



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.

WLB&TS

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 real, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

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

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

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

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

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CONVENTION AT RICHMOND, VIRGINIA

A three-day convention will be held at Richmond, Va., June 8, 9, 10. Brother Rutherford and Pilgrim brethren will be present. For further information write W. B. Sutton, 3519 Carolina Avenue, Richmond, Va.

GERMAN CONVENTION

The German brethren of New York City will hold their annual convention at Apollo Auditorium, Carlton and Greene Avenues, Brooklyn, N. Y., on Saturday and Sunday, May 5th and 6th. Please address all inquiries to Brother J. Umlauf, 124 Columbia Heights, Brooklyn, N. Y.

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These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued in English only: The regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 1/2"), and the maroon cloth pocket edition on thin paper (size 4" x 6 1/2"); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, III, 75c each; Volumes IV, V, VI, VII, 85c each.

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AND HERALD OF CHRIST'S PRESENCE

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THE PRINCIPAL THING—LOVE (PART II)

A PROOF of *agape* is mentioned by the apostle Paul in other words and in other connection. On account of the abuse of the spirit of liberality by mendicant friars, monks, and nuns, by begging priests and clergymen, and by open and insistent collection and "drive" methods, it is considered by the true church inexpedient to follow such methods as are commonly pursued by the nominal churches. In the primitive church the needs of the church and of the necessities among the friends had only to be mentioned, often privately, and there was—wherever the spirit of the friends was right—a private, unostentatious outpouring of whatever was required. Rather than call upon the disciples for assistance, St. Paul endured hunger and nakedness, and worked with his hands, that he might not be chargeable to them, however much of this world's goods they might possess. However, there were groups of the consecrated, who not merely waited for suggestions and invitations, but sought to do good as they had opportunity to the household of faith.

⁴⁴The churches in Macedonia were composed of poor people and were despoiled of their goods in persecutions, but they insisted in sending material aid to the Apostle. In appreciation, he has engraved the record of their kindness imperishably upon the pages of the Word of God. He speaks of their goodness as a manifestation "of the grace of God bestowed on the churches of Macedonia." He records "how that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality; for to their power, I bear record, yea, and beyond their power, they were willing of themselves [without solicitation]; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." St. Paul points out that this was a consequence of their genuine and whole-hearted consecration to the will of God, of a free will, and not from any sense of obligation: They "first gave their own selves to the Lord, and unto us by the will of God."—2 Corinthians 8:1-5.

⁴⁵The church in the wealthy city of Corinth had formerly been like the poor churches in Macedonia in spirit, but had fallen away measurably in zeal and in seeking of opportunities to do good, so that the entire burden

of supporting the then chief witness work had fallen on the poorer Macedonian brethren, who had even dispatched a brother to administer the fund for the benefit of the little company of the Apostle. St. Paul related the circumstances to the Corinthian brothers. He showed an opportunity to aid the poorer Macedonians, with the kindly word that "I mean not that other men be called, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be an equality." (2 Corinthians 8:13, 14) In plain language, the Christians in different localities were admonished to share their abundance of the things of this world with one another, in order that there might not be want among the friends in one locality and superfluity in another, a practice which was carried out more or less generally throughout the Christian church for three centuries, until the true church was overthrown by Constantine and by the ambitious and worldly ecclesiastics associated with that evil genius.

⁴⁶St. Paul had formerly boasted of the liberality of the Corinthian friends, but now urged them to resume their labors of love, and stated positively that such a spirit was one of the tangible proofs of an overcoming *agape*. "Wherefore shew ye to them and before the churches, the proof of your love." (2 Corinthians 8:24) Quite evidently those that lack in the spirit of liberality and hospitality—mingled with the spirit of wisdom and justice—lack seriously in "the most important thing," and deceive themselves in an expectation of or hope for any high place in the kingdom, or any share at all in the Lord's great promises in the second and third chapters of Revelation. Sons and brothers in a family seek opportunities to do good to one another; but servants have to be reminded, urged and commanded. This would indicate that the non-liberal and unhospitable in spirit among the consecrated, unless they change for the better, are doubtless destined for places "before the throne."—Revelation 7:9.

⁴⁷In the fully consecrated, divine love is a function of the new mind, which is exercised the same as the natural body automatically exercises its functions of breathing and digestion. Those who have it love others instinctively—at least they have the constant spirit or disposi-

tion so to do. If temporarily overcome by evil, they quickly return, as does the compass in its pointing toward the Pole Star. This disposition will waver in degree as the flesh wars with the spirit; but the fully faithful new creature endeavors to keep the spirit of love at its brightest, knowing that those are most pleasing to Christ who wisely and justly love most in spirit, and that they alone will reign with him. The earnest desire of the apostle Paul is as timely now as then that "the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thessalonians 3:12, 13.

⁴⁸Some may suppose that divine love may be withdrawn from an object of love—not wholly reprobate—who does not reciprocate the affection. Not this highest love shines, like the goodness of God, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Perfection in love—an out-spreading love like that of the Father—was exemplified in the Lord Jesus who, while cognizant of the perfidy of Judas, never even to the moment when he asked: "Betrayest thou me with a kiss?" treated the one that was "a devil" differently from the other disciples. Impartiality in the shining forth of love—with proper differences in expression according to the reciprocation of the affection or relationship—is one of the characteristics of divine love. "For," says Jesus, whose words the fully consecrated do, "if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect [in the spirit of love], even as your Father which is in heaven is perfect."—Matthew 5:46-48.

⁴⁹This high manifestation of love divine gleamed forth in the daily walk of St. Paul. In writing to the relatively rich ecclesia at Corinth, which of all others might have exercised the privilege of caring for the Apostle in material things, and thus promoting the witness work, that glorious overcomer said: "The third time I am ready to come to you; and I will not be burdensome to you [in respect to the things of this life]; . . . for the children [the Corinthians were his spiritual children] ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you." Thus the gentle-hearted child of God—all things to all men—sought to help the less faithful Corinthians, by assurances appealing to their selfishness that he would not expect them to spend any money on him while he was there. In this as in many other circumstances he sought to catch by harmless guile. The divine impartiality of a love that endured all things that he might win others, shone splendidly in the words with which he closed the sentence: "Though the more abundantly I

love you, the less I be loved."—2 Corinthians 12:14-15.

⁵⁰Sometimes divine love speaks in words of reproof, which may cause grief and sorrow to the beloved but erring recipient. Such a letter from St. Paul was rare but was as unavoidable as a surgical operation to a patient. It was designed to stir up a brother doing wrong to the point where he would himself, by the Lord's assisting grace, leave off the sin that might bring a loss of the Savior's favor, or even lead to destruction. Such an epistle was written by St. Paul to the brothers at Corinth; it cut and pained, but saved them from the consequences of continuance in an evil course. "Though I made you sorry with a letter," says the Apostle, "I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. . . . What carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what vehement desire, yea what zeal, yea what revenge [vindication, punishment, *Greek*]! In all things ye have approved yourselves to be clear in this matter."—2 Cor. 7:8-11.

⁵¹Love loves to be with a loved one. When two that love each other are together, their affection, unhindered by diverting suggestions and heightened by the evidence and manifestations of love by one another, burns the brighter. Nothing provokes or incites a warmer love than the close association of gatherings of the consecrated. Anger provokes to anger, like to like, love to love. So St. Paul beseeches us of today: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." How important it is to obey this word of Jesus through his Apostle, now at a time when even the natural eye discerns the evidences of the fact that that day has dawned! More and more love is called for, now that it is but a few short years until the glorious Sun of Light will shine in full brightness for the ingathering and reconciliation of the willing and obedient of the whole world.

⁵²When Jesus said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10), the primary reference was to the immortal life beyond the veil in heaven itself, and to the fully restored life of humanity on the earth. But we who are in him testify already to the greater abundance of the life of which St. Paul speaks: "The life which I now live in the flesh, I live by the faith of the Son of God." (Galatians 2:20) While the imperfect flesh, the instrument and abode of the new creature in Christ Jesus, retains its imperfections, the new mind possesses the character attributes of the divine, ready to be clothed upon with the house not made with hands, eternal in the heavens. In it are the potentialities of the more abundant life of the intimate family of Jehovah, which

extend the heights and depths and lengths and breadths of thought, sentiment, outlook, and eternal prospect far beyond the limitations of time and visible space, making for a rich and abundant life this side the veil.

⁵³Where and when does this begin? At one time we were in and of the world, doing the deeds and working out the loveless purposes of the evil one. (2 Timothy 2:26) Our horizon then was indeed contracted, our minds and affections narrow, centered upon one individual—self and the things and persons belonging to self. But when we were admitted into the mystical body of Christ, the horizon broadened to include all things visible and invisible, and our affections began to go forth to include the whole family of God on earth and in heaven and all that ultimately shall become members of that holy family. It was when we began to have the first motions of divine love that the new life of the transformed mind began. With our begetting began love and life; for in the kingdom into which we were then translated by Jehovah's dear Son, there is no life without love. St. John writes to us: "Everyone that loveth is begotten of God." The same Apostle exhibits the contrast between our former dead condition and our present living state: "He that loveth not his brother abideth in death. We know that we have passed from death unto life, because we love the brethren."—1 John 4:7; 3:14.

⁵⁴*Agape* seeketh not its own (1 Corinthians 13:5); it looketh upon (regards, looks out for, *Greek*) not only its own things to watch and care for, but also the things of others; it is equally concerned for the welfare of brother and sister as for its own. To those bound by ties of the fleshly family, and those knit together by the bonds of the family of God, *agape* especially manifests itself and its watch-care. This is particularly so among those that seek most to walk in *agape*.—Philippians 2:4.

⁵⁵As might be expected, the highest manifestation of *agape* is not to be found even in these members of the divine house of sons who are still on this side of the veil. They are subject yet to temptations that more or less draw them from the shining mark of *agape*; in them the selfish flesh wars against the unselfish spirit of divine *agape*; each of them says with St. Paul: "That which I do I allow not; for what I would, that do I not; but what I hate, that I do." They know that, until they put on the "house" not made with hands, they can never escape from the workings of the "law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7:15-23) It is among those members of the Christ body in heaven itself that the limitations of the fallen flesh have been fully put off and the pure fellowship of the spirit exists. There divine *agape* shines forth in pure brilliancy and warmth. What heavenly oneness exists today among the twelve apostles of the Lamb and the seven messengers to the churches!

⁵⁶There, too, in its highest possible exemplification, divine *agape* is exercised in the person of Jehovah

himself. Love divine in utmost degree radiates forth from him in every direction and toward every being, not reprobate, in the heavens and on the earth. Divinity awaits the reconciliation of all, among men and fallen angels, who in the day of their visitation will repent with a godly repentance, turn their faces toward the righteousness that is in Christ Jesus, and learn the lessons of *agape* which all will master who are to be fully restored to the divinely intended places in the family of God.

⁵⁷What will divine *agape* do for such? Though something is revealed to us by the spirit, even the fully consecrated still see as through a glass darkly, and none can appreciate the blessed future in its fulness. Indeed, "it doth not yet appear what we shall be," and we cannot even imagine such hidden, unrevealed mysteries. But concerning the preparation by divine *agape* for the beings that love Jehovah it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 John 3:2; 1 Corinthians 2:9.

⁵⁸For the faithful house of sons are reserved the most superlative blessings. They shall be forever with him whom they love, and with the beloved friends in the body of Christ. At his right hand, where they shall be, are pleasures for evermore. And in the ages to come he will shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.—Ephesians 2:7.

⁵⁹Then from every part of the infinite ocean of divine *agape*, undisturbed longer by the eddy of evil upon the planet earth, will swell forth the blessed song, of beings in heaven and on earth: "I heard the voice of many angels round about the throne and the beasts and the elders: . . . saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Revelation 5:11-13.

QUESTIONS FOR BEREAN STUDY

- How did the early disciples supply the needs of their brethren? ¶ 43.
 How did the churches of Macedonia send their gift to the apostle Paul? ¶ 44.
 What commendable custom did the early church practise? ¶ 45.
 How do those who lack liberality deceive themselves? ¶ 46.
 Why is the advice of the Apostle timely in the present day? ¶ 47.
 How does divine love show mercy to the unjust? ¶ 48.
 How did the apostle Paul manifest divine love? ¶ 49.
 In what way did he seek to "catch" the selfishly inclined by guile? ¶ 49.
 What end is sought when divine love prompts a reproof? ¶ 50.
 How does association among the brethren stimulate this love? ¶ 51.
 How are love and life related? ¶ 52.
 When do divine love and life begin to operate in the individual? ¶ 53.
 How does "agape" love seek the welfare of others? ¶ 54.
 Why is it impossible for "agape" love to express itself fully this side the veil? ¶ 55.
 Why will God rejoice in the harmony of all obedient creatures? ¶ 56.
 Why cannot we approximate and appreciate the Father's future blessings? ¶ 57.
 What are some of the blessings beyond the veil? ¶ 58.
 How will praise be manifest at the end of the Millennium? ¶ 59.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MAY 23

'Sow to the spirit; of the spirit reap life.'—Galatians 6: 8.

WHEN one becomes a new creature his mind will be exercised in one of two ways, either according to the tendencies of the flesh or according to the spirit of the Lord. As a creature he has but one mind, and that mind must be occupied at something. Sowing to the spirit means occupying the mind with things pertaining to the spirit of the Lord, thereby ascertaining the will of God; and then by exercising one's own will, to bring oneself into conformity to the will of God. This is a real task. It does not mean to be idle, but it does mean to be diligent. It means to refuse to permit the mind to entertain things that are selfishly wicked, such as malice, hatred, ill will, pride, ambition, etc. Sowing to the flesh means to yield to these fleshly tendencies. In proportion as we resist the fallen, fleshly tendencies, in proportion as we fix the mind upon the things pertaining to the Lord and his kingdom, in that proportion shall we be sowing to the spirit.

The mind searching out the will of God by studying his Word and meditating upon it is working in the right direction; and then if one exercises his will to do God's will and brings himself in conformity to God's will, he is thereby sowing to the spirit. Hence St. Paul says: "Walk in the spirit, and ye shall not fulfil the lust of the flesh."

The importance of having the mind occupied with things pertaining to the interests of the Lord's kingdom cannot be overstated. For this reason activity in the Lord's service is vitally essential. This text is really one of hope and good cheer. A person battling for the right will make mistakes, and is certain to come short of even his own conception of the perfect standard. But if he is conscious of the fact that he is striving to do that which is pleasing in the sight of the Lord, that his heart is right toward the Lord, then he may know he is sowing to the spirit; and if he persists in this course it will result, according to the promise, in life everlasting.

God judges us according to our motives; and for this reason we say that he judges according to the heart, the heart being that which induces action. The proper course, then, is to have a loving heart toward God and toward his cause, a loving heart toward Jesus and his brethren, and then to use the mind to search out God's Word and watch his providences and thereby ascertain the will of God, and then exercise our own will in

carrying out the will of God. By this means we are sowing to the spirit. Thus the transformation is going on from one step to a higher degree of transformation; and this is being accomplished by the Lord's spirit. In due time we shall reap if we faint not, and this reaping will consist of life everlasting on the divine plane.

This course must be persisted in, not for a time, but until the very end of our earthly journey. The reward is not to the swift for a time only, but to those who are faithful even unto death.—Revelation 2: 10.

TEXT FOR MAY 30

"The spirit of glory . . . resteth upon you."—1 Peter 4: 14.

WHEN a Christian suffers because of his faithfulness as a Christian, he has reason to rejoice. Does he rejoice in the fact that he is suffering? Not at all; but he rejoices because the reproach has fallen upon him as a result of faithfully representing the Lord, his King, and the interests of his kingdom. No one takes a delight in physical or mental pain. His delight and joy, however, is in the testimony afforded to him by reason of these things, that he has the Lord's smiling approval.

The word *glory* as used in this text means honor. A Christian pursuing the way to his heavenly home could not be more highly honored than to suffer reproach for Christ's sake. Satan and his emissaries have reproached Jehovah from the very beginning of man's career. When Jesus came to earth he suffered these same reproaches because of his loyalty to God. His zeal and loyalty brought upon him these reproaches. (Psalm 69: 8, 9) And so St. Peter here, and also St. Paul in another place (Romans 15: 3), point out that the true follower of Christ must likewise suffer reproach. It is the spirit of Christ exercised and made manifest that brings this reproach. And this reproach is a testimony of and by the spirit, that the Christian thus reproached for faithfulness occupies a place of glory; that is to say a place of honor in God's arrangement. Let every one, then, engaged in the Lord's service who is reproached by the evil ones because of faithfulness, rejoice and be glad, knowing that the Lord is thus testifying to them that they are following in his footsteps. Then if this course is followed until the transformation is complete, such a one will be granted an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Let no Christian, then, slack his hand at this time; but persistently and faithfully look well to the interests of the Lord's kingdom, being a true and faithful witness under all circumstances.

"Christ is thy peace;
From penalty and stain he sets thee free;
And in the white robe of his righteousness,
Before the approving God presenteth thee.

"Christ is thy ALL;
Forget thyself, and in him sweetly rest;
And thou shalt enter, whatsoe'er befall,
The everlasting mansions of the blest."

ANNUAL REQUEST FOR PILGRIM VISITS

THE visit of the Pilgrim brethren results in a double blessing. It blesses him who serves and blesses them that are served. It is in obedience to the Apostle's admonition concerning the assembling of ourselves together. The Lord has blessed this branch of the work, thereby stamping it with his approval. The class that fails to have these visits misses a blessing. The Society routes the Pilgrims, however, in harmony with the requests; and this request is expected to be made once annually.

In making these requests postal cards should be used, for convenience in our files. The questions herewith set forth should be answered, numbering your answer to correspond with the number of the question. The question itself need not be repeated. Please write the names distinctly.

We advise that the class secretary be not changed any oftener than necessary. Each change requires a new stencil to be cut in our office and a change in our records. But when a change is made, please notify us promptly. Failure to do this often causes inconvenience, both to the class and to the Pilgrims, as well as to this office, and thus hinders the work.

In giving the name of the secretary or any other address, do not give a post-office-box address, but give the street number. Telegrams and other messages cannot be delivered when sent to a post-office-box address. It is also very inconvenient for the Pilgrim brethren to find the secretary when such address is given, and sometimes necessitates the missing of a meeting.

The Society is anxious to serve all the classes, regardless of size, insofar as it is possible; and believing that all the consecrated anxiously desire the visits of the Pilgrim brethren we are pleased to have the information requested in order to facilitate our routing of these brethren. Where there are isolated friends, only one or two, and you would desire a Pilgrim visit, please send in your request; and if possible the Pilgrim will call on you when passing your way.

Great care is used in selecting brethren for the Pilgrim service. In a special sense they are representatives of the Watch Tower Bible & Tract Society, as it represents the Lord. They therefore represent the kingdom now so close at hand. Their duties are to serve the friends in spiritual matters, to advise, aid and comfort them for their development as new creatures. They come prepared to hold two meetings each day, one in the afternoon and one in the evening.

The friends everywhere take pleasure in entertaining the Pilgrim brethren as servants of the Lord. They do not expect luxurious entertainment, but only wholesome food and a comfortable room where the necessary rest can be had. They travel at the expense of the Society; hence are its representatives.

Because of the importance of the time, there is now an increased desire on the part of the public to hear the truth. Therefore we urge the friends to arrange for at least one public meeting during the visit of the Pilgrim. To this end a good, well-located, reputable hall should be provided, special efforts being made for the public witness Sunday afternoon or evening, as it may be convenient to the class. Remember, dear brethren, the blessed privilege we have to be coworkers with the Lord in the proclamation of the message now due. Hence we ask your cooperation with us and with the Pilgrim brethren in this behalf.

We ask you to answer the following questions, which information is needed for our immediate guidance in preparing the Pilgrim routes:

- (a) State number of Bible Students in your class who accept the complete series of STUDIES IN THE SCRIPTURES.
- (b) Are weekly meetings held?
- (c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home. Notify us of changes.)
- (d) At what hours are the Sunday meetings held?
- (e) Was a vote taken on the Pilgrim invitation?
- (f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?
- (g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
- (h) Give name and address of one member of class (other than Secretary) whom we may notify in re Pilgrim visits.
- (i) Give the name of proper railroad station at which to stop.
- (j) How many miles from station is meeting place?
- (k) If at a distance from railroad station does some member of class have a conveyance to transport the Pilgrim?
- (l) Give full name and address of Class Secretary (always notify us of changes).

GOOD HOPES FOR 1923

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Rus-

sell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privilege of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much enables us to outline the work, based upon what is expected.

Since a large portion of such donations are used to defray the Pilgrim expenses, we have thought it wise to let the notice for Pilgrim requests and the "Good Hopes" notice appear in the same issue of THE WATCH TOWER.

Hitherto it has been our custom to print one page in THE WATCH TOWER to be clipped out by the friends and sent to us; but this defaces the issue, and some of the brethren have complained about this; hence we are adopting the present method. Upon receipt of this issue

of THE WATCH TOWER kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following: "By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of \$..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me. (Signature)" Kindly address this card to the Watch Tower Bible & Tract Society, Financial Department, 124 Columbia Heights, Brooklyn, N. Y.

Brethren residing outside of the United States may write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices, thus saving time and work for us.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to daily present us before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted unto us.

QUESTION AND ANSWER

SHOULD AVOID PRESUMPTION

QUESTION: We have a class with five elders and one deacon, and other class members, numbering in all about twenty-one. We have no chairman nor business meetings, and the election of servants is held only once a year. There is a secretary and treasurer; but he neither takes minutes of meetings nor makes report of how much money there is on hand. One of the elders just takes action on matters pertaining to the class, without consulting any one else; and when spoken to about it he becomes very angry. He takes his chair and sits up in front as though he were leading the meeting, when another elder is leading. Would we not be in better position to receive the Lord's blessing if we had an election of class servants twice a year? and an election of a class chairman, as well as a secretary who would take minutes of all business transacted during the month? and a treasurer who would report to the class all money on hand, received and paid out, at a regular monthly business meeting?

Answer: Answering your question directly, the class makes a great mistake in permitting any one elder to assume the authority that the one spoken of does assume. Our Lord is orderly in everything, and he is surely pleased to have his people act orderly. The organization of the class in an orderly manner is not

only proper, but essential to development and progress. Some classes make the mistake of letting their affairs drag along in an indifferent manner. We should remember, however, that the Lord's business requires the strictest observation and should be conducted in the most orderly manner that we do anything.

No elder should assume to be chairman or try to act for the class in the manner that you mention in the question. Our advice is that you have an election every six months, and at this election some one be elected to act as chairman for six months. Then let the class have a business meeting once a month to transact any and all business that may come before it; that you have a secretary who will keep the minutes of all the business meetings; a treasurer who will keep an account of all monies received and paid out; and that the work be kept in an orderly way, as a successful business person would conduct his business. Any other course is, to say the least of it, neglect and indifference on the part of the class, and surely could not be pleasing to the Lord.

Should it be necessary to have a special business meeting, the class should pass a resolution and such a meeting might be called by the elders; and at this meeting if no one is chairman a chairman might be elected for the occasion. By all means conduct your affairs in an orderly way; and, as the Apostle says; "Let everything be done decently and in order."

DAVID, THE POET-KING

—MAY 13—1 SAMUEL, 2 SAMUEL—

SAUL'S JEALOUSY OF DAVID—DAVID'S LOVE FOR GOD'S SHEEP—DAVID SECURES LAND PROMISED TO ABRAHAM—DESTRUCTION OF GOD'S ENEMIES PREFIGURED—MUSIC GOES WITH THE KINGDOM.

"Surely goodness and loving kindness shall follow me all the days of my life."—Psalm 23:6.

OUR lesson is of David, the Poet-King, the sweet singer of Israel, and a king after God's own heart. The life of David to Israel is something like the Lake of Galilee to the river Jordan. As the lake receives the head waters of the Jordan, holds them, and pours them out in flood, so the history of Israel seems to center in David, who receives it, and pours it forth in fresh flow. In David the life of Israel revived; and the hope of Israel and the reason for their separation from the nations of the earth were again clearly seen. From David came the pomp and the power, as well as the sweet music of Israel. Like all men of God in Israel whose works are recorded David is a "sign-man"; that is, one used as a type or illustration. See Zechariah 3:8, margin.

²David's call to prominence in Israel was unexpected. While his father Jesse was a man of some importance in Bethlehem, yet there was no expectation of anything special happening to the family. But Saul had failed: he was a self-willed man with much appearance of humility, but of much pride of heart, and, manifesting considerable hypocrisy. Saul well represents the human ideals of the people, and the human will operating contrary to God. Because of his self-will he was not allowed to establish a dynasty: no son of his must reign upon Israel's throne. On Saul's rejection years before his death, Samuel was sent to Bethlehem to Jesse's family to anoint a new king. The family of sons came before him; and Samuel's choice was falling upon one of the fine young men, when God stayed him. Probably Samuel thought that as God had previously selected a tall man for king, he would want another of the same kind. His love for and fear of Saul interfered with his judgment. Even Samuel must be reminded that God looks upon the heart. God saw in the young lad David one whose heart would be true towards him. David's readiness to go back to care for his father's sheep even though anointed to be king in Israel is an example to all who desire to keep a right attitude of heart. The lad was not only lowly of mind and faithful, but healthy, strong, and industrious; he was also musical, poetic, and devout.

SAUL'S JEALOUSY OF DAVID

³Our space does not allow us to tell in detail of the circumstances which took him away from the sheepfolds to Saul's court. Some of the experiences there were hard to bear; for Saul got bitterly jealous of him, and often would have slain him. Indeed, David says that he was hunted like a partridge in the mountains. (1 Samuel 26:20) The true-heartedness of the young man was revealed then; for during those days David had several opportunities of slaying Saul; but to him Saul was the Lord's anointed, whom he would not hurt. These trying experiences were all to David's advantage; for they gave him many opportunities of developing character, and by them he was prepared for his responsibility as king of Israel.

⁴As the persecution did not cease, David joined himself to one of the Philistine nobles. It was a serious error of judgment; for he became so far involved as actually to join the Philistine army on the march to Gilboa, where Saul lost his life. But God intervened (1 Samuel 29); and David was saved from the calamitous error of fighting with the foes of Israel against the Lord's anointed. His mistake brought him into trouble with his followers, even to so

sharp a pinch that they came near to stoning him, their beloved leader. (1 Samuel 30:6) Here again God saved him, and brought him out of his distress.

⁵On the death of Saul David's own tribe Judah made him king. But the northern tribes, perhaps suspicious because of his union with Israel's enemies, refused to accept him as the Lord's anointed, and made one of Saul's sons king. This led to civil war in Israel, and to the first real division between the tribe of Judah and the other tribes of Israel.

⁶David reigned in Hebron seven and one-half years. (2 Samuel 5:5) At the end of that time the northern cause collapsed, and all Israel went to Hebron to make David king. Following a wise policy he removed his seat of government from Hebron in Judah to Jerusalem in the tribe of Benjamin. As Jerusalem is built on a hilly formation which juts into the portion of Judah, David served the two purposes of remaining practically in Judah, while being actually in Benjamin.

⁷It is at this juncture that one of the most familiar names of Scripture is first mentioned; that of Zion, the name of the highest hill in Jerusalem. It was held by a colony of Jebusites, who derided David's attempt to dislodge them. The account of its capture is interesting and typical. David established himself there. He built a house, and a citadel, and immediately began that series of activities which placed his name foremost amongst the kings of Israel, and made him a type of the great King of the kingdom of God. David's opportunity as king in Israel had come in due time. The seventeen years or so since as a boy Samuel had anointed him had been a long time of somewhat bitter experiences. Now, in God's own time, he was ripe in experience and ready for his work. He came to the throne well equipped both with experiences in life and with true ideas of the honor, privilege, and power of his position as God's representative. It is altogether to David's honor that he had waited God's time instead of endeavoring to force the situation. And because David's heart was loyal, God saved him from the serious consequences of his error of judgment. God is very gracious to the loyal heart.

DAVID'S LOVE FOR GOD'S "SHEEP"

⁸As a boy keeping sheep in the fields at Ephratah, David had thought of what he would do when king in Israel—of the house he would build for the ark of God then hidden, as it were, in the home of Abinadab in Kirjath-jearim. (1 Samuel 7:1; Psalm 132:6) There, too, he had thought of Israel as God's sheep, and his warm loving heart was stirred for them. As he tried to be a faithful shepherd of the sheep, so would he as king endeavor to care for God's sheep. And this idea remained with him. (1 Chronicles 21:17) Also his experiences with the courageous yet somewhat wild and unruly men who came to him in the mountains of Judea fitted him for leadership among men. He had an attractive personality; and those who came in contact with him became his devoted friends or servants. As king he was God's choice; he was the choice of the people; and God had trained him.

⁹The ideals then before David were: (1) To find a place for the ark, that Israel's worship might be restored; (2) to build a representative city; and (3) to erect a noble

temple for the Lord, that the ark of God should no longer dwell in a tent, liable to all vicissitudes. It was really the jealousy of the ten tribes which caused him to go to Zion, but that mean spirit was used by God for the good of his people. Without doubt the spirit of God directed David thither. After he had established himself in Zion he immediately prepared a place for the ark, and it was brought from Kirjath-jearim to Zion with shoutings and acclamations of praise. Probably the Twenty-fourth Psalm commemorates this. On this occasion all Israel were gathered together and had a happy time of feasting; and David now the king in power in Zion fed the people and blessed them with bread and wine, acting in type the part of King Melchizedek in the greater Zion now soon to be established.—1 Chronicles 16:1-3.

DAVID SECURES LAND PROMISED TO ABRAHAM

¹⁰David was a true Bible Student. (Psalm 1:1,2) He saw that the kingdom over which he ruled was only a small portion of the land which God had given to Abraham by promise (Genesis 15:18-21), and which had not yet become theirs, partly through their lack, and perhaps because God's due time had not come. But now as God's king in Zion he saw the time had come; and he entered upon a series of wars with the nations that occupied that territory, and that were the enemies of Israel, with the result that all the land which God had given to Abraham was brought under the rule of Israel. Thus David, God's king in Zion, first brought the Abrahamic covenant as relating to Israel's land into realization; and the kingdom was established in power.

¹¹But David's reign in Zion does not represent the rule of the Prince of Peace; for David was a great fighter, and there are to be no wars when the kingdom of peace is established. (Psalm 46:9) What then does it represent? We answer: There are two phases in the work of establishing the kingdom of heaven upon the earth; the first a comparatively short one, while the wars of the Lord are fought, and all opposing forces whether of error or wrong are rendered powerless; the other the long period, during which the redeemed human family will be blessed with those things which God has in reserve—lasting life in peace and happiness. The first phase is represented by David's reign and work; the second, by the reign of Solomon. David as a boy represents the anointed of the Lord meditating upon the Lord and seeking to be faithful. David as a young man hunted by Saul represents the church in the bitter experiences in the present evil world hunted by Satan, but gladly waiting God's time for exaltation, and in the meantime learning the lessons which will fit them for their highly exalted position when raised to be joint-heirs with Christ. But David as king represents the Lord from the time of his return, until the time when the reign of peace shall come, as represented by Solomon.

¹²The first phase began with our Lord's return in 1874. Its marked periods are 1878, 1881, 1914, 1918, 1925. Zion represents the place of power out of which light shines (Psalm 50:2; Isaiah 2:3), whether now or in the established kingdom. Present truth has shone forth clearly from 1879, when Zion's WATCH TOWER and Herald of Christ's Presence was first published. From the standpoint that the King had returned in power, present truth was proclaimed; and God's messenger, Pastor Russell, led its attack against all forms of error until all the truth belonging to Spiritual Israel had been made plain. Then, for the first time in the history of the church of God, the Abrahamic covenant as respects the spiritual promises became the inheritance of God's people. Never until then did the church see clearly all that God had given them in that covenant.

The battles of truth against error were fought, and truth won its victories. For the first time the spiritual Israelite was free to walk through all the land of the promises, the truth.

DESTRUCTION OF GOD'S ENEMIES PREFIGURED

¹³But this is not all: There remains another set of enemies of the kingdom who must be brought to nought before it can be established. These we know under the names of the beast, the false prophet, big business, and all those institutions which are opposing the kingdom. The fight is on. The Word of God is marshaling his hosts and sending them forth into battle. Soon all these enemies will be reduced, and the David phase of the establishment of the kingdom of heaven will be concluded. These giants are probably represented in David's last conflicts, a fight against giants, the last one being a monster branded with "G," the mark of the beast; he had six toes on each foot, and six fingers on each hand. (1 Chronicles 20:6) Those 100s exterminated the race of giants, just as the present warfare will exterminate all the monsters which have oppressed humanity.

¹⁴When David had conquered the seven peoples—Philistia, Edom, Moab, Ammon, Syria, Zobah, Hamath—he devoted considerable time to preparation for the building of the temple and its service. Because he was a man of war he was not allowed to erect the temple of peace; but as he was God's servant doing his will, he was allowed to prepare materials for the temple. (1 Chronicles 22:5) God also gave to him the minute details of its construction (1 Chronicles 28:19), and David prepared the musical services and arrangements.—1 Chronicles 25:1.

MUSIC GOES WITH THE KINGDOM

¹⁵Until David's time music had had little place in Israel's worship. Correspondingly it was not until the true kingdom came that the Harp of God could give forth its sweetly solemn sound. Music goes with the kingdom. Weeping endures for the night of sorrow, but joy and the new song come with the morning. And David not only was musical, he was poetical. His poems are the finest expressions of thought which the world possesses. There are no words like his for expressing the emotions and desires of God's people. They are, of course, specially expressive of the Christ life rather than of human devotion; but every honest heart who has gone to the Psalms has found that by which he can draw near to God. That these things were in the mind of David as a young man before he came to the kingdom is revealed by 1 Chronicles 9:22. It seems clear from this scripture that in those early days when David fled from Saul he spent a considerable time at Samuel's house. There the old man who loved music, and the young man who had it in his soul, talked together of what was to be when David should come to the throne, and his heart's desire could be accomplished. Every phase of this full life provides some lessons for the church of God, particularly in this day when courage is so necessary. Here again shines forth clearly the fact that God blesses those who are loyal to his arrangements.

¹⁶David as a boy and youth is a fine example for every youth. After his anointing by Samuel he was as willing to keep his father's sheep as before. As a boy he was industrious; for no man could have a full life such as he had who has not been industrious as a boy. He was faithful to his trust. Envious arrows were shot at him, but he kept his honor because he always set God before him. Than David's there is no fuller, busier, more eventful life in Scripture. His life was one of ceaseless activity, improving himself, making use of his talents, studying the work of the

Lord or, as frequently happened, kept busy by his enemies.

¹⁷Towards the end his life went somewhat into the shadows. Yet there were bright gleams, and the glory of God is seen shining on him. His life's tasks had been accomplished and everything was ready for the establishment of the kingdom of peace. In all his desire for the honor of God, and in his care for God's people, he was a man after God's own heart.

QUESTIONS FOR BEREAN STUDY

How may the life of David be pictured in the lake of Galilee? ¶ 1.
What were the characteristics of Saul? Of David? ¶ 2.
What were some of the experiences of David? Why was Saul jealous of him? ¶ 3.
What serious error did David make, and how did God save him? ¶ 4.
What led to the first division of Israel? ¶ 5.

What caused the reunion of Israel? How long did David reign in Hebron? ¶ 6.

Where did David next establish his government, and how did he do it? ¶ 7.

In what way was David trained for leadership, and did he make friends? ¶ 8.

What three things were on David's mind at this time, and why? ¶ 9.

What leads us to think that David had faith in the Abrahamic land-promise? ¶ 10.

What did David as a boy represent? As a young man? As king? ¶ 11.

Show some correspondencies between David's reign and the "harvest" period. ¶ 12.

What great work is unfinished? ¶ 13.

Why was not David allowed to build the temple? ¶ 14.

What splendid things did David do for Israel, and for us? ¶ 15.

What outstanding characteristic of David is especially commendable? ¶ 16.

In what way was David a "man after God's own heart"? ¶ 17.

ELIJAH, THE BRAVE REFORMER

—MAY 20—1 KINGS 17-2 KINGS 2—

ELIJAH'S LONG PREPARATION FOR SERVICE—ELIJAH'S WEAKNESS OVERRULED FOR GOOD—TYPICAL EXPERIENCES OF ELIJAH
—ELISHA BECOMES ELIJAH'S SUCCESSOR.

"Choose ye this day whom ye will serve."—Joshua 24:15.

ELIJAH is the most notable of the prophets, and the most remarkable figure of the northern kingdom. His advent in the history of his people was sudden. After the division in Rehoboam's days, the northern kingdom traveled a swift downward course. God did not permit Jeroboam's house to continue to occupy the throne (1 Kings 13:34), and rebellion followed rebellion with much bloodshed; for each king exterminated the family of his predecessor. One of these rebellions, about fifty years after the division, was headed by Omri of the army, a bold, evil man with no respect for the God of his fathers. (1 Kings 16:25) On his death, his son Ahab became king. Ahab married Jezebel, the daughter of the king of Tyre, a former priest of Baal, and he did worse than his father. (1 Kings 16:33) Jezebel was a fierce, wilful woman: she dominated her husband, and she therefore became virtual ruler of Israel. She determined to establish the worship of Baal in Israel and to destroy the worship of Jehovah. A large number of the prophets of Baal, the "lord" of heaven, and of Astarte, the "queen" of heaven, were brought, and were kept at the expense of the wicked queen. And this abominable and obscene worship was fastened upon Israel. She began the first religious persecution; for no one dared openly acknowledge fealty to Jehovah.

²It was under this stress of need that Elijah appeared. From the east of Jordan he came, apparently unknown to Israel. He presented himself to Ahab and said: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." (1 Kings 17:1) His word began to go into effect at once. The whole country was thrown into a distress of drought, which lasted for three and one half years. (James 5:17) When God's purpose in the famine was almost accomplished Elijah, who had been specially protected by God, was again sent to Ahab. As they met, Ahab charged him with being the troubler of Israel. Elijah retorted that it was not he, but Ahab and his father's house who were Israel's troublers, and challenged Ahab on the fact and the power of Baal. Ahab was to bring all the four hundred and fifty prophets of Baal and the four hundred prophets of Astarte, for a demonstration as to whether Baal or Jehovah was God.

³Two altars were erected, and offerings were laid upon them. The fire was to come in answer to prayer. The prophets of Baal called all day for their god, but were made foolish; for there was no response. Elijah mocked

them. At evening time, in faithful, loyal appeal (1 Kings 18:36, 37), he called upon Jehovah to vindicate himself and his prophet. Immediately fire came down, which consumed the water-drenched sacrifice and even the altar itself; and thus in quick response to Elijah's prayer God demonstrated that he alone is God. Elijah took immediate advantage of the moment, and all the prophets of Baal were slain.

ELIJAH'S LONG PREPARATION FOR SERVICE

⁴He then prayed earnestly for the rain which God had promised to send; and soon heavy showers fell, so that the land was refreshed and watered, and the famine was ended. It was a wonderful and courageous thing which Elijah did that day. He withstood not only the opposition of the king and his court and the prophets of Baal, but also that of the people, who had allowed themselves to be perverted, and who believed that he was the cause of the evil which was upon them. Elijah was strong in the power of the Lord. The question at that time in the life of the nation was that of the place of Jehovah. Israel had waived Jehovah to one side and had taken Baal instead, on the claim that Baal was the god of power. The demonstration at Carmel settled the question for Israel.

⁵How came Elijah to take this notable place in Israel's life? Did God suddenly call him from his home on the edge of the desert, and tell him what to do? Was that all the preparation Elijah had for his strenuous life's work? If God had so chosen, Elijah would have been given strength and wisdom for his work. But God chooses those for his purpose who have directly given themselves to him, and who have been under preparation for such work as he sees is to be done. James supplies the answer. (James 5:17, 18) He tells us that Elijah prayed earnestly that it might not rain. We ask: Why did he pray, and what ground had he for such a prayer, even to ask that rain and dew might be withheld from the land? Elijah was a good man, with the honor of God ever before him and with the good of his people on his heart. He saw the wicked woman and the weak king leading the people astray, and the people willing to be led, and that the abominable Baal was worshiped instead of the God of Israel. He knew what Moses had written, how God had said that if Israel sinned he would withhold the rain of heaven from them. (Deuteronomy 11:17) Elijah believed that his people needed a sharp lesson; and he prayed earnestly that they might get it in order

that they might be saved from this abominable thing, which was so dishonoring to God and so demoralizing to them and which had been fastened upon them. God heard his prayer and, as is usually the case, made use of the earnest man who sought the glory of the Lord. God sent Elijah as his messenger to Ahab and to Israel to carry out his work; and thus this praying, God-fearing man who lived on the borders of the desert becomes the center of prophetic activity, and he and his work are made typical of some of the greatest things in the history of God's people.

⁶Our studies in the lives of God's people continually show us that God honors those who seek his praise and the good of his people.

ELIJAH'S WEAKNESS OVERRULED FOR GOOD

⁷Following this noble witness for God came one of those strange happenings which now and again are recorded in the history of God's people. Elijah the brave reformer, a man who had courage to challenge the whole nation, who stood before the assembled priests of Baal and taunted them, suddenly lost his courage. Jezebel on hearing that the prophets of Baal had been slain sent a threatening message to Elijah. She declared that within twenty-four hours he should be like the slain prophets. As he received it his courage oozed out. He forgot his faith, forgot the providences of God which had preserved him, and fled for his life.

⁸We know that God used this experience as a type for things to come in later days; but we also know that God would not force Elijah into fear and lack of faith, and we must assume that there was forgetfulness on his part. He and his servant fled at once from Jezreel. The next we hear of him he is at Beersheba, in the south. There he left his servant, while he went forward, going south into the wilderness. After a day's journey he sat under a juniper tree to rest. He prayed that he might die. He slept but was awakened, to find a meal prepared for him and a cruise of water. The angel of God was about him. He ate, apparently with no expression of surprise, and again lay down to sleep. Again he was awakened, and again told to eat; and in the strength of that food he went forty days and nights. He went on to Horeb.

TYPICAL EXPERIENCES OF ELIJAH

⁹Elijah went, and soon God spoke to him. There was a great wind-storm; pieces of the rocks were hurled about by its force; there was an earthquake, and then a fire. Then, at last, came "a still small voice." This man of somewhat wild, turbulent disposition probably expected to have the voice of God speak to him out of these convulsions of nature, as God had spoken there to Israel through the rolling thunders. (Exodus 19:18,19) But the Lord was not in the storm nor in the fire nor in the earthquake. The still small voice asked Elijah why he was there.

¹⁰Elijah's answer is a revelation of the secret of his fears, and of his weakness. There is a note of complaint in his answer. All the prophets of God had been slain, and he only was left, and he had to flee for his life. (1 Kings 19:14) The implication was that he, the only faithful one left, had to look out for himself. Self, it seems, was too prominent, the truth being that he had taken the care of himself into his own hands instead of letting God care for him. Fear of Jezebel drove out of his mind the fact that he was God's servant and in God's care. He had not given God a chance. There is no comfort in God's response; for Elijah was in the wrong place, and not in the best condition of heart. God told him that he was mistaken; that there were still 7,000 in Israel who had not bowed the knee to Baal, and whom God had protected from the vicious cruelty of

the wicked queen. The symbolic meaning of this peculiar manifestation at Horeb is set forth fully in the publisher's preface to Volume Seven of *SCRIPTURE STUDIES*.

¹¹The Lord bade him go back and proceed to anoint Hazael to be king in Syria, Jehu to be king in Israel, and "Elisha to be prophet in thy room." (1 Kings 19:16) Elijah in fleeing had not honored God. What would Israel think of the Prophet of God who had been so bold and courageous, but who had feared Jezebel's threat and had fled for his life? Elijah was sent back, not to continue the work he had dropped, but to anoint the three already mentioned, as if they were to carry on the work he had begun.

¹²He went northward, but he seems to have been in no hurry to execute his commission. Apparently passing where Elisha was plowing, Elijah cast his mantle over him. This was a symbolic act which Elisha understood, but which does not seem to be in full harmony with what God had bidden Elijah do. He did not continue his journey to Damascus, and Hazael and Jehu were anointed to their offices in later days by Elisha. Little is heard of him for a time, but he appears upon the scene again in the matter of Ahab and Naboth's vineyard (1 Kings 21:17-22), and as a messenger of God to Ahaziah.—2 Kings 1:5-16.

ELISHA BECOMES ELIJAH'S SUCCESSOR

¹³Then came the time when this notable servant of God must cease his labors. Whatever failure Elijah made in fleeing from his work just when it seemed to be brought to a culmination, God gave him the most wonderful end man ever had. The circumstances of Elijah's "translation" and of its typical significance have been fully dealt with in these columns. (See *WATCH TOWER* of August 15, 1919) Elijah and his faithful co-worker Elisha had gone over Jordan together; now they walked not far from where Moses stood when he "viewed the landscape o'er," and where God buried him. Elijah would give a parting blessing to Elisha; and Elisha asked for a hard thing, even for a double portion of his master's spirit. Elijah, as the prophet of God, agreed to the request on condition that Elisha should see him as he was taken away.

¹⁴Elisha came away from the mountain blest with a double portion of Elijah's spirit, to continue the work Elijah had begun. He anointed Hazael of Syria and Jehu to be king in Samaria, and by one means or another the work of routing out the worship of Baal started with Elijah was accomplished.

¹⁵Both Elijah and Elisha represent the same class serving under different conditions. In the actual clash with Baal both represent the church of God at this time, during the Lord's presence, under the two phases; the first, from 1874 to 1918, declaring the word of truth; the second, continuing that work, or setting forces at work which shall continue it, until that abominable thing which has fastened itself upon the life of Christendom shall have been destroyed.

¹⁶Baal worship was worship of the forces of nature. It corresponds in type to the worship of human reason as opposed to divine revelation—to higher criticism as opposed to humble acceptance of divine guidance; to worship of human skill as evidence of man's independence of God. It represents all power or combinations of power, whether of money or force, physical or otherwise, of politics or ecclesiasticism, which could be used or exploited to show to men that God is not necessary to man's happiness or pleasure or that the kingdom of heaven, as declared and described by the Hebrew prophets, can be brought about by human effort as distinct from the direct intervention of heaven. Whoever now tries to continue the present order of things by bringing about remedial measures, whether or

not he professes to serve God, is really on the side of Baal; he is the enemy of God. (James 4:4) We thank God that the Elijah work, whether that done by himself or continued in Elisha, is nearly finished; and that the true worship of God is soon to be established.

QUESTIONS FOR BEREAN STUDY

Give a brief outline of Israel's history in the days of Elijah. ¶ 1.
How was Elijah introduced to King Ahab, and what immediately took place? ¶ 2.
On their second meeting, how did Elijah challenge Ahab? ¶ 2.
What notable thing transpired that caused the death of the prophets of Baal? ¶ 3.
What did Elijah next do, and why was he so successful? ¶ 4.
What preparation had Elijah for his life's work? Why did he assume such authority? And why was his work typical? ¶ 5.

What traits of character does God honor in choosing his messengers? ¶ 6.
What explanation is there that the brave reformer should now flee from a woman? ¶ 7, 8.
Why and how did God overrule Elijah's lack of faith? ¶ 8.
Where did Elijah go, and what did he next do? ¶ 8.
What notable event now took place in the Prophet's life? ¶ 9.
Why was Elijah in such a predicament, and what was the typical significance? ¶ 10.
Elijah, seemingly disgraced, was now directed to do what? ¶ 11.
Was Elijah alert and prompt to carry out the Lord's instructions? ¶ 12.
What were the closing experiences of Elijah's life? ¶ 13.
Who received a double portion of Elijah's spirit, and why? ¶ 13, 14.
As Elisha's successor, what did Elisha do? ¶ 14.
What class is represented by these prophets? What remains to be done? ¶ 15.
What does Baal worship represent? Explain fully. ¶ 16.

ISAIAH, THE STATESMAN-PROPHET

—MAY 27—BOOK OF ISAIAH—

COMMISSION OF ISAIAH TO ISRAEL—GOD'S PEOPLE SHOULD TRUST HIM—FOUR GREAT TRUTHS TO BE PROCLAIMED—GOD'S WORD THROUGH ISAIAH MATCHLESS.

"Here am I; send me."—Isaiah 6:8.

THE topic for today draws attention to the fact that Isaiah the prophet was also a statesman. Because the prophets of Israel were sometimes charged with messages to Israel's kings, and their "burdens" often were comments upon the political situation, or because they sometimes intervened in affairs, the clergy have claimed similar rights and responsibilities. Moreover, the Nonconformists have taught the people that every member of a church should vote as a duty to God. But there is no parallel. The policies of the kingdoms of earth are based upon selfishness and governed thereby; certainly not upon the teachings of Christ. Nor is it proposed that the League of Nations shall be governed by his teachings. Israel was God's kingdom; but even there the prophets did not speak except at his command.

¹Isaiah's work was done in Jerusalem, beginning about seventy years after the death of Elijah. After the turbulent days of Jehu, both the kingdoms of Israel and Judah had rest for a time. Later the northern kingdom under the second Jeroboam, who reigned forty-one years, attained to its greatest eminence. But it went further and further into indifference towards God, at last becoming so much like the nations round about that it gave up the worship of Jehovah, and finally rejected his covenant. (2 Kings 17:15) The southern kingdom, Judah, also had a measure of prosperity. It did not take the course of the northern kingdom; for it preserved itself from the idolatry of the surrounding nations; but it developed that formalism which has always been associated with Jerusalem, and which became its curse. King Uzziah in Jerusalem reigned for fifty-two years; but, towards the last, as was shown in the WATCH TOWER of November 1, 1922, he arrogantly took to himself a priestly office, an offense for which God smote him with leprosy. Isaiah began prophesying some little time before Uzziah's death, and continued to be the Lord's messenger during the following reigns of Jotham (sixteen years), Ahaz (sixteen years), and probably all through the reign of Hezekiah (twenty-nine years). He served a long time, but did not escape the usual fate of God's prophets. (Luke 13:33) Tradition says that he was sawn asunder during the persecution by Manasseh.

²It was in the year King Uzziah died that Isaiah saw the vision which gave him his commission and set the keynote of his ministry. He saw the Lord in glory in the temple enquiring for some one to speak for him. Isaiah offered himself and was accepted. It was a heavy burden that he

was called to bear; for he had to speak very plainly against the sins of his people. He began by telling them that they were woefully sick, full of corrupting sores, and that it was of God's mercy they were not cut off (Isaiah 1:6-9). But he told them that God would purge them with the spirit of burning (Isaiah 4:4), and ultimately would restore them to his love and care. Isaiah's commission was to proclaim judgment and desolation, and that only a remnant would be saved. But beyond all others Isaiah is nevertheless the prophet of restoration. He tells of Israel's restoration (Isaiah 1:26); of the blessing of the Gentiles (ch. 2:2-5); of the establishment of the kingdom of peace (ch. 11); of the destruction of the power of death (ch. 25); of the highway of restitution (ch. 35). And, in the latter part of his book, he speaks of the restoration of the ideal Israel of God to be Jehovah's servant, to complete the ministry of the elect before the full establishment of the kingdom. The remnant would become God's servant to restore his people Israel that they might be an instrument of salvation to the world according to the original promise.—Isaiah 27:6.

⁴It is not until after about twenty years that we have any other special link with Isaiah's times. He was then told to go to King Ahaz, who would be found at the end of the water conduit (Isaiah 7:3), and to take with him his son Shear-jashub. The king was in considerable concern; for it was reported that the northern kingdom, Israel, and Syria were confederated against Judah and about to attack it. As the northern kingdom not long before had almost ruined Judah (2 Chronicles 28:6-15) there was some reason why the king's heart would tremble "as the leaves of a tree when moved by the wind." Ahaz was living outside the blessings of God's covenant with his people, and therefore had not the rest of faith.

⁵At this time the Assyrian empire on the north was aiming to become the dominant world power. It had subdued all the East, and now sought to bring its great rival Egypt into subjection. But Assyria could not attack Egypt without agreement with the nations of Syria and Palestine or their conquest. Egypt was a considerable power, and it was a question in faithless Jerusalem as to which of these two great powers they should choose with whom to make an alliance. While this was the case, Damascus and Samaria, who for mutual safety were confederated against Assyria, wanted Jerusalem to join them in the confederacy to resist the Assyrian power. This Jerusalem declined to do; hence the attack of Israel and Syria to enforce it. It was

at this juncture that Isaiah was sent to Ahaz as he was looking to the defenses of Jerusalem, and particularly to the water supply. Ahaz was not a good man; but because the time for the disruption of the kingdom of Judah had not come, he was told that he need not fear the confederacy of these "two tails of smoking firebrands."—Isaiah 7:4.

GOD'S PEOPLE SHOULD TRUST HIM

⁶Isaiah told Ahaz to ask for a sign that God would be with him, but the king in mock humility declined. The Prophet then gave a sign. He told that a child should be born, and added that before it should grow to distinguish between good and evil, devastation should come upon the two countries which were then threatening Judah. The child's name was to be Immanuel, or "God with us." Besides this, there was to be another child born, who was to have the name of Maher-shalal-hash-baz—a name which has a strange significance, upon which translators have disagreed, but which apparently indicates that there was a time of distress imminent when prey would be seized as by a ravenous beast. The king and the people were warned against any confederacy either with the northern kingdom or Egypt or Assyria; for the Lord of Hosts would be their sanctuary if they would but trust him. (Isaiah 8:11-14) Isaiah saw that his advice would not be taken, and that God would use the Assyrian as a sharp instrument to bring a severe lesson to his people. He saw, too, that the Assyrian would be presumptuous, defying the God of Israel, and that God would ultimately break him because of his pride.—Isaiah 7:20; 10:12.

⁷It was from these events that Isaiah, moved by the holy spirit, spoke the prophecies which follow—to chapter 35. He told of the great Assyrian power coming like an overwhelming flood, covering the whole of those countries, and almost destroying God's people. (Isaiah 8:8) But a remnant would be left, and these would be the nucleus out of which God would rebuild his Israel. (ch. 8:16-18) Sennacherib, the great Assyrian ruler, in his own record says that the passing of his mighty armies dried up the streams of Palestine. (Isaiah 37:25) He devastated the northern kingdom, and carried its people away into captivity; and all the adjacent countries felt the desolator's power. But Isaiah saw that at last that mighty wave would be broken against the rock of Zion. It would there lose its force and die away.

⁸The unusual circumstances under which Isaiah was sent to Ahaz, and the consequent incidents and prophecies are specially typical of things in the church of God during the harvest time. Here are treasures stored for the household of faith. Isaiah says he and his children are "for signs and wonders in Israel from the Lord of Hosts in Mount Zion."—Isaiah 8:18.

FOUR GREAT TRUTHS TO BE PROCLAIMED

⁹Isaiah means "Salvation of Jehovah," and corresponds to the name of Joshua and Jesus. Shear-jashub means "The remnant shall return"; Immanuel "God with us," and Maher-shalal-hash-baz "Haste to the prey." These four names are significant. They exactly cover the phases of the truth which have been made prominent since 1878, the date when antitypical Mount Zion was first set up. Brother Russell's great message was (1) that the salvation of Jehovah had come; (2) that a *remnant*, a little flock, should be gathered out for the Lord; (3) that in *the Lord's return* God is with his people, manifesting his power to deliver; and (4) that there was coming a *great time of trouble* into which not only Christendom but all the world would be thrown. The confederacy of Syria and Samaria represents the growing dangers to faith of the last days; the Egyptian

and Assyrian empires represent growing world-powers which are really opposed to one another, and between which "religion" is crushed.

¹⁰Jerusalem of Ahaz' day was not a faithful city, but it was not then the Lord's time to destroy it. It well represents the state of Christendom at the time when the salvation of the Lord was to be revealed. Isaiah and his children and a few faithful disciples bind up the testimony. (Isaiah 8:16) They represent those who are giving forth the witness concerning the disruption which is coming upon Christendom.

¹¹Under the guidance of the holy spirit (1 Peter 1:12), Isaiah in prophetic vision wrote in such language as to make the Assyrian desolation symbolic of the desolating power of the present day, when God is preparing for the establishment of the kingdom of righteousness by sweeping away all idolatrous and hypocritical worship by means of world-powers which are now rising ominously.

¹²In vision he saw beyond Israel's trouble. He saw a child born in Israel who would be specially under the care of God, and upon whom ultimately the government of his people should be laid; of whose kingdom there should be no end; who would bring the wisdom and counsel of God in his rule. He would be victorious over all the enemies of Israel, and over all forms of evil; he would ultimately fight with and destroy every enemy of God and man, and lead the human family up the highway of holiness to joy and gladness, and to mental, moral, and physical perfection.—Isaiah 35.

¹³The destroying king of Babylon (Assyria) represents Lucifer, the world's devastator. But the great destroyer is himself destroyed in order that the world may have peace. (Isaiah 14:12-19) It is now the privilege of an Isaiah class to preach that the Prince of Peace has now entered upon his work. They are also to proclaim the downfall of Satan's empire; for like Isaiah they see that great empire destroyed and that great evil spirit rendered powerless.

GOD'S WORD THROUGH ISAIAH MATCHLESS

¹⁴Some years later Isaiah is again in personal relation with the king. (Isaiah 36-39) Judah had been put under tribute by Assyria; but Hezekiah, then king and a true servant of Jehovah, had apparently stopped paying it. Sennacherib determined to conquer these peoples and so settle world dominion. On his way to Egypt he was stopped at Lachish in the southwest country, a walled city of considerable strength. It was from there that he sent Hezekiah a threatening letter, which filled him with alarm. Isaiah was sent to Hezekiah to tell him that the end of his days had come. This was a specially heavy blow; for he had tried to do right. And he had not yet married, and therefore had no son who could follow him in the kingdom. Hezekiah "sickened unto death." Plaintively he appealed to Jehovah. He spread the blasphemous letter of the Assyrian before the Lord, and pleaded for himself. Isaiah was sent to tell him that his prayers were answered. He would recover, and go up to the house of the Lord on the third day; and his life would be prolonged for fifteen years. And the Lord further comforted him by telling him that the Assyrian should hurt neither him nor Jerusalem. On one of those nights the angel of the Lord passed over the Assyrian host, and as with a cold chill from the wing of death the Assyrian army was slain. Hezekiah was restored; he married, and a seed was born to him. His days were prolonged, and the pleasure of the Lord prospered in his hand.

¹⁵As before, these events became in Isaiah's clear vision the basis of an exalted prophecy. His message pours forth in full stream, as from an honored channel of the Lord. But it is not now one of "burdens"—woes upon the nations;

It is a glorious prophecy of a restored people. The suffering servant of Jehovah, typified by Hezekiah, has passed through the time of suffering, and is now raised to power and blessing, and becomes God's messenger to spread truth abroad, first to Israel, spiritual and earthly, and then to all the earth.

¹⁰The second portion of Isaiah's book is a song of deliverance, of comfort to God's ancient people: and of the church in the end of its history, freed from all bondage of error, completing its mission, declaring the truth of God. Isaiah spoke of Jesus the suffering servant of Jehovah and how he bore the sins of many, and received the reward for his fidelity. (Isaiah 53) But these chapters prophetically portray the time of his return and tell of the work of the anointed from that time onward until God fully sets up his kingdom. God's witnesses are gathered and instructed. They are bidden "to awake," "to shine." (Ch. 43:10; 52:1; 62:1) They know the voice of the Lord, and they recognize his presence. (Ch. 52:6,10) From 1878 onward these scriptures apply. It is from these chapters that the church now receives its clearest vision, and perceives its place in the ministry of righteousness, and the final purposes of God concerning it. Isaiah's prophecies thus speak to the church, guiding it and encouraging it in its last witness for the Lord.

¹⁷The Scriptures say little about the personality of this

favoured servant of the Lord. But his long record speaks volumes. There is no grander ministry than his, and the world has no writing which reaches so high a standard as Isaiah's.

QUESTIONS FOR BEREAN STUDY

- Are the clergy in error in supposing that religionists should mingle in politics? ¶ 1.
- Give a brief statement concerning the northern and southern kingdoms, and of the life of Isaiah. ¶ 2.
- How did Isaiah come to be a prophet of the Lord, and what was his commission? ¶ 3.
- Give two reasons why Ahaz was greatly concerned. ¶ 4.
- Give a brief outline of the world's history at this time, with Israel's relation thereto. ¶ 5.
- In what way did God propose to protect Judah from their enemies? ¶ 6.
- What was the result of not obeying God's voice, through the Prophet? ¶ 7.
- In what way were Isaiah and his children for "signs and wonders"? ¶ 8.
- What are the four phases of truth made prominent since 1878? ¶ 9.
- In what way did Jerusalem prefigure Christendom? ¶ 10.
- What did the holy spirit do for Isaiah's language? ¶ 11.
- How was Jesus shown in prophecy in re his coming and his blessing all the families of the earth? ¶ 12.
- What twofold message has the Isaiah class for its present proclamation? ¶ 13.
- What did Assyria threaten to do, and how was Israel protected? ¶ 14.
- What was the meaning of Isaiah's prophecies being changed from "burdens" to "glories"? ¶ 15.
- Of what special interest are the prophecies of Isaiah to spiritual Israel? ¶ 16.
- How may we specifically know of Isaiah's character and fidelity to God? ¶ 17.

INTERESTING LETTERS

MESSAGE TAKEN SERIOUSLY

DEAR BRETHREN IN CHRIST:

I am in receipt of your letter to the Georgetown class advising us of the public witness to be given. The class in Georgetown rejoice in the great privilege of serving the Lord and of being allowed to take part in heralding the message of the kingdom and that "Millions Now Living Will Never Die." One brother remarked that he likened these world-wide proclamations to the Israelites marching around Jericho. Nothing extraordinary happens until the seventh day, and not even then until the city was encompassed seven times. Some seem to think that the subject "Millions Now Living Will Never Die" has been used too often, and that it will fail to attract public interest. But our experience is just the opposite, and more and more interest is being aroused. A year ago it was looked upon as a freak subject and ridiculed by the people; but now, judged from the numbers that come to hear the lectures, it is being taken more seriously.

The class here has organized a beginners' class on Thursday evenings, the study being from the HARP OF GOD. This meeting is well attended, and great interest is shown. The strangers (if I may call them so) do all the answering of the questions, and vie with each other in making comments.

Brother Young has done much to wake us up to our privileges in serving the Lord; and I am sure he will be missed by more than the brethren when he leaves these shores for good. The people have learned to love him.

I pray daily that the Lord's blessing will be with you all, and give you wisdom to put out the glad tidings to the poor groaning creation.

With Christian love, C. M. U. CADY, *British Guiana.*

ENJOYS THE PRIVILEGE OF SERVICE

DEAR BROTHER:

Greetings in the precious name of our dear Lord.

I enjoy the WATCH TOWER and the GOLDEN AGE. They are indeed precious meat in due season and give me much

comfort and joy. I also realize what a grand privilege it is to serve the Lord, both by canvassing with the books and by participating in the great world-wide witnesses. So I pray for God's blessing on you and your works, and upon the SOCIETY.

With warm love in him, EDWARD AKHURST, *England.*

BLEST BE THE TOWER

DEAR BROTHER RUTHERFORD:

How wonderful it is that the Tower furnishes us all with a full scope of affairs from the correct viewpoint and saves many of us from wasting our time on magazines and newspapers! How often we have all sung together, "Blest be the tie that binds our hearts in Christian love," and we really mean, "Blest be the Tower, that binds our hearts in Christian love!" Surely the high-sounding praises of our God are my portion. All of my friends, all of my joys, all of my hopes, are through my association with my present Lord and his arrangements. I cannot express to you what the Cedar Point Convention meant to me of comfort.

I wish to thank you at the beginning of this new year for the Lord's favors from your hand and express my desire to be faithful and to "be found in him."

With Christian love, VIRGINIA STEPHENSON, *D. C.*

LONG ON TOWER LIST

DEAR FELLOW MEMBERS OF THE ANOINTED BODY:

I am writing to tell you how much I value the WATCH TOWER as we are nearing our home. There is not money enough in the world to buy its comforting visits. I am seventy-six years old and thought in Brother Russell's lifetime that I would be beyond the veil before this time. I have had the WATCH TOWER ever since 1886, and it grows dearer all the time. I am blessed with the privilege of telling the groaning creation that the kingdom is near. This is my greatest earthly happiness, to make known our dear Master's kingdom. The people say I believe it. With much love to all at the Brooklyn Bethel and everywhere,

SARAH E. BIGGERS, *Okla.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Salem, Ind.	May 16	Lexington, Ky.	May 23
New Albany, Ind.	" 17	Shelbyville, Ky.	" 24
De Pauw, Ind.	" 18	Jeffersontown, Ky.	" 25
Palmyra, Ind.	" 20	Jeffersonville, Ind.	" 27
Louisville, Ky.	" 21	Sonora, Ky.	" 28
Frankfort, Ky.	" 22	Elizabethtown, Ky.	" 29

BROTHER J. A. BOHNET

Center, Tex.	May 16	Palestine, Tex.	May 24
Clawson, Tex.	" 17, 18	Big Sandy, Tex.	" 25, 27
Helmic, Tex.	" 20	Athens, Tex.	" 28, 29
Alto, Tex.	" 21, 22	Brownshoro, Tex.	" 30
Rusk, Tex.	" 23	Tyler, Tex.	" 31

BROTHER B. H. BOYD

Parker, S. Dak.	May 11	Alton, Ia.	May 21
Menno, S. Dak.	" 13	Superior, Ia.	" 22, 23
Yankton, S. Dak.	" 14	Estherville, Ia.	" 24
Irene, S. Dak.	" 15	Sac City, Ia.	" 27
Vermilion, S. Dak.	" 16, 17	Wall Lake, Ia.	" 28
Sioux City, Ia.	" 18, 20	Logan, Ia.	" 29, 30

BROTHER A. M. GRAHAM

Winnipeg, Man.	May 13	Neepawa, Man.	May 23
Portage La Prairie, Man.	" 14, 15	Kelwood, Man.	" 24
Souris, Man.	" 16, 17	Dauphin, Man.	" 25, 27
Brandon, Man.	" 18, 20	Gilbert Plains, Man.	" 28, 29
Rapid City, Man.	" 21	Grandview, Man.	" 30
Minnedosa, Man.	" 22	Kamsack, Sask.	May 31, June 1

BROTHER M. L. HERR

Sisson, Cal.	May 16	Eugene, Ore.	May 25, 29
Ashland, Ore.	" 17, 18	Reedsport, Ore.	" 27
Medford, Ore.	" 20	Marshfield, Ore.	" 28
Jacksonville, Ore.	" 21	Marion, Ore.	" 30
Rogue River, Ore.	" 22, 23	Salem, Ore.	" 31
Roseberg, Ore.	" 24	Dallas, Ore.	June 1

BROTHER W. M. HIRSH

Khedive, Sask.	May 11, 13	Coniflet, Sask.	May 21, 22
Viceroy, Sask.	" 14	Shaunavon, Sask.	" 23, 24
Harpree, Sask.	" 15	Regina, Sask.	" 27
Luella, Sask.	" 16, 17	Earl Grey, Sask.	" 28, 29
Marigold, Sask.	" 18	Markieh, Sask.	" 30
Assiniboia, Sask.	" 20, 25	Cymric, Sask.	" 31

BROTHER H. HOWLETT

Stratford, Ont.	May 16	Brantford, Ont.	May 24
Woodstock, Ont.	" 17	Hamilton, Ont.	" 25
St. Thomas, Ont.	" 18	Toronto, Ont.	" 27
Windsor, Ont.	" 20, 21	Guelph, Ont.	" 28
Chatham, Ont.	" 22	Galt, Ont.	" 29
Barnia, Ont.	" 23	Kitchener, Ont.	" 30

BROTHER W. H. PICKERING

Cyclone, Pa.	May 11	Olean, N. Y.	May 18
Olean, N. Y.	" 13	Binghampton, N. Y.	" 20
Franklinville, N. Y.	" 14	Oneonta, N. Y.	" 21
Shinglehouse, Pa.	" 15	Cooks Falls, N. Y.	" 22
Bollivar, N. Y.	" 16	Scranton, Pa.	" 23, 24
Allentown, N. Y.	" 17	Northumberland, Pa.	" 25

BROTHER G. R. POLLOCK

St. Louis, Mo.	May 16	Omaha, Neb.	May 22
Jefferson City, Mo.	" 17	Kearney, Neb.	" 23
Sedalia, Mo.	" 18	Denver, Col.	" 25, 26
Kansas City, Mo.	" 20	Pueblo, Col.	" 27
St. Joseph, Mo.	" 21	Trinidad, Col.	" 28-31

BROTHER V. C. RICE

Benton, Pa.	May 17	Wilkes-Barre, Pa.	May 24
Nanticoke, Pa.	" 18	Scranton, Pa.	" 25
Carbondale, Pa.	" 20	Nanticoke, Pa.	" 27
Poyntelle, Pa.	" 21	Towanda, Pa.	" 28
Throop, Pa.	" 22	Alba, Pa.	" 29, 30
Cortez, Pa.	" 23	Williamsport, Pa.	" 31

BROTHER C. ROBERTS

Huntington, W. Va.	May 16	Richmond, Ind.	May 25
Ironton, O.	" 17, 18	Muncie, Ind.	" 27
Ashland, Ky.	" 20	Farmland, Ind.	" 28
Portsmouth, O.	" 21, 22	Elwood, Ind.	" 29
Elm Grove, O.	" 23	Alexandria, Ind.	" 30
Cincinnati, O.	" 24	Anderson, Ind.	" 31

BROTHER R. L. ROBIE

Harlingen, Tex.	May 11, 13	Alvin, Tex.	May 21
Corpus Christi, Tex.	" 14	Crosby, Tex.	" 23, 24
Victoria, Tex.	" 16	Beaumont, Tex.	" 25
Hallettsville, Tex.	" 17	Crowl, La.	" 27
Houston, Tex.	" 18	Jerseys, La.	" 28
Galveston, Tex.	" 20	Lake Charles, La.	" 29, 30

BROTHER W. J. THORN

Wakaw, Sask.	May 7	Leduc, Alta.	May 23
Prince Alber, Sask.	" 8	Buird, Alta.	" 25
North Battleford, Sask.	" 9	Edmonton, Alta.	" 27
Edam, Sask.	" 10-13	Wetaskiwin, Alta.	" 28
Edmonton, Alta.	" 15	Lacombe, Alta.	" 29
Boyle, Alta.	" 17-22	Rimbey, Alta.	" 30

BROTHER T. H. THORNTON

Kentville, N. S.	May 11, 13	Long Hill, N. S.	May 22, 23
Port Williams, N. S.	" 14	Sydney, N. S.	" 24, 25
E. Halls Harbor, N. S.	" 15, 16	Glace Bay, N. S.	" 27, 28
Windsor, N. S.	" 17	North Sydney, N. S.	" 29
South Rawdon, N. S.	" 18	Mabou, N. S.	" 30
Stellarton, N. S.	" 20, 21	Port Hood, N. S.	" 31

BROTHER O. L. SULLIVAN

Canonsburg, Pa.	May 9	Elwood City, Pa.	May 18
Waynesburg, Pa.	" 10, 11	New Brighton, Pa.	" 20
Pittsburgh, Pa.	" 13	New Castle, Pa.	" 21
New Kensington, Pa.	" 14	West Middlesex, Pa.	" 22
Kittanning, Pa.	" 15	Farrell, Pa.	" 23
Butler, Pa.	" 16, 17	Sharon, Pa.	" 24

BROTHER L. F. ZINK

Oshawa, Ont.	May 18, 20	Ottawa, Ont.	May 25, 27
Trenton, Ont.	" 21	Wakefield, Que.	" 28, 29
Belleville, Ont.	" 22	Montreal, Que.	" 30
Brockville, Ont.	" 23	Sherbrook, Que.	" 31
Smiths Falls, Ont.	" 24	Woodstock, N. B.	June 1, 8

PRAYER-MEETING TEXTS FOR JUNE

JUNE 6: "Grieve not the holy spirit."—Ephesians 4: 6.
JUNE 13: "Quench not the spirit."—1 Thessalonians 5: 19.
JUNE 20: "Live according to God in the spirit."—1 Peter 4: 6.
JUNE 27: Let us "walk in the spirit."—Galatians 5: 16.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter XIV: "The Kingdom of God"

Week of June 3.....Q. 30-36	Week of June 17.....Q. 44-49
Week of June 10.....Q. 37-43	Week of June 24.....Q. 50-58

Question books on "The Divine Plan", 15c postpaid

HYMNS FOR JUNE

Sunday	3 283	10 323	17 73	24 333
Monday	4 93	11 226	18 268	25 35
Tuesday	5 124	12 224	19 260	26 139
Wednesday	6 312	13 251	20 189	27 256
Thursday	7 20	14 303	21 141	28 175
Friday	1 167	8 103	15 178	22 210
Saturday	2 15	9 9	16 67	23 238
				30 245

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

St. Paul, Minn., May 6.....	R. B. Morrison, 987 Laurel Ave.
Duluth, Minn., May 8.....	N. A. Linderburg, 1426 Jefferson St.
Dubuque, Ia., May 10.....	Mrs. E. J. Drexelow, 628 W. 14th St.
Chicago, Ill., May 13.....	A. L. Seeley, 7642 Normal Ave.
Denver, Colo., May 27.....	Lofton G. Hand, 3847 Williams St.
London, Ont., June 3.....	H. J. Grover, Spruce St., London Jct., Ont.
Richmond, Va., June 10.....	W. B. Sutton, 3519 Carolina Ave.