personal virtues and for the special benefit of the men called; that they are so valuable to God that he must have them in his organization; and that the carrying out of his plan largely depends upon them. Knowing that God is perfect they reason that they as Christian men must put in their time by developing what they call character, that they may be fit to operate the universe for Jehovah. The more important they feel, the greater reason they think there is for other men to look upon them as creatures of unusual virtue. This is a form of pride, of course. Some such believe it to be their chief vocation and duty to stand before others and dispense their own learning and wisdom. The greater their importance in their own estimation, the less disposed they are to render real service in the name of the Lord.

<sup>4</sup> Surely the time is fully here when all Christians should brush aside everything that beclouds the issue

and frankly answer to themselves the question: What is God's purpose in permitting me to become a Christian? The correct answer to this question will dispel all pride and vainglory.

#### THE PERFECT PATTERN

<sup>5</sup> The only way to arrive at the correct answer to the question is to view the perfect pattern Christ Jesus, and this each Christian should do and should measure himself by that perfect pattern. Christ means anointed one. Christ Jesus was anointed at the time of his consecration, and that was the beginning of true Christianity. He was the first. All true Christians receive anointing from God through Christ Jesus the Head.

<sup>6</sup> Did God send his beloved Son to the earth for self-exaltation? He did not! Jesus came as God's Priest and Representative to do what he was subsequently commissioned to do. "No man taketh this honour unto himself, but he that is called of God." (Hebrews 5:4) Did Jesus come to display his own learning and wisdom by speaking his own message? He did not! "I can of mine own self do nothing. . . . I seek not mine own will. . . . If I bear witness of myself, my witness is not true." (John 5:30,31) Did he come to exalt himself or did he attempt to exalt himself? He did not! He said: "Whosoever exalteth himself shall be abased." (Luke 14:11) Were his efforts put forth while on earth with a view to receiving glory and honor which he had not previously enjoyed? No. After he had finished his earthly ministry he prayed: "Father, glorify thou me . . . with the glory which I had with thee before the world was." (John 17:5) In other words, he had done his work faithfully and he asked no reward for so doing.

<sup>7</sup> Jesus came to earth to do his Father's will. He studied his Father's Word that he might have a proper understanding of his will, to the end that he might do what he was sent to do. Every one who is associated with him in his kingdom will have to do the same thing. These are called to follow in his steps and must so follow to have Jehovah's approval. (1 Peter 2:21) Jesus did not come to earth to 'robe the earth in God's glory in the moral achievements of man'. None of his followers are authorized to do that. His second coming will accomplish the work of making the earth a glorious place.

## REASON FOR THE COVENANT

<sup>8</sup> There was a rebellion in heaven. Lucifer had betrayed his trust, defied the Almighty God, and to gratify his pride and selfish ambition had turned the perfect man away from his Creator and caused him to lose his life and home. From that day until now that Evil One has been and is the Adversary of God and the enemy of man. As men continued to multiply and fill the earth the Devil brought them under his control and formed them into his organization. Only a few men have been loyal to the true God. Jehovah sought out David and anointed him to be king over Israel his chosen people. He found David to be a man after his own heart. And why? Surely not because David was blameless and perfect. The real reason was because David was loyal to God. Jehovah therefore used him to picture his faithful and mighty One and the One whom he would use to carry out his purposes concerning the human race.

<sup>9</sup> God declared his purposes to establish a kingdom amongst men, which kingdom would be given to his loyal and faithful creation; that each one who should have a part in that kingdom should be put to the crucial test in order to prove his loyalty, faithfulness and devotion; and that he would use that kingdom to teach the people the truth and lead the people, and to give them a full and fair opportunity to break away from Satan the enemy and be wholly reconciled to himself and live.

<sup>10</sup> To carry out his purposes Jehovah sent his beloved Son from the courts of heaven. The Son became a man and dwelt amongst men. When he reached the full stature of manhood he willingly and joyfully submitted himself to do Jehovah's will. There he became the heir of the covenant of David, his prototype, and that everlasting covenant became applicable to Jesus the anointed One of God. Why then was the covenant made? God through his prophet answers:

<sup>11</sup> *"Behold, I have given him for a witness to the people, a leader and commander to the people."*

<sup>12</sup> Jesus proved his faithfulness unto death and God raised him out of death and exalted him because of his loyalty and faithfulness. (Philippians 2:5-11) When God raised him out of death he said to his beloved Son: "I will give you the sure mercies of David," the gracious promises of David which are faithful. The blood of the man Christ Jesus provided redemption for all mankind. In addition to being the Redeemer he must also be a witness for the people, a leader and commander for the people to turn them back to God. To this end God made the everlasting covenant with him that he would give him the kingdom, a throne, and immortality. For three and one-half years he was the great Light in the world, the great witness of God in the earth. When he went away to heaven he committed the interests of the kingdom on earth into the hands of his followers and commanded them to be witnesses for Jehovah in the earth.

<sup>13</sup> The words of Jesus confirm the words of the prophet showing that he came to earth to be a great witness for Jehovah God. He was then the King anointed, but the

time had not arrived for him to assume his power as King and to reign. In response to Pilate's question, "Art thou a king?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) This is proof conclusive that Jesus came to earth to bear witness unto the truth and that his followers likewise must be witnesses to the truth.

<sup>14</sup> To his faithful disciples Jesus said: "And I covenant for you, even as my Father has covenanted for me, a kingdom." (Luke 22:29, *Diaglott*) Just as surely as Jesus must be God's witness, just that surely must every one who has a part in the kingdom be a witness. Just as surely as Jesus was and is the Leader of the people, even so those who share with him the kingdom must act with him to lead the people unto God by magnifying the name of Jehovah God. As Jesus refused to compromise with the Devil or any part of his organization, even so every one who shares with him in the covenant for the kingdom must refuse to compromise with the Devil or any part of his organization. As surely as Jesus was unselfish, even so must all who share with him in the kingdom be wholly, unreservedly and unselfishly devoted to God. Such is true love. Jesus said: "If ye love me, keep my commandments." (John 14:15) In harmony with this it is written that the love of his followers is perfected by fearlessly and boldly bearing witness to the name of Jehovah.—1 John 4:17.

<sup>15</sup> Many a consecrated and anointed one has fallen away and lost his anointing because of his lack of appreciation and his selfishness and pride and thinking of himself more highly than he ought to think. It must be taken as a certain rule to which there is no exception that he who is proud and self-centered and fails or refuses to be humble and obedient to the Lord is certain to fall. Now the Lord has returned and is in his holy temple putting to the test every one of the spirit-begotten and anointed ones. This he does in order that the approved ones might offer unto God an offering in righteousness. (Malachi 3:1-3) The Lord is now shedding greater light upon his Word for those in the temple class, and this increased light brings increased responsibility upon those who have opportunity to receive it. No one can ignore the study of the Lord's Word at this time and ignore the service thereof which it commands without injury to himself.

## PRESENT-DAY IMPORTANCE

<sup>16</sup> Isaiah and his sons foreshadow the church of God and particularly the remnant now on earth. (Isaiah 8:18) The remnant comes into prominence just at this present time. It is the time when the Lord is in his temple taking account with his servants. The Scriptures intimate that there will be some of Zion who are negligent in the performance of their obligations unto the Lord and who, when being told and seeing it, will turn away from such transgression. Concerning this the Lord says through the prophet: "And the Redeemer

shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isaiah 59:20, 21) This particularly applies when God plants the heavens and begins the laying of the foundation of the new earth.—Isaiah 51:16.

<sup>17</sup> Having put his Word in the mouth of his anointed remnant class, and having put his spirit upon them, that is, upon Christ Jesus the Head of Zion, each of these must continue to be a witness to the people and for the Lord in the earth. They must tell the people that Jehovah is God and declare the day of his vengeance against Satan's organization and must be a witness to the people to lead them to God, that some may hear and understand, before the great time of trouble.—Isaiah 43:10; 61:1, 2.

<sup>18</sup> The remnant "servant" class is clothed with responsibility because of the privilege given. Members thereof have been brought into the covenant of David in order that they may now be witnesses for God and to the people in this day when he is having the witness given. It seems certain that an entrance into the kingdom henceforth depends upon diligence in doing what God has commanded to be done. Without such diligence none can make his calling and election sure. (2 Peter 1:10, 11) But suppose one is given the privilege of being a witness to the people concerning the plan and the goodness of God and of God's indignation against the enemy's organization and fails or refuses to joyfully obey the command, what is to be expected? No proper answer can be given to this question save that answer be supported by the Scriptures.

<sup>19</sup> The privilege of being taken into the covenant of David and given a part in the kingdom was offered to the Israelites first. The real test came to the Israelites at the time Jesus was presented to them as King. That was the laying of the Chief Corner Stone in miniature. The Israelites, save a small remnant, rejected the Chief Corner Stone, God's anointed King. Then the favor went to the Gentiles and a great number of Gentiles came to the Lord, consecrated themselves and were received into God's favor. Many of these who took such a step are today found in the denominational systems. Others came out from these nominal systems and came into present truth. The rule therefore that applies to one must apply to all. God is no respecter of persons.

<sup>20</sup> When Jesus was presented as King, which is the miniature laying of the Chief Corner Stone, he announced the rule that applies to all who fail or refuse to perform their part of the covenant. That rule is announced in these words: "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our

eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21:42, 43.

<sup>21</sup> Only those who bring forth the fruits of the kingdom are given a part therein. The fruits do not consist of character-building so called, but do consist of loyalty and faithfulness prompted by love in doing the will of God and therefore mean a full devotion to the Lord and a joyful obedience to his commands. (John 15:8-10) Now the Chief Corner Stone, God's anointed King, is laid in Zion in completion. Now the Lord is in his temple taking account with his servants. He announces the rule thus: "Take therefore the talent from him, and give it unto him which hath ten talents."—Matthew 25:28.

<sup>22</sup> The faithful are rewarded with greater privileges. The talent mentioned in the scripture represents kingdom interests. These interests are committed to each one of the anointed ones in proportion to his ability, which ability means the spirit of the Lord, the degree of which is manifested by his zeal or lack of zeal for the Lord. The talents and the spirit of the Lord furnish opportunities for each one to prove his faithfulness. Those who fail or refuse to thereby prove faithful in carrying forward the interests of the kingdom committed to such must suffer and those interests are taken away and given to another. That explains why some have fallen away from the truth and from God's service, and some are still falling. This enhances the importance of the present-day responsibilities and the importance of each one's joyfully doing what his hands find to do. The same rule which Jesus applied to the Jews likewise applies to all who claim to be Christians, whether in the denominational churches or outside thereof in present truth. The message which the Lord has placed in the mouth of his anointed shall never depart from those who continue to be the remnant. The Scriptures prove that only the remnant will be faithful to the end.

<sup>23</sup> If we love our brethren we will have a keen interest in their general welfare. Their welfare is to make their calling and election sure. Then it devolves upon each one in the truth to proclaim the praises of Jehovah God's name and his plan and to call upon his brethren to do the same thing. *The Watch Tower* would be unfaithful to its trust if it failed to repeatedly call the attention of the consecrated to this fact.

<sup>24</sup> Those who are proud, self-centered and selfish will be found not only failing to be witnesses for God and to the people but going further and opposing that witness. Let the faithful mark such and avoid them because of the danger of listening to such opposition. Self-esteem and pride constitute deadly enemies. Humility, which means obedience prompted by a loving devotion to the Lord, calls forth God's approval and countless blessings.

#### ILLUSTRATION

<sup>25</sup> The Lord has given illustrations in his Word for the evident purpose of enabling those who seek his will

to have a better understanding thereof. The rule that Jesus announced concerning those to whom kingdom privileges are committed is strikingly illustrated in the experience of Shebna, once the treasurer and scribe of King Hezekiah, and that of a contemporary, Eliakim the son of Hilkiyah, who was placed in a position of responsibility over the king's household. The meaning of the names of the persons involved seems to throw light upon the matter under consideration. Every name given by the Lord seems to have a deep significance.

<sup>26</sup> Shebna is defined by lexicographers as meaning growth, and vigor, which means fresh, active or the very opposite of quiescence. Another lexicographer defines the meaning as "who rests himself". Both of these seem to be correct, the meaning being in substance one who rests in himself and who does not rest in the Lord, therefore one who is proud and self-centered and selfish, and is active in behalf of self.

<sup>27</sup> Eliakim means "whom God will raise up or ordain, establish and strengthen and help". The father of Eliakim was Hilkiyah, whose name means "portion of Jehovah".

<sup>28</sup> The Scripture record discloses these facts: Shebna for a time held the most responsible position in the house of King Hezekiah, being prefect of the palace. It was the custom of the nobles of Judah to hew out for themselves sepulchres. Shebna evidently was a foreigner, but marking the course taken by the nobles and exalted ones and feeling his own importance and being proud and ambitious to shine, he did the same thing for himself. God sent his prophet, who denounced Shebna, telling him that he would be demoted and disgraced and that God would raise up Eliakim in his stead to fill the important office over the house of the king.

<sup>29</sup> "Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down."—Isaiah 22: 15-19.

<sup>30</sup> Shebna thought he was in a secure place. He felt his importance and that the king largely depended upon him. But he was disgraced by being demoted. Then the prophet said: "And it shall come to pass in that day, that I will call my servant Eliakim, the son of Hilkiyah: and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."—Isaiah 22: 20-25.

<sup>31</sup> The putting down of Shebna and the raising up of Eliakim occurred shortly before the assault of Sennacherib on Jerusalem. Shebna seems clearly to represent all professed Christians who are not really unselfishly devoted to the Lord but who seek their own selfish interests. They seek to enrich themselves and believe their position is secure and that they are certain of the kingdom; and they think it their chief purpose and business now to get into the kingdom because God needs them. This particularly represents those of the denominational systems and all outside of the denominational systems who have manifested the same selfish spirit. Because of their pride and selfishness and self-exaltation they are cut down. They are tossed away, the prophet says, like a ball into a wide place and are carried away by the winds of trouble.

<sup>32</sup> Eliakim was the son of Hilkiyah, the latter's name meaning "portion of Jehovah". Eliakim therefore fitly illustrates the faithful remnant of the Lord who constitute his servant and witness on the earth. It is stated by the prophet (Isaiah 22: 21-24) that Eliakim is clothed with a robe, which shows approval; and is strengthened with a girdle, showing an approved servant of the Lord; and the government committed into his hands, showing the kingdom interests are placed in the hands of this "servant" class; and that the key of David's house is laid upon his shoulder.

<sup>33</sup> Hezekiah being the king, it is to be presumed that he demoted Shebna and elevated Eliakim to the position of trust and honor. Hezekiah pictures the Lord Jesus Christ who as King and Priest of the Most High God abases the class represented by Shebna and exalts the ones represented by Eliakim. According to the record in Revelation this text applies in reality during the Philadelphia period of the church: "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."—Revelation 3: 7.

<sup>34</sup> This change of stewardship was made by Hezekiah in preparation for the approaching crisis which took place at the time of the attack of Sennacherib against Jerusalem. Sennacherib pictures the Devil and his organization in an assault upon the Lord's people. The picture corresponds with and seems to be fulfilled at the



time of the Lord's coming to his temple for judgment, when he puts down the unfaithful and bestows his favor upon the faithful servants.

<sup>35</sup> It would seem that the key of the house of David represents opportunities and responsibilities with regard to the house of the true David, to wit, Christ the Lord. Jesus Christ, having become the heir of the everlasting covenant with David, of course comes into possession of the key to lay it upon the shoulder of the One who should meet Jehovah's approval. The Scriptures show that when the Lord came to his temple the approved class received the robe of righteousness (Isaiah 61:10), and to the faithful Servant class is committed the opportunities of being witnesses for God and to the people.

<sup>36</sup> Otherwise stated, the Lord Jesus used the key of David to open up to the Lord's Servant class, pictured and foreshadowed by the servant Eliakim, the door to kingdom privileges of the everlasting covenant with David. "He that openeth, and no man shutteth," and what he shuts up no man can open. It was immediately following 1918, when the Lord came to his temple, that nominal Christendom repudiated the Lord and was cast away. It was at the same time that many who professed to be in present truth, and who because of pride, ambition and selfishness, were likewise cast away. Their nail was thought to be secure but it was cut down by the Lord and all kingdom privileges dropped and taken away from them; and there was fulfilled more completely the rule laid down by Jesus that the kingdom was taken from them and given to those bringing forth the fruits thereof. This transfer of office and opportunities appropriately takes place before the great assault upon the Lord's organization as pictured by Sennacherib marching against Jerusalem. It takes place before Armageddon; and following the change of stewardship the remnant, the faithful Servant class, go forth with boldness and fearlessness in representing the Lord and testifying to his name.

<sup>37</sup> These facts seem to be very strong proof that the Philadelphia period of the church did not end until 1919 or later. Concerning it, it is written: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." — Revelation 3:8-10.

<sup>38</sup> This seems clearly to represent approximately the time when the crowns were apportioned to those who were counted faithful and then they were told that if faithful from henceforth they would be made pillars in the temple of God permanently. "Behold, I come quick-

ly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:11, 12.

<sup>39</sup> Again referring to the prophecy, it seems certain that of the faithful remnant class, the Servant of the Lord that is faithful and true to him, the Lord says: "I will fasten him as a nail in a sure place." This does not mean merely the individuals but it means every one who abides faithfully in the remnant unto the end. All the vessels of truth are committed into the hands of the faithful Servant class. The great privilege is laid upon this class; the great responsibility, therefore, is laid upon this class. Therefore the tremendous privilege and responsibility that is given to those of the temple and who are of the Servant class at this time. In the language of the prophet these, as long as they remain faithful unto the Lord, must be witnesses for the people and witnesses to the name of God as leaders of the people to direct them into the way that God has prepared for the salvation of mankind. Great is the privilege, wonderful the opportunities, and glorious will be the result to those who are faithful unto the end.

<sup>40</sup> It seems certain from the Scriptures that the Philadelphia period of the church did not end before 1919. That period of the church designated Laodicea followed. Jesus Christ speaks to the angel of the church of Laodicea and directs that a message be given to the Laodiceans. Who is the angel and to whom is the message delivered?

<sup>41</sup> Jerusalem symbolically represents all the church, while Zion specifically symbolizes the faithful and zealous ones who compose the body of Christ or members of the official family of God. When God has a message to be delivered to whom is that message entrusted? Undoubtedly to those who are anointed by Jehovah. (Isaiah 61:1-3) To such he says: "Ye are my witnesses," "my servant, whom I uphold." (Isaiah 43:12; 42:1) These are commanded to speak to each other and to all who have the hearing ear. Again God's prophet plainly shows that "the feet of him", thereby meaning the last members of Christ on the earth, speak to each other and to all of the Jerusalem class, saying: "Thy God reigneth." These, says the prophet, see eye to eye and together join in giving the joyful message. (Isaiah 52:7, 8) It is manifest that the "faithful and wise servant" is made up of those who receive the Lord's approval when he comes to take account with his servants, which approval is symbolized by the robe of righteousness. To that Servant class is committed all his goods, to wit, the kingdom interests on earth. It is just as clear that the angel or messenger of Laodicea is the same as "the feet of him" and the same as the "faithful and wise servant". The same is called "the remnant",

Therefore the remnant class has on the robe of righteousness and is in the secret place of the Most High. The members thereof are zealous and energetic and are looking to the interests of the Lord's kingdom.

<sup>42</sup> There are many others who claim to be the Lord's, but they are neither zealous for the Lord and his cause nor are they cold. They content themselves by thinking they are prepared for heaven and quietly wait to be taken home. They think that to meet together and give their experiences is all that is required. They look upon present truth as the best religion they ever knew and therefore they are exceedingly rich in having the truth. They are not keeping abreast with up-to-date truth which the Lord reveals for the benefit of his people. They take no part in the active service, claiming that to be unnecessary. The Lord loves them because they have made a covenant to do God's will. Because he loves them he rebukes them and directs a message to be delivered to such. This class could not include the church denominations called organized Christianity, because these are cast away. It would include, however, all the consecrated that are in the church systems and all outside of the church systems who are in present truth but who are indifferent, neither hot nor cold. The Lord directs the messenger to say to them:

<sup>43</sup> "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing [meaning, I have the truth and the exceeding great and precious promises and I know I love the Lord and there is no need for me to do anything else]; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked [not joyful in seeing eye to eye with their brethren, and do not have the Lord's approval, not having on the wedding garment, nor under the robe of righteousness, nor the garments of salvation]: I counsel thee to buy of me gold tried in the fire [precious things divine that come by suffering with Christ, bearing the reproaches that reproached him by reason of being faithful witnesses], that thou mayest be rich, and white raiment [the wedding garment], that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see [apply yourselves to the understanding of the truths the Lord is today revealing]. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:15-20) Those that have true fellowship with Christ walk in the light.—1 John 1:7.

<sup>44</sup> Then the Lord announces to those who are faithful and continue so unto the end, and who of necessity will be the remnant, what shall be the reward of the faithful: "To him that overcometh will I grant to sit

with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:21) Undoubtedly the throne here mentioned is the throne of the great antitypical David, which throne and kingdom God covenanted to give to Christ Jesus and into which covenant the body members are taken; and those who are faithful to the end share the blessings of that covenant for evermore.

#### QUESTIONS FOR BEREAN STUDY

What important fact concerning Jehovah's procedure should be kept in mind by the student of the Bible? What have we already seen as to who enjoys the benefits of the "everlasting covenant"? ¶ 1.

Some hold what erroneous views regarding God's purpose of the high calling? How do we account for these incorrect ideas? ¶ 2, 3.

The earnest Christian considers what definite question regarding his being here? Where only can the correct answer and a clear illustration be found? ¶ 4, 5.

How and when did true Christianity begin? What is the source of Christians' anointing? Show, by scriptures, in what capacity Jesus came to earth. How and for what purpose did Jesus ascertain the Father's will? and what lesson, for his followers lies therein? ¶ 6, 7.

Briefly show the origin of pride, selfishness and iniquity. Why did David find favor with God? and for what purpose did Jehovah use him? ¶ 8.

Through what ministration will the people be offered deliverance? and what preparation therefor is now being made? ¶ 9.

To whom does the "everlasting covenant" apply? and how did he become heir thereof? Why was the covenant made? To whom do its privileges and obligations extend? ¶ 10-12.

Prove by scriptures what was Jesus' mission in the world, and that of his followers. What may we learn from Jesus' procedure that should serve as a guide in the perfecting and true manifestation of love? ¶ 13, 14.

What is the Lord's purpose in giving increased light to the temple class? What twofold privilege and duty does it involve? What is the certain result of continued pride and indifference? ¶ 15.

How, when, and to whom does Isaiah 59:20, 21 apply? What responsibility does it bring? ¶ 16, 17.

Explain the relation existing between privilege and responsibility, and the importance of a due appreciation thereof. ¶ 18.

Compare Israel's conduct toward Jesus as King with that of the Gentiles at his second presence, and the results thereof. ¶ 19, 20.

What is the meaning and the importance of 'bringing forth the fruits of the kingdom'? What is meant by 'distributing the talents according to the servants' several ability'? What is the importance now of a proper appreciation and use of the lesson of the parable? ¶ 21, 22.

How only can real love for the Lord and for the brethren be manifested? Of what is opposition to the kingdom witness an evidence? What attitude toward opposers do the Scriptures enjoin upon the faithful? ¶ 23, 24.

As a rule, what is peculiar of names given or used by the Lord? Who were Shebna and Eliakim, and what is the meaning of each name? Relate the Bible account of these men. ¶ 25-30.

Describe the class which seems to be represented by each of these characters. What does the Lord's disposition of these men's affairs picture? ¶ 31, 32.

Who, appropriately, demoted Shebna and elevated Eliakim, and on what occasion? What is pictured thereby, and when does it apply? ¶ 33, 34.

The "key of David" seems to represent what? Who possesses the key, and what use is made of it? How does



this compare with the Shebna-Eliakim illustration? When do both have their application? ¶ 35, 36.

What seems to be the application of Revelation 3:7-12? ¶ 37, 38.

To whom does "I will fasten him as a nail in a sure place" apply? and what does it mean? ¶ 39.

Quote and compare scriptures indicating that "my witnesses", "my servant," "the feet of him," "the faithful

and wise servant," "the angel of Laodicea," and "the remnant" refer to the same class. ¶ 40, 41.

Contrast the action taken by "the remnant" class with the position assumed by many others who claim consecration. What message is directed to the latter, and why is the message given? ¶ 42, 43.

Quote the encouraging announcement now given to the faithful, and explain its meaning. ¶ 44.

## LEBANON AND ITS CEDARS

**L**EBANON and Anti-Lebanon are the two mountain ranges in Syria which form the chief feature of the northern portion of the land given to Israel. It is the western range, and the more notable, which is the Lebanon of Scripture. The intervening valley with the rivers Orontes, flowing north and entering the sea after passing Antioch, and Leontes, flowing south and entering it above Tyre, was a very fruitful country. But the chief feature of Lebanon was its trees: its high hills were covered on the sides with fir trees, and on the higher slopes were the cedars. The tops of the mountains were crowned with eternal snows.

The name Lebanon means white mountain, and was derived from the fact that its peaks were always snow-capped. The Israelite living on the lower hills of the more southern district of Canaan had always in view those white-capped mountains, with Hermon, nearer to him, as an ever constant reminder. Glistening in the sun, which never wholly dispersed the snow, especially as the fading light of day fell on them, they were ever as if they belonged to that other world which gave its glory to the land of promise. These high mountains are an important feature of the land of promise as a typical land.

Rising on the southern slopes of the foothills of Lebanon, as the range meets the plain, are the springs of Jordan. Those springs, rising 1700 feet above sea-level, flow into the waters of Merom, and then down to the lower level of the Lake of Galilee, 650 feet below sea-level. Then after a tortuous course of nearly 200 miles, though only about sixty in a direct line, Jordan loses itself in the Dead Sea, more than 1300 feet below the level of the Mediterranean.

Where Jordan thus loses itself in the salty and dead waters are almost tropical heat and verdure. There Jericho, the city of palm trees, and in still more ancient days Sodom and Gomorrah and the other cities of the plain flourished. No other land on the face of the earth has such peculiar physical features. This being the land of promise, that is, God's own land wherein his people should dwell, makes it certain that all these physical features are in some ways typical of things in God's kingdom arrangements.

It is not difficult to see that Lebanon on the north is typical of the heavenly relationship, and therefore of the place of power, for the Prophet Isaiah uses this

phrase to designate Jehovah's place of authority in the heavens. (See Isaiah 14:13.) Also its white-capped mountains, often piercing the clouds, well represent that heavenly relationship which Adam at the first and which Israel by their covenant had with Jehovah, the God of all the earth. The tortuous course of the River Jordan, from its clear springs in Lebanon through the alluvial soil of its lower course until it becomes a river of rushing muddy water at last to find its rest in the deadness of the immovable Dead Sea, well represents both the course of humanity as represented first in Adam, and also of God's people Israel as they fell away from the purity of Sinai. The stream of human life through the ages has run swiftly and been tortuous, and humanity has become so contaminated with sin that the stream of life is as a muddied river ending in the darkness of confusion now threatening the race. And in like manner Israel fell from their high privilege to the degradation which came upon them when they rejected Jesus the Son of God, God's own Messenger to them.

Lebanon then provides both a symbol of majestic grandeur, and also of a very fruitful place because of its dews, its mists, rivulets and its rivers. Hence the prophets of Israel, when they would use an illustration of the blessings which were to come to that people after God's chastisements had been upon them, and he had restored them, had no better word to use than to say that the fruit and glory of Israel should be as that of Lebanon.—Psalm 72:16; Isaiah 60:13.

But it was the cedars which were Lebanon's special glory. As the eagle is the king among the birds, and the lion king among the beasts, so is the cedar as seen on the heights of Lebanon the glory of the vegetable kingdom. As Lebanon itself is typical, so also are the cedars typical. The psalmist, referring to the cedars of Lebanon, speaks of them as if God himself had planted them. He says: "The cedars of Lebanon which he [Jehovah] hath planted." (Psalm 104:16) And as he says of the righteous: "He shall grow like a cedar in Lebanon. They shall still bring forth fruit in old age; they shall be fat and flourishing."—Psalm 92:12, 14.

Of Israel, when Jehovah's blessing is upon him, Hosea says: "He shall grow up as the lily, and cast forth his roots as Lebanon." (Hosea 14:5) But perhaps even more direct than this is Isaiah's reference when he speaks of the powers which oppose the establishment in

the earth of the kingdom of heaven and which are to be broken down before that kingdom can be fully established. He says: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan."—Isaiah 2:11-13.

Thus the cedars are used in the Bible in two different, even opposite, representations: they represent both the true disciples of Christ, and those great powers which oppose the truth of God and are at enmity with the disciples. High on the great heights no human hand had anything to do with their planting; and the chosen people of God, the elect of God through Jesus Christ, are compared to the cedars because they are planted by God himself. Their dwelling place is, as it were, above the clouds. In this sense they are not of the earth, for each has made a consecration to God to seek his interests only. Thus they are separated from the ordinary legitimate ambitions and pleasures of men, for the disciple of Jesus must walk in the footsteps of his Master, seeking no interests of his own, but only the interests of the Father, and those of the kingdom of heaven which are committed into his hand.

As the cedars of Lebanon were independent of man's care, so those who are begotten according to the spirit are separated unto the care of God. Isaac said to his son that the dew of heaven should be his portion. (Genesis 27:28) It was the dews and the snows which kept the cedars ever green. There were few who could enjoy the glory of those great trees high up on the mountain tops, and it may therefore be said that they grew to the praise of God only. This, too, is a figure peculiarly applicable to the life of those who are consecrated to God. Men see in the disciples of Jesus only those who are cumberers of the ground; they see that the disciples do not add to the wealth and strength of the world order. They can not see any service for humanity done by those who will not support or try to amend human institution.

How may we know what world powers the cedars of Lebanon represent? The answer is found in the usual way, namely, by comparing scripture with scripture. The Prophet Ezekiel says that the king of Egypt was a cedar of Lebanon, as was also the great Assyrian king. (Ezekiel 31:3) Here, then, is the key to unlock this imagery. Egypt, and Assyria, and Babylon, the three great powers of ancient days, and each an opposer of Israel, are typical of powers in the earth at the time when the Son of God is bidden to arise to make war with his enemies, who are all those who oppose the establishment of his kingdom.

Thus those great cedars are, according to the prophets, typical both in their place and in their strength of the great kingdoms and powers of human society, the king-

doms of this world, whether political, ecclesiastical or financial.

Rooted in their mountain fastnesses and lasting through the centuries (some are considered to be thousands of years old), it would seem as if time itself could hardly dislodge those trees. In a corresponding way the great empires of the earth have seemed almost immovable. The mighty empires of the prewar days seem fixed firmly enough to last for ages; but the war broke many into pieces, and changes consequent on the war tend to dissolve others; hence Satan is now very active in their behalf. Isaiah connects the destruction of the cedars of Lebanon with the windy storms which arise, with the rising of Jehovah to assert himself, which precipitates the day of trouble.

At the present time there are, rooted and grounded among mankind, the greater and lesser kingdoms and states, from Great Britain, the greatest empire the world has ever known, to the many small kingdoms seen in Europe since the World War, and which by their mutual jealousies, passions, and fears, are a constant menace to the world's patched-up peace. Also there are the great religious powers, headed by the church of Rome (which believes itself to be invincible even against the destructive forces of time); and which combined are known as organized religion. Thus the Bible uses the cedars of Lebanon in two distinct typical aspects: they represent the chosen people of God, and are also representatives of the great world powers and institutions. The reason seems to be found in the fact that these great organizations of government, whether political or ecclesiastical, are misrepresentations of Jehovah's organization.

All the great empires of antiquity were religious organizations. Egypt, Assyria and Babylon had their well-established systems by which they worshiped their gods, and rendered due homage to them. And in later days, especially since Charlemagne attempted to create a "Holy Roman Empire", the greater powers of Europe have professed to rule by divine right, and the person of the king has been held to be sacred.

The priests of Egypt, Assyria, and Babylon fostered this thought, for it served their purpose very well. In the days of the "Holy Roman Empire" the thought was sedulously nourished and kept up, and this continues in the state religions to this day. In turn the kings of the earth have ever taken the religious side of their kingdom into special protection, or have given it all their support. By this means these "trees" have grown to great strength, and have enjoyed security.

In Isaiah's vision of the destruction which will be wrought in the day of Jehovah, he couples with the uprooting of the cedars from their high place on Lebanon, the humbling of the lofty looks of man, and he says also that the haughtiness of men shall be bowed down, and "in that day" Jehovah alone shall be exalted. The high mountains (meaning thereby the kingdoms of earth) and all the hills or peaks (meaning the lofty super-governments), every high tower and fenced wall—all

these shall be broken down. Undoubtedly Isaiah refers to the battle of Armageddon, the battle of God Almighty, and to the destruction of all opposers to God's kingdom which will take place.

To him whose eyes are open to the present condition of the world, and who is not limited in his vision by prejudice in favor of the present systems of organized religion, and who is educated in Bible knowledge, it is evident that the world is hastening to that great and terrible day of Jehovah, the time of trouble such as earth has never known.—Matthew 24: 22.

It is not without significance that the great park of

cedars which crowned Lebanon is now reduced almost to extinction. Even so the end of the present world-order will soon be apparent to all men. Isaiah's exhortation in this connection is God's message for today. He says: "Cease ye from man, whose breath is in his nostrils." (Isaiah 2: 22) It is outside the bounds of man's possibilities to remedy the conditions of earth; and he can not resist the power of God when he has reason to assert himself. But if God does thus smite the earth, and break the power of men exerted against himself, this is for the purpose of giving all the world the blessings he promised, in that kingdom which he is now setting up.

## THE BIBLE'S GREATEST TEXT

FROM one point of view all the words of God, whether spoken by Jesus or by God's servants the prophets, are of equal importance; but necessarily not all express equally weighty matters; some indeed are heavily freighted with divine revelation. It may well be said that the greatest text of the Bible is part of the passage which relates Jesus' words to Nicodemus when, explaining his position and why he was come into the world, Jesus said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

In these words of Jesus the love of God is more fully told than in any other one text of Scripture. Rightly understood, the text expresses more fully than any other the union of purpose between God the Father, and Jesus his Son; how that purpose will result in the full restoration of the human race from the bondage of sin and death under which it has labored; and how the race will then be entered into the privilege of receiving everlasting life upon the earth which God made for it.

Nicodemus had said that he and his fellow rulers of Israel knew that Jesus was a teacher come from God. He said, "We know that . . . no man can do these miracles that thou doest, except God be with him." (John 3: 2) Jesus turned the inquirer's attention from himself to tell that he had been sent by God; that God, his Father, had sent him to his own people the Jews, and into the world because of his great love for mankind.

But Christendom, by its false dogmas, has perverted the plain meaning of this greatest of all the words of Jesus. By its doctrine of a trinity of gods, which yet it says makes only one god, it is compelled to make Jesus as having said, 'God so loved the world that he himself came down from heaven to die for man that he might thus show the measure of his love.'

This, of course, is not only a direct perversion of the words of Jesus, but is an absurdity, as the authors and teachers of the dogma know; for God, being immortal, can not die. He sent his Son, who had not then been made immortal, that he might die, and that he, by rea-

son of his fidelity, in obedience even unto death, should gain the prize of immortality.—Philippians 2: 8, 9.

Further, besides this perversion, there is a very definite deviation from the plain intent of the passage, so great as to hide the declared purpose of God to provide a Savior for the race. Christendom, divided as poles apart in faith and practice, and united only in respect to holding the doctrine of the trinity, declares on the one hand, that God never intended to save the whole race of men, but only those few who are his chosen, and whom the Scriptures call his elect; and on the other hand, claims that God meant well when he 'gave himself' to die for the race, but that he has neither the power to overcome the forces of evil by which the race is bound, nor the strength to loosen the bands which bind the race. He is, so they say, a savior unable to accomplish his desire! And as if to mark the complete wrong-headedness of orthodox teaching, the gospel of the love of God has been considered to be preached only when eternal damnation as the penalty of sin is loudly proclaimed.

A Scottish preacher of past days divided this text somewhat quaintly, yet effectively, into four parts or heads. He said, 'Here we find (1) the lake of the love of God; (2) the river or channel which carries the overflow of the lake; (3) the pitcher which is taken to the river for a supply of water; and (4) the draught of refreshing water of life. God is the great lake; the river which carries the overflow of his love is the Lord Jesus Christ; the pitcher is the act of the believer in coming to the water and dipping into it; and the draught is believing into everlasting life.'

But this preacher was a Presbyterian, and therefore in doctrine a Calvinist who of necessity must limit the overflow of God's love; for, according to his doctrine, only a comparative few of all the thousands of millions of earth's needy souls could possibly get any benefit from the pouring out of God's love.

The preacher's heart was better than his head, that is, better than his doctrine. In imagination he saw the river of God's love through Christ as that which was

equal to providing the water of life for all the multitude of Adam's sons. He saw a great Niagara pouring out its flood of water, but as if to waste, for so few knew of it, or were permitted to know of it, or knowing, took advantage of it.

The Scriptures represent God as being certainly a God of righteousness and justice who will by no means overlook the guilty, and they reveal that God has a day of judgment. But they also reveal that he is the Father of mercies, the God of all comfort; and, according to Jesus' words in the great text with which we began, it is he who so loved the world that he gave his greatest gift, who made the greatest possible sacrifice in order that his human sons might be delivered from their troubles and sorrows and heavy bondage. The great heart of the Creator is filled with compassion for the fallen race.

It is he who is the author of human salvation. It is true that he has withheld from them the overflow of his love and compassion, but he does not withhold it for ever. He has withheld himself and the power of his salvation in order that men may learn their need of him. Since the first digression from the purity of conduct and of the original creation, man has taken his own way, and has not wanted the Creator to interfere with him in the pursuit of his pleasures. But though God allowed the sorrows of life to fall heavily upon men, and apparently fixed lasting death as the wages of sin, yet his Word reveals that he has made a way whereby the dead may live again.

It was to make this way by providing the necessary ransom sacrifice that Jesus came as the Lamb of God, to take away sin. In the resurrection, which must follow God's acceptance of the ransom, the sorrows of all the long road down to death shall then prove to be a tonic to men, to help them to press forward more earnestly for that everlasting life and joy which are then placed within their reach.

Christendom has it that one part of the triune God pleaded with another part of that strange being because, as is inferred, God the Father was hard and God the Son was compassionate, and thus in some fashion God pleaded with himself that mankind should not be removed for ever from his favor, but be restored.

When God the Creator disclosed his plan to his beloved Son, the man Christ Jesus, as the Bible shows, gladly accepted the will of his Father.

The Apostle Paul says, "The grace of God that bringeth salvation hath appeared to all men." (Titus 2:11) And Paul, writing to the Corinthians, says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Corinthians 8:9.

In the fulness of time he whom John calls the Logos (John 1:1), who had been the means used for every expression of the will of the Creator, was found in fashion as a man. This great change was made in order

that Jehovah might communicate his will to men. The 'lake of the love of God' now had a channel by which that fulness of love could come to fallen humanity. When Jesus began to tell of his commission, and to speak those words of truth which his Father gave him, there were those who drank of that life-giving stream and felt its power. They understood the love of God, they drank more deeply; they lived in him.

As God was full of love, so Jesus was full of grace. There was nothing of the unwilling servant in him; he was a glad sharer in such sacrifice as God made in giving up his dearest Son. He gave up all he had in heaven, and then as a man came to his Father, saying, "I come . . . to do thy will, O God."—Hebrews 10:7.

In thus coming to earth he divested himself of the glory he had with the Father, and he became a man with a man's limitation; not, however, limited as fallen men are limited, but in comparison with the greater powers which spirit beings have over human beings. Such power as he had was in part that which really belonged to a perfect man who was made to be ruler over earth's dominion (See Genesis 1:26.); and was in part the blessing which came upon him when he was anointed of the spirit and had power and authority to act in his mission as representing Jehovah, the great God and Savior of Israel.

This channel, this full river by which the love of God was to flow to the fallen world, was no narrow, mean stream. Jesus was God's greatest gift, a wide, full-flowing channel for the water of life. Never did any other being serve the interests of the Creator in so full and free a measure. As a man, none of course had such opportunity of greatness and fullness of service as Jesus, for he had the measure of a perfect man's ability. Of him it is written that he "was faithful to him that appointed him".—Hebrews 3:2.

There was then no smallness or meanness in the overflow of God's love to the world. God gave his best, his greatest gift, and thereby manifested his great love to men. The Apostle Paul argues this when he says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32) The man Christ Jesus gave all that he had, even life itself, that he might do the will of God and because he loved men.

The love of God is comparable to the great lakes of the North American continent, and the outpouring of the lake of the love of God seen in Christ is comparable to the Niagara, the mighty stream which takes the outpouring of the great lakes; and the Falls of Niagara, the world's greatest exhibition of such an overflow, seem almost to be divinely appointed to illustrate the power and wealth of that overflow.

But who is to partake of this lavish provision of Jehovah's goodness? If it is intended only for the few, whether considered as the elect whom God will choose, or as the comparatively small number whom the ad-

herents of "free grace" say that God will succeed in saving out of the wreck of humanity, then there is waste; and that is unlike God.

In days of the past the great Falls of Niagara were seen only by the lone Indian who, to use the imagery of the preacher, might take his pitcher to get it filled at the mighty overflow of waters. There is some truth in that picture, for it has pleased God not to have the Niagara of his love yet told to the world in the way that they could understand, nor until the time of his kingdom has fully come. Some have seen and understood, and those who have gone to Jesus have lived. But those who have drunk of that life-giving stream of the love of God, and have been refreshed, are comparatively few.

But God is no waster of energy, either in the physical or in the moral world. It is altogether unreasonable to think that he whose will it is to save men, "Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:4), and who has made the fullest provision for this purpose, should not carry out his purpose, or should allow any forces of evil to thwart him. He has a special purpose in bringing some to a knowledge of himself before he advises the world of himself and what he has done and purposes to do. He has his joint-heirs with Jesus to prepare, and to gather together those who shall be their servants in that day. The work of man's salvation is God's great work, and great preparation is necessary; not indeed because God could not do a quick work, but because he has chosen to have some of his human sons become his agents for the blessing of the many. Abraham's spiritual seed are the main blessers of the families of the earth.

God has therefore arranged that the kingdom which he will establish in all the earth shall bring the "times of restitution", spoken of by the mouth of all the holy prophets since the world began. During that time there shall be a full declaration of his love according to its wealth and power as exhibited in the death of Christ and in the atonement for sin based thereon. Then will be fulfilled the words of Isaiah, when he foretold that all flesh shall see the salvation of God and that the earth shall be full of the knowledge of Jehovah "as the waters cover the sea".—Isaiah 40:5; 11:9.

During the centuries which have passed since Jesus first told this good news to the fearful Jew in the night

season only a comparatively few have known of or been refreshed into life by belief in the Word of God concerning Christ. But the time is now come for the knowledge to be spread abroad in all the earth, and God is spreading it by his messengers whom he has chosen.

This great text thus tells also of the second phase of the proclamation of the good news of God's kingdom, as well as it reminds us of the two kinds of salvation provided by Jehovah through the gift of his Son. The proclamation of Jesus Christ as the means of the world's salvation, which Paul says the wise Greeks counted foolishness, has nevertheless accomplished that for which it was sent into the world. The salvation promised those who first believe in Christ is realized in heaven only. (See Ephesians 1:12.) Because of that a change of nature is necessary, for flesh and blood can not inherit the kingdom of heaven. (1 Corinthians 15:50) These are those who are born again, and who in their resurrection receive a spirit organism, being in this made like the angels, though having a higher place than they, for the angels themselves are ministers to those who are thus made joint-heirs with Jesus in this great salvation of God.

But the salvation which will be obtained by the human family as a whole, in the day of the kingdom of God under the reign of Jesus, is realized in the perfection of the human body, and on the earth. The great salvation by which the church is "saved" is not a restoration; it is something altogether beyond restoration to perfect manhood. It is an elevation and glory altogether beyond expectation. But that which is realized by the human family in the "times of restitution" is perfection of being, seen in Adam at the first; with the addition of the expansion of experience gained since then, and now applied to making the man mature.

When all this has been accomplished God will have got out of his gift of his Son all that he sought; and as the Son sees the travail of his soul is rewarded in the restitution of God's human family he will be satisfied. Love is the greatest of all and will prevail to the full accomplishment of all God intended when he gave his only Son to die for the children of men. Only those who knowingly reject this love of God in Christ are the wicked, who are to be destroyed as altogether unworthy of life, and who would ever be troublers of the peace of mankind.

In the name which earth and heaven  
E'er shall worship, praise and fear—  
God Jehovah, high and lofty—  
Christ doth now the temple rear.

Praise to thee, O Master Builder,  
Maker of the earth and skies;  
Praise to thee, in whom thy temple  
Fittingly framed together lies!

Praise to thee, O God Jehovah,  
Author of the wondrous plan;  
As we witness to the nations,  
Thee we'll praise throughout life's span.

## THE CONVENTION

**L**ET the key-note of the Detroit convention be 'The honor of Jehovah's Name'. Such is in keeping with the year text. It is also in line with the commission of the anointed.

Many conventions will be held this year supposedly in the name of the Lord, but the International Bible Students convention at Detroit will be the only international convention held that will make a real effort to honor Jehovah's name.

Let each one who attends the convention bear in mind that if he has made a consecration to do God's will, then the great privilege and obligation is laid upon him to sing forth the honor of Jehovah's name. All who have an honest and sincere desire to honor the name of Jehovah and who are putting forth their best endeavors so to do will be welcome at the convention.

Also bear in mind that God now says to his anointed people: "Ye are my witnesses, that I am God." As the anointed of the Lord coming from various parts of the earth and assembling at Detroit, let all such recognize the fact that a great privilege is given them to bear witness to the name of Jehovah. It is sincerely hoped that the good influence of the convention may extend to every nation of earth.

We are now in "that day" so much emphasized in the Scriptures. The commandment given to the anointed now is: "Proclaim his name; declare his doings among the people; make mention that his name is exalted." (Isa. 12:4) These words, now being fulfilled, bespeak a great crisis in the affairs of men. In times past God has made for himself a name. Now the greatest of all times has come for his name to be made known. This great and blessed work must now be done; and what a privilege to have a part herein! Go to the convention with a prayer to the Lord that he may afford you increased opportunities to testify to his great name. Watch every opportunity to fulfil your commission in singing forth the honor of his name.

### DAILY BROADCASTING

Arrangements have been made to use a large radio station that will once each day broadcast a program concerning the truth of God's plan. This program will, of course, be furnished by the Bible Students. This will be a means of singing forth the praises of his name. This program arrangement will be under the direction of Brother Franz of our radio department at Brooklyn. If you have qualifications to serve in this behalf report to him as soon as you arrive.

### NEW SONGS

Have in mind also that we now have a new song book. You will want to learn the songs. Brother Walters will especially have charge of the singing, and others will assist him in training the convention to join together in praise to Jehovah's name.

### TWO SERVICE DAYS

That all the anointed ones attending may have some opportunity to participate in giving honor to his name, two days will be set aside for field service. The Association's service department will make all arrangements for this. Each one desiring to participate should give his or her name to the service director in charge upon arrival. Those who travel by automobile should list their cars with the service department immediately upon arrival. These will be used in the field service. Territory will be assigned to each one who participates in this work. Full details will be announced by the service department.

Many of the friends will be housed in private homes. This will afford an opportunity in a quiet and dignified manner and in keeping with the office of an ambassador of the Lord to tell the occupants of that home something of God's gracious plan that will honor his name. Let each one see to it that opportunities are embraced to this end.

### ORDER CONVENTION REPORT NOW

From information received it now appears that many will come to the convention from many parts of the land. Others will not be permitted the privilege of attending. Both those who attend and those who are compelled to remain at home will desire to have the proceedings of the convention. Arrangements have been made to meet this demand.

The public press is not its own, that is to say, the men who operate it do not control it. Doubtless many men connected with the public press would be delighted to give publication to the convention proceedings; but the power behind the desk, yielding to the influence of the clergy, prevents a fair publication of the proceedings. Probably this is just as the Lord would have it.

Knowing the conditions, the Association has arranged to meet the demand by publishing the proceedings of the convention in its paper *The Messenger*, setting forth prominent proceedings of the convention. The paper will be similar to the one published last year at the Toronto convention. Our readers will appreciate the fact that the small number printed and the work required in connection therewith greatly increases the expense. To cover this expense it is arranged to send one copy of all the issues giving the proceedings of the convention to any subscriber, and to any address, for the sum of thirty-five cents, or three subscriptions to one address for one dollar. In order to enable us now to determine how many copies should be printed, we ask those desiring to subscribe for *The Messenger* to send their subscriptions as soon as possible. We would like to have all of these by the middle of July. Remittance for the subscription price should accompany each order for subscription. For a single subscription two-cent postage stamps may be sent. For more than that, remittance



should be made by postal money order. Do not send loose cash in an envelope. It is almost certain to be lost. These papers will be mailed out promptly.

Each issue of *The Messenger* will be illustrated; that is to say, photographs of interesting parts of the convention will be made, and from these half-tone cuts will be reproduced in the paper. These of course will include photographs of not only the English-speaking part of the convention but each of the foreign divisions of the convention.

#### ASSEMBLY AND GENERAL HEADQUARTERS

Accommodations are being provided so that the English part of the convention will be in progress in the Coliseum while other rooms and parts of the buildings on the fair grounds will be occupied by the foreign classes speaking other languages than English. At certain occasions there will be a general assembly of all in the Coliseum.

The general headquarters of the convention will be located at Hotel Tuller. Remember that the convention committee having to do with arranging accommodations for those attending the convention is to be at Detroit from and after July 1.

Address all questionnaires and all communications with reference to room and board accommodations to the convention committee at Detroit. It will greatly facilitate the work of the committee and enable you to get more satisfactory accommodations if you will send in your request as quickly as possible.

In the June 15 *Watch Tower* a supplement was inserted which is a questionnaire concerning accommodations desired. Please fill this out carefully, writing in plain hand or on typewriter, and address your envelope as follows: I. B. S. A. Convention Committee, Hotel Tuller, Grand Circus Park, Detroit, Michigan.

#### COMPETENT ASSISTANTS INVITED

If some of the friends desire to have a part in assisting the committee prior to the convention please write a letter to the convention committee at the above address, stating your ability and what time you can give in this work. Some competent stenographers and typists will be required; also some sisters with good address to visit the homes and arrange for room accommodations.

#### INTERNATIONAL NETWORK BROADCAST

Sunday forenoon, August 5, during the ninety-minute period beginning at 9:30 o'clock (Eastern Standard time), a special program will be broadcast direct from The Coliseum, Michigan State Fair Grounds, Detroit, over a radio and wire-connected chain of broadcasting stations situated in various countries of the world. All participating stations will broadcast simultaneously the one program, consisting of select musical numbers which will precede and follow an address to be delivered by the president of the Society at this principal session of the convention.

Among the links in this international chain of radio stations will be a group of interconnected American broadcasters scattered throughout the country, from coast to

coast and border to border. We are assured that the program will be audible in every part of the United States and Canada, according to the following time schedule:

#### In communities using

NEWFOUNDLAND LOCAL TIME	11:00 to 12:30 noon
ATLANTIC (INTERCOLONIAL) STANDARD (Eastern Canada)	10:30 to 12:00 noon
EASTERN DAYLIGHT	10:30 to 12:00 noon
EASTERN STANDARD	9:30 to 11:00 a. m.
CENTRAL DAYLIGHT	9:30 to 11:00 a. m.
CENTRAL STANDARD	8:30 to 10:00 a. m.
MOUNTAIN STANDARD	7:30 to 9:00 a. m.
PACIFIC STANDARD	6:30 to 8:00 a. m.

Particulars regarding reception of this program in the British Isles, Europe, South America, the isles of the Pacific (including Australia), etc., will be communicated to subscribers by representatives of the Society in the respective countries.

Let every one begin now to tell his neighbor, that the neighbor in turn may tell his neighbor, to hear this WATCHTOWER program on August 5.

(Continued from page 194)

the author's edition is issued for the accommodation of the consecrated and for which fifty cents is charged. This will carry the extra expense of production and enable all the brethren to have some part in the production of the book. The edition for the public will follow shortly. The ecclesias, through their respective service directors, will be advised as to the canvassing for and sale of the books in single volumes and in combination with companion books.

#### IBSA WEEK

The week beginning August 26 and ending September 3 is designated as Service Week. The brethren everywhere are requested to give as much time as possible during that week to field service canvassing for the books and booklets. We may have some more important information to announce to the brethren by that time.

#### VACATION

Please bear in mind that the vacation at the Society's headquarters begins July 28 and ends August 11. Within that period no orders will be filled. Please order all books required, that the orders may be filled before vacation.

#### HAS YOUR SUBSCRIPTION EXPIRED?

Sometimes the subscription department receives an expression of surprise from a subscriber who suddenly discovers that his name has been "dropped" from the *Watch Tower* list with seemingly unusual promptness. For the benefit of every subscriber it is here repeated, by way of explanation, that discontinuance of an expired subscription (technically called "deleting") is done automatically in every case. The machinery used for printing a subscriber's address on label or wrapper is so devised and constructed that the plate bearing the address is literally "dropped" from the list if the subscriber fails to order renewal of the subscription within five weeks after notice of expiration is sent. A renewal blank (carrying also notice of expiration) is enclosed with the journal one month before the subscription is due to expire. In the case of foreign subscriptions, the expiration notice is sent two months in advance.

# International Bible Students Association

## SERVICE APPOINTMENTS

### T. E. BARKER

Hardtner, Kans. ....	July 6, 8	St. Louis, Mo. ....	July 22
Wichita, Kans. ....	" 11, 12	Decatur, Ill. ....	" 23
Pratt, Kans. ....	" 13	Lafayette, Ind. ....	" 24, 25
Hutchinson, Kans. ..	" 15, 17	Wabash, Ind. ....	" 26
Arlington, Kans. ....	" 16	Fort Wayne, Ind. ....	" 27
Topeka, Kans. ....	" 18	Adrian, Mich. ....	" 29
Kansas City, Mo. ....	" 19	Detroit, Mich. ....	July 30-Aug. 6

### J. J. BICKERT

Lowe Farm, Man. ....	July 3	Winkler, Man. ....	July 22
Morris, Man. ....	" 4	Plum Coulee, Man. ..	" 23, 24
Rosenfeld, Man. ....	" 5, 26	Neche, N. Dak. ....	" 25
Morden, Man. ....	" 6, 8	Altona, Man. ....	" 27, 29

### C. W. CUTFORTH

Lindsay, Ont. ....	July 5, 8	Claremont, Ont. ....	July 24
Cameron, Ont. ....	" 6	Barrie, Ont. ....	" 25, 26
Haliburton, Ont. ....	" 15, 22	Orillia, Ont. ....	" 27, 29
Port Perry, Ont. ....	" 23	Detroit, Mich. ....	July 30-Aug. 6

### H. H. DINGUS

North Platte, Nebr. July	13	Michigan City, Ind. July	22
Omaha, Nebr. ....	" 15	Kalamazoo, Mich. ....	" 23, 24
Red Oak, Iowa ....	" 16	Battle Creek, Mich. "	" 25, 26
Chariton, Iowa ....	" 17	Charlotte, Mich. ....	" 27
Burlington, Iowa ....	" 18, 19	Lansing, Mich. ....	" 29
Princeton, Ill. ....	" 20	Detroit, Mich. ....	July 30-Aug. 6

### F. H. DOUGHERTY

Miles City, Mont. ....	July 1-4	Powers Lake, N. Dak. July	19-21
Dore, N. Dak. ....	" 5-7	Minot, N. Dak. ....	" 22-24
Froid, Mont. ....	" 8-14	Grand Forks, N. Dak. "	" 26-28
Bonetrail, N. Dak. ....	" 15-17	Detroit, Mich. ....	July 30-Aug. 6

### G. H. DRAPER

Ada, Okla. ....	July 1-3	Plano, Tex. ....	July 17-19
Atoka, Okla. ....	" 5-7	McKinney, Tex. ....	" 19-21
Denison, Tex. ....	" 8-10	Greenville, Tex. ....	" 22-24
Weatherford, Tex. ....	" 11-13	Winnboro, Tex. ....	" 25-27
Cleburne, Tex. ....	" 14-16	Detroit, Mich. ....	July 30-Aug. 6

### A. J. ESHLEMAN

Harrisburg, Pa. ....	July 9, 10	Pottsville, Pa. ....	July 18, 19
York, Pa. ....	" 11, 12	Reading, Pa. ....	" 20, 22
Lancaster, Pa. ....	" 13, 15	Allentown, Pa. ....	" 23
Rheems, Pa. ....	" 16	Easton, Pa. ....	" 24
Lebanon, Pa. ....	" 17	Detroit, Mich. ....	July 30-Aug. 6

### M. L. HERR

Superior, Minn. ....	July 5-7	Pease, Minn. ....	July 19-21
Proctor, Minn. ....	" 8-10	Princeton, Minn. ....	" 22-24
Aitkin, Minn. ....	" 12-14	Cambridge, Minn. ....	" 25-27
Ironton, Minn. ....	" 15-17	Detroit, Mich. ....	July 30-Aug. 6

### W. M. HERSEE

Chatham, Ont. ....	July 15	Courtland, Ont. ....	July 23
St. Thomas, Ont. ....	" 16, 17	Simcoe, Ont. ....	" 24, 25
Avlmer, Ont. ....	" 18, 19	Dunnville, Ont. ....	" 26, 27
Tilsenburg, Ont. ....	" 20	Welland, Ont. ....	" 29
Kinglake, Ont. ....	" 22	Detroit, Mich. ....	July 30-Aug. 6

### E. D. ORRELL

Argyle, Minn. ....	July 5-7	Grand Rapids, Minn. July	19-22
Erskine, Minn. ....	" 8-10	Hibbing, Minn. ....	" 22-24
Bagley, Minn. ....	" 12-14	Two Harbors, Minn. ....	" 26-28
Boy River, Minn. ....	" 15-17	Detroit, Mich. ....	July 30-Aug. 6

### J. C. RAINBOW

Iowa City, Iowa ....	July 5-7	Clinton, Iowa ....	July 19-21
Oskaloosa, Iowa ....	" 8-10	Oxford Junction, Iowa "	" 22-24
Marengo, Iowa ....	" 12-14	Dubuque, Iowa ....	" 26-28
Cedar Rapids, Iowa "	" 15-17	Detroit, Mich. ....	July 30-Aug. 6

### V. C. RICE

Dore, N. Dak. ....	July 6, 8	Muskegon, Mich. ....	July 19, 20
Poplar, Mont. ....	" 9, 10	Grand Rapids, Mich. "	" 22
Minot, N. Dak. ....	" 11, 12	Owosso, Mich. ....	" 23, 24
Fargo, N. Dak. ....	" 13	Durand, Mich. ....	" 25
Minneapolis, Minn. ..	" 15	Fenton, Mich. ....	" 26
Tunnel City, Wis. ....	" 16	Plymouth, Mich. ....	" 27, 29
Milwaukee, Wis. ....	" 17, 18	Detroit, Mich. ....	July 30-Aug. 6

### E. B. SHEFFIELD

Jackson, Miss. ....	July 8, 10	Waynesboro, Miss. ....	July 19-21
Collins, Miss. ....	" 11-13	West Point, Miss. ....	" 22-24
Vossburg, Miss. ....	" 14, 15	McCool, Miss. ....	" 25-27
Enterprise, Miss. ....	" 16-18	Detroit, Mich. ....	July 30-Aug. 6

### W. J. THORN

Coon Rapids, Iowa ....	July 5-7	Eureka Center, Minn. July	19-21
Waterloo, Iowa ....	" 8-10	Rochester, Minn. ....	" 22-24
Oelwein, Iowa ....	" 12-14	Winona, Minn. ....	" 26-28
Elma, Iowa ....	" 15-17	Detroit, Mich. ....	July 30-Aug. 6

### J. C. WATT

Beaumont, Tex. ....	July 5-7	Folsom, La. ....	July 18-20
Port Arthur, Tex. ....	" 8-10	Bogalusa, La. ....	" 21-23
Baton Rouge, La. ....	" 12-14	Lucedale, Miss. ....	" 24-27
New Orleans, La. ....	" 15-17	Detroit, Mich. ....	July 30-Aug. 6