



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!" Isa. 21:7-12

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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."—Hab. 2:1.

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

## THIS JOURNAL AND ITS SACRED MISSION

**T**HIS 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. 1881, "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 the Divine Word*. Our treatment of the International S. S. 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 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 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."—Eph. 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. Its attitude is not dogmatical, 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 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.
- That** meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 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."—Heb. 2:9; John 1:9; 1 Tim. 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; Rom. 8:17; 2 Pet. 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.—Eph. 4:12; Matt. 24:14; Rev. 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; Isa. 35.

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XL

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### GLORIFYING GOD

*"Ye are not your own; for ye are bought with a price: [therefore] glorify God in your body".—1 Corinthians 6:19, 20, Sinaitic Text.*



IT HAS been well said that "man's chief end is to glorify God and to enjoy him forever". The word in our text translated glorify conveys the double thought of to *honor* and to *beautify*; and these ideas must be borne along in order to catch the significance of the various passages in which it is employed. The word in its primitive signification meant simply to think, to believe, to entertain an opinion concerning a matter; but in later times it took on the meaning of to magnify, extol, to render glorious, to raise to glory. And in the New Testament the meaning is one of the last four, though one time the word is translated *honor*.

It requires no proof to show that we cannot add to God's glory in the sense of contributing to his personal beauty or perfection; but we can extol his glory as we learn of it and we can exalt that glory of perfection in our own minds by setting it up as a proper standard for our own conduct and by setting our affections so thoroughly on things above, that God occupies the highest place in all our thoughts. But before we are able to extol God's glory or to exalt it in our own minds we must have some fairly clear conception of what that glory is.

#### "THE GLORY OF THE LORD"

In practically all places where "the glory of God", "the glory of the Lord," "God's glory," and similar expressions are used the evident reference is not to some mystic halo or light surrounding the divine person—great though such brightness must be—but rather to the harmony, the symmetry, the beauty, the balance existing between the attributes of God's perfect character. For instance there is the statement in Isaiah 40:5: "The glory of the Lord shall be revealed, and all flesh shall see it together". This refers to the outcome of the work of the Millennial age. That whole period will be given over to the revealing of God's glory, to instructing mankind regarding the principles of Jehovah's character and in surrounding man with exemplifications of the harmony of those principles. These things, now so obscure in the minds of the majority of people, will then be revealed or made perfectly plain, so that the humblest wayfarer on the highway of holiness will understand them.

Moreover, the Apostle in his second letter to the Corinthians (3:18) shows the relationship of this glory to our own character development. He there says: "We all [the church], with open face [having the eyes of our understanding opened] beholding as in a mirror [God's Word] the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord"—i. e. just such transformation as one would expect to be accomplished by the per-

sonal influence of the Lord Jehovah. In other words: through the anointing of the Spirit, in response to our consecration to the Lord, we have been separated from the great majority of mankind, whose minds are blinded by the god of this world, and have been granted the power of seeing something in God's Word which the casual reader does not and can not see. The light of the glorious gospel of Christ, who is the image of God, has shone unto us, reflected from the mirror of his Word. Behind all of the historical facts recorded, back of all the incidents related, underneath all of the prophecies therein contained, we see not merely the literary wording of the text but, what is vastly more important, we see God's wisdom, God's justice, God's love, and God's power working in beauty, in harmony, in glory. In this incident his wisdom stands out prominently; in that prophecy his love or his power or his justice is shown. And what effect does this vision have upon our own minds and characters? It impresses those principles upon our attention; it centers our minds on things above and, in proportion to our responsiveness, changes or transforms us into harmony with the image or ideal seen. This vivifying or refreshing influence works the change in us.—Romans 12:2.

#### HOPE OF GOD'S GLORY

Again in the fifth chapter of his letter to the Romans Brother Paul makes mention of the "hope of the glory of God". The prospect of *divine* glory can well be a cause for rejoicing, whatever the word glory may mean. While this glory may very properly include the thought of exalted nature, it surely comprehends the idea of character, for we are being renewed by knowledge into harmony with the image (Christ) of him (God) that hath created us, as new creatures. (Colossians 3:10) This glory which may be attained by the faithful followers of the Lord during the acceptable time will be a far more exceeding and eternal preponderance of glory (2 Corinthians 4:17) over what will be received by the remainder of the children of Adam. Their character glory will preponderate not in balance, for all of God's creatures will have perfect balance or poise of character, but rather in the extent of their capacity, which difference will be attributable to their more exalted nature.

It is written: "My glory will I not give to another". (Isaiah 42:8; 48:11) How then can we hope to attain to divine glory? The answer is: He will not give the full *extent* of his glory to anyone. Although all of his intelligent creatures will finally have the glory of his character beauty, none will have the illimitable measures of his nature, nor the scintillating glory of his person, nor yet his authority. But "his glory shall be seen upon thee", in that each one shall be a character image of the Creator.—Isaiah 60:2.

## GOD'S CHARACTER GLORY

Perfect character is perfect balance, or nicety of poise between the qualities of a perfect being. Wisdom, justice, love, and power have long been recognized by careful students of the Bible as being the cardinal principles or characteristics of God, the Father. Some students of God's Word have magnified his justice unduly—they have treated of it in such a way as to imply a dearth of wisdom and love. Others have talked of his love as though justice were not coextensive. Still others, by intimating the failure of his "efforts", slander his wisdom and power.

The grand scope of God's plan for human redemption gives us a beautiful panoramic view of Jehovah's character. His *wisdom* is most sublimely displayed in allowing his creature, man, to enter the school of experience with sin. Experience may keep a dear school, but divine wisdom foresaw that the great lessons thus learned would be most effective, not only towards demonstrating the folly of sin, but also towards revealing the amazing depths of riches which inhere in the Father. Furthermore, when the whole *race* of men is held in mind, the permission of evil is an economical course in training, for with one tuition price—one man condemned—thousands of millions learn the desired lesson.

His way is wise, too, because of the respect it shows to his own image in man—to his freedom of choice. Practically all the period from Adam's fall to the giving of the Law was used to demonstrate the wisdom of non-intervention in man's course, save in his utter extremity at the time of the flood. During the first age God wisely allowed the angels to try their hand at blessing a cursed race. Their failure will be a lesson for all eternity of the foolishness of attempting any undertaking without Jehovah's direction, or before his due time has arrived.

Then came the Law. Evidently the cardinal principle most thoroughly revealed or exemplified in God's dealings with the Jews is *justice*. The very multiplicity of ceremonies, of laws and penalties, emphasizes the immutability, the unalterableness of divine justice. Every transgression, every trespass offering, every sin offering, every peace offering, every thank offering, every Atonement Day sacrifice acknowledged the existence of an unchanging law. God purposes to show truth and righteousness as the foundation of his throne; for only when his creatures realize that a sentence against sin is unchangeable (cannot be eradicated without satisfaction of the judgment upon that sin) can they be sure that his oaths and promises for good are likewise unchangeable. God's justice is the foundation of our faith in him; for integrity is the foundation of faith.

## EXCEEDING RICHES OF HIS GRACE

The Gospel age has been used to reveal to all saints something of the breadth, and length, and depth, and height of the *love* of God. Solomon tells us that "love is strong as death" (Canticles 8:6); it has reached down to us, "dead in trespasses and sins" (Ephesians 2:1), has laid hold on us by Christ Jesus, and is in process of lifting us up to the very pinnacle of glory, to the divine nature itself—like him who is "the express image of [the Father's] person".—Hebrews 1:3.

We are assured that the church is to stand as an eternal memorial of God's goodness during this love,

or grace dispensation. The Apostle says: "God being rich in mercy, because of the intense love bestowed on us, caused us, dead though we were through our offenses, to live with Christ—it is by grace that you are saved—raised us with him from the dead, and enthroned us with him in the heavenly realms as being in Christ Jesus, in order that, by his goodness to us in Christ Jesus, he might display in the ages to come the transcendent riches of his grace".—Ephesians 2:4-7.

But of all God's attributes, *power* is the least known by the world in general. He has chosen to reveal his might now only to the eye of faith—and even to faith it sometimes seems obscure. One of the Lord's servants of old gave voice to the feelings of many people since that time, when he cried: "O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name forever? Why withdrawest thou thy hand [from activity], even thy right hand? Pluck it out of thy bosom."—Psalm 74:10,11.

God's hand, or power, as exercised through Christ Jesus, was withdrawn from general human activity and held in his bosom. The Son throughout the Gospel age was in intimate retirement and fellowship with the Father. The Psalmist prays that God will *show* his power and vindicate his name in the earth.

This Son of Man will be seen, however, coming at the time of the troublous clouds over earth's social system. His coming will be in power and great glory. (Matthew 24:30) That is, power being the divine characteristic least revealed in the history of man, that power when it is shown forth will complete the unfinished picture, so to speak, and turn on a blaze of splendor such as earth has never known. People will begin to say: That is the thing that seemed lacking in God's character all the time; now we see his power.

## "TO SEE THY POWER AND THY GLORY"

Power will be the outstanding attribute of God displayed during the Millennial age. On every hand mighty forces will be let loose and events too stupendous for the worldly mind to think possible, and too complex for even the consecrated mind now to know, will be quite the order of the day. All the machinery of human endeavor will be converted from serving self to serving the King of kings for the blessing of mankind and the beautifying of the earth. The seemingly exhaustless "flood of years", pouring humanity into the tomb, will be reversed and the mighty stream of the ransomed will flow forth from death.

Even the most hardened skeptic will then be obliged to acknowledge that Jehovah is a *mighty* God, to bring back the dead to life. But while they cannot doubt his power, many may doubt his motives or his justice or his wisdom in the matter. They may say to themselves: Yes, God is powerful, there is no question about that: here we are living again when we know that we died and have the proof of many witnesses that we were buried centuries ago. But maybe God's purpose in bringing us back to life is merely to let us go through some more suffering just as we did before. With many people it will probably be some time before they realize that the motive was a beneficent one; still more time will be required for the average man to see that the whole procedure has been one in perfect harmony with justice; and lastly a grateful mankind will be wise enough to acknowledge the supreme wisdom of Jehovah God in devising a plan so wonderful and so kind.

## WISDOM, JUSTICE, LOVE, POWER

In the perfect life love prompts, wisdom devises, justice directs, and power performs every act. Wisdom, justice, and love are readily discernible as being abstract principles, but power seems just a little different. It is largely the capacity for performance on the part of the other three attributes; it is more like the thumb to a three-finger hand: without it none of the other character elements can come into action.

Each of these basic qualities of character has an abstract and a concrete, a theoretic and a practical phase. The inert or inactive phase of wisdom is *knowledge*; but when wisdom is called upon to consider a problem it cannot do so without the co-operation of power. *Discretion* is applied wisdom and every application of it calls for effort, is not possible without it. *Truth* is the precept or theory of justice; but its practice become *righteousness*—and for that practice power must lend a helping hand. *Benevolence* is passive love. The very least that one can do toward a loved object is to *wish* it well, and benevolence is nothing more nor less than well-wishing; but when love becomes active it passes over into the stage of *beneficence*, or of *doing good*. Even power itself may be latent, or inactive, and in such a case we call it *might*; or it may be kinetic, or active, and in such case the word *force* is used. Jehovah is spoken of as the "Almighty"; that is, he has all the reserve forces of power at his command, and throws them into action at his will.

It is also interesting to bear in mind that not only is power necessary for the exercise of each of the character elements, but also that no one of these three other principles can be brought into action without measurable contributions from the remaining two. That is to say, wisdom could not be wisdom that were deaf to justice and love; love cannot exist in all its fullness in the presence of injustice and folly; justice cannot ignore either wisdom or love, for man is not just at all until he loves his neighbor as himself.—Luke 10:27.

## GOD'S IMAGE IN MAN

In Jehovah all the cardinal principles work in perfect balance and accord. And we read: "God created man in his own image". (Genesis 1:27) In man's noble character God put the same constituent elements as compose his own glorious being; and he put them there in the same relationship and proportionate strength, though of course all of man's powers were limited in scope and in the field of their operation. Man was made a god, or mighty one, in respect to earth's affairs as Jehovah is God in respect to the affairs of the universe.

In the eighth Psalm these same facts are put into this language (verses 5-8): "Thou hast made [man] a little lower than the angels, and hast crowned him with *glory* [of character perfection and capacity] and honor [of appointed rulership]. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen [domestic animals], yea, and the beasts of the field [wild animals too]; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." In commenting upon this passage the Apostle Paul says: "In that he put all in subjection under him, he left nothing that was not put under him"—his dominion over the earth was absolute and complete.—Hebrews 2:8.

But though man was a glorious being he was at the same time a dependent creature. His happiness and very life were made dependent upon the maintenance of that perfect image with which he was endowed, of that *glory* which God had given him. And we can see why this was made so: Our capacity for loving God depends largely upon our ability to appreciate him, and we can appreciate him best when we have much in common with him. That is, the greater our own perfection of character, the more shall we be able to respond to and adore the wonderful beauties of God, our matchless Maker.

If such things are true with us imperfect creatures what must it have been like with Adam, earth's first prince! With him love answered to love divine; wisdom could appreciate wisdom; justice approved God's justice; and power worked in perfect accord. His worship of Jehovah engrossed to the fullest capacity every power of mind and body.

"In their looks divine  
The image of their glorious Maker shone;  
Truth, wisdom, sanctitude severe and pure  
(Severe, but in true filial freedom placed),  
Whence true authority in men".

## THE IMAGE MARRED

God had set Adam and Eve to take care of the Garden of Eden. They were allowed to eat freely of all the fruits that were in it excepting that which grew on the tree of the knowledge of good and evil. They lived in childlike innocence until the serpent tempted Eve to take the fruit of the forbidden tree, and Eve in turn tempted Adam. They sinned. As they had been warned, they now found that they knew both good and evil; good lost and evil got.

There "all did sin and [consequently] are come short of the glory of God". (Romans 3:23, *Young*) Adam came short of the glory which God had given him in that he did not live up to his full capacity for pleasing his Lord and Maker. He ignored his sense of right and duty. Instead of letting justice direct his course, he let love not only prompt but determine what he should do. It was an *unwise* decision; it was *unjust* to God, to himself, and to his erring mate; it was really *unloving*, for that his highest love should have been given his Creator; it was impotent and *weak*, because he had the power to resist and "was not deceived".—1 Timothy 2:14.

With one unhappy move Adam marred the image of his God in him; he disturbed the balance and the harmonious relationship which had existed in his perfect character. And all the misery, all the trouble, all the heartaches and sighs in the earth have come because of that broken image. Man sought to retain the love and companionship of his wife at the expense of his fellowship with God—and he lost even that which he thought to retain. Conjugal, as well as all other, relations and ties were either sundered or sadly disarranged. Like the delicate workings of a clock whose parts are wrongly assembled: it may run for a time, but with labored effort and with inaccuracy, unreliability on its dial.

"Nor only tears  
Rained in their eyes, but high winds worse within  
Began to rise, high passions, anger, hate,  
Mistrust, suspicion, discord; and shook sore  
Their inward state of mind, calm region once  
And full of peace, now tossed and turbulent".

## CHARACTER IN DRAWER AND DRAWN

While we are not now perfect, and while none of mankind is perfect, there are still enough fragmentary traces of original perfection in many men to enable them to appreciate these noble qualities of God, and to admire their beauty.

Our Master said: "No man can come unto me, except the Father which sent me draw him". (John 6:44) How is this drawing power exercised? We believe all of our readers will agree that it does not mean an arbitrary exercise of power over an individual, irrespective of his choice or responsiveness in the matter. Our Lord precluded any such view as this when he said: "The Father seeketh such to worship him...[as] worship him in spirit and in truth". (John 4:23) Manifestly the drawing is effected by appealing to that measure of harmony which already exists between the character of certain individuals and the character of Jehovah. This drawing power would, of course, be strongest in a perfect man; but, on the other hand, such responsiveness as we do have is intensified by the extreme lack of harmony in the elements of the world about us. The dearth of wisdom, justice, love, and power in the ideas and ideals of humanity whets our appetites for the perfect state.

We might take an illustration on this point. Suppose a man were born and reared in the State of Ohio; and the vicissitudes of life found him shipwrecked on a Pacific island. Would there be any drawing power exercised upon him from his old home in Ohio? Beyond doubt there would be a strong drawing, even if he had no communication from there. The more distasteful the conditions on the island, the more intense would be his desire to get back home. Such a drawing we would usually call *longing*, or it might be as strong as homesickness; but all his yearnings for the former conditions would not serve to transport him there. For that purpose some practical means or agency is necessary.

Let a ship heave in sight and the yearning which he has felt all along moves him to action. He hails the ship; avails himself of the privileges which the ship offers, and in due course of events arrives back at the desired home-land.

In like manner some of mankind are either born with certain qualities which enable them to appreciate their need of Jehovah, or else a long series of experiences in life has fitted them for such appreciation. They long for greater balance of character and instinctively turn their minds and hearts to Jehovah. They learn that Christ is the only way whereby they can attain to fellowship with God. If their longing has been anything more than mere childish fancy they put forth every effort to avail themselves of the privileges in Christ. They give themselves wholly to him and in due course of events, if they do not turn back or loiter by the way, they arrive through many experiences at that condition of perfect balance and perfect poise—"like him," heavenly beings.

## GLORIFYING GOD NOW

But the Apostle's admonition in our main text seems to imply that we should glorify God now, even though our bodies are imperfect. How can this be done? We answer that this can be done even as a very humble stick, stone, or piece of dirt can reflect the glory of the sun. It may, because of its very nature, not be able to reflect as much light as a diamond, but

it can at least acknowledge the existence of the sun by reflecting all within its power.

Wisdom is the luminous, the brilliant feature of God's character; and Christ Jesus is described as "being the brightness of [God's] glory" (Hebrews 1:4)—the wisest and most effulgent revelation ever made of Jehovah's glorious character.

We can acknowledge the Father's wisdom, then, by obeying our Lord's commands. He said: "If ye love me, keep my commandments". (John 14:15) Furthermore, we can glorify God's wisdom now by keeping before our minds as a perfect pattern the image of himself which he has given us in his Son, and by being conformed to that image, even as he has predetermined for the overcoming class. (Romans 8:29) But perhaps most of all can we glorify God's wisdom by our attitude in trial. He has told us that fiery trials would be necessary for our sanctification and purification: why then should we think it strange when they come upon us? Do we murmur and say in word or by act: I can't see why the Lord lets *me* suffer like this. But it was all right for our Lord and the apostles to suffer; it was all right for that noble band of his faithful followers in the first, second, third, fourth, fifth, tenth, eleventh, twelfth, fifteenth, and sixteenth centuries to suffer. Then why not all right for us?

Complaint calls his wisdom in question, for it implies that we could have chosen a better way. There was no spirit of this kind in our Lord who said: "The cup which my Father hath given me, shall I not drink it?" (John 18:11) His three closest friends had failed him in his hour of greatest need, but he did not complain at the Father's wisdom in permitting it. Had we been there would we have bowed before God's wisdom, or used worldly wisdom and with superior air have said to the Master: *It serves you right; you had no business coming out here and getting yourself into this trouble, and us into this compromising situation with the authorities.*

Much better to say concerning life's trials and disappointments:

"I will not doubt, though all my ships at sea come drifting back

With broken mast and tattered sail. I *will* believe the hand Of him who never fails, through seeming ill, to work some good for me.

And though my ships at sea return with sails all tattered; While at my feet my best hopes all lie, shattered; My heart will say: I will believe in thee".

## PAYING HOMAGE TO HIS JUSTICE

We can glorify God by acknowledging the majesty of his justice—by acknowledging it not merely in word, but also in deed, by being faithful and true to the Lord, to the brethren, and to every obligation. If we were merely faithful to those things or to those persons closest by, or which seem the most convenient and reputable, we are not following very closely in the footsteps of our Lord and Master, for it would certainly have been a much more convenient way for him to have stayed in the heavenly glory and never have come to earth at all.

We can acknowledge the desirability of his justice and reflect something of its glory by being just and faithful in the use of all our talents. The practical outworking of justice in the character produces *stability*. Stability, reliability, loyalty, faithfulness, trustworthiness, constancy, steadiness, fidelity, staunchness, devotion, fealty, and other similar quali-



ties, are all traceable to justice in the character. And where these manifestations are wanting in the life we may be sure either that that individual's conception of justice is very deficient or that he is not living up to all that he knows.

As children of God and ambassadors for Christ we can do honor to our Father and King by faithfulness in the use of our *time*. It is not that the Lord begrudges us any good thing, nor that there is a shortage of time with the heavenly Father. From everlasting to everlasting he is God; he has all the time there is. But our trial time is limited and he purposes to see how we conduct ourselves in this brief trial period. The use of our time, therefore, constitutes one of the important means of demonstrating to the Lord what we would do with eternity, whether we would be feverishly trying to please ourselves or to accomplish something to the Lord's glory. It is useless to say that we have no time, for we all have exactly the same amount—twenty-four hours each day. "But," says one, "my time is so taken up with other matters"—but there are no other matters; everything, great or small, stands in some relationship to our eternal destinies.

We require so much sleep (each must determine for himself how much he really needs to keep himself in a fair state of efficiency); we require some time for proper eating; still other time is necessary for cleansing and caring for the body so that, as ambassadors for Christ, we will not misrepresent him. Practically every one has certain responsibilities to other members of the family, which take up no small amount of time. These things all occupy a great deal of the time which we have; but what if they do? If they are things really necessary to be done and bear some relationship to our stewardship as servants of the great King of kings, we can be faithful in such use of our time and do even those things "as unto the Lord". But every one has some time which can be called spare time. With some who have a multiplicity of duties it may be only a few minutes each day; with others it may be even several hours. No matter what the amount; how is it being spent? In ways that are selfish or in ways that contribute to our uplifting or to the upbuilding of others in the most holy faith?

#### FAITHFUL IN ENERGY AND IN MEANS

We all have some *strength*, some vitality which will be used either in ways pleasing or displeasing to God, and hence glorifying or dishonoring to him. At best most of us have very little strength, and for that reason, if no other, it is important that such energy as we have be used in unselfish directions.

*Financial means* is another talent which practically all possess in greater or less degree. Unquestionably, all that we have is the Lord's and we have to render an account just as certainly as a bank official has to submit to an accounting from a government inspector, and with far greater issues involved. The Lord's great favor bestowed upon his people precludes the thought that God is parsimonious; for he showers his blessings abroad so that many of them fall not only upon the just, but also upon the unjust. But with all his wealth and liberality he is not wasteful. He does not invest wealth or means of any kind where there is no adequate and reasonable return. The returns may not be in the same kind, frequently they are not, but they will be something to make the investment worth while. So with the Lord's people, there should

be no false investments, no spending of money for that which is not bread, and labor for that which satisfieth not. (Isaiah 55:2) The dividends from the investment may be in the shape of largeness of heart, of expanded sympathy, of deepened love, or of other intangible but equally valuable things.

A story is told of the man who, passing a blind beggar on Christmas morning, turned from him in disdain, not even giving a compassionate thought. Walking on a few paces the man realized his smallness in the matter and he determined to return and give the unfortunate one something, for his own good if not for the beggar's. His first impulse was to give him a dime; then the thought: No, you won't feel a dime, and in this instance you need some punishment for your lack of kindly feeling; you give him a dollar. The subject of charity giving is somewhat complex in our day, but who can doubt that that man got more than a dollar's worth of unselfishness and magnanimity out of the experience? Responsibility to others might easily make the exact repetition of that particular incident unwise for many men, but the principle can be applied by all.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous riches, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's [Christ's], who shall give you that which is your own?"—Lk. 16:10,12.

#### PERSONAL INFLUENCE AND OTHER TALENTS

There is one talent which we all have, and that is our *personal influence*. Sometimes this important item is overlooked by the Lord's people. The influence of some may be small and that of others very large, but each is responsible for his own. "To whomsoever much is given, of him shall be much required." (Luke 12:48) After we have determined the rightness or wrongness of a given course of conduct, there are still other considerations to be kept in mind. Many things are "lawful" which are not "expedient". (1 Corinthians 6:12; 10:23) And that Christian has advanced very poorly indeed who has not learned to take into consideration the effect of his conduct, that is, in matters where he has the power to choose his course. There are certain basic things from which he may not depart, no matter what their effect on others.

We are ambassadors for the heavenly King; and an ambassador must give final consideration to the effect of his personal conduct on the dignity of the realm which he represents. He could waive his own dignity and perhaps enjoy doing many undignified things in public, but he could not waive the dignity and honor of his king.

We all have some *mental capacity*, not much in comparison with what a perfect being would have, it is true, but we do have some. Is that mental capacity being employed in such ways as will win for us the "Well done, good and faithful servant; enter thou into the joys of thy Lord"? There is probably no endowment or group of endowments which can not be employed directly or indirectly in the Lord's service. It may be years before certain powers are so pruned or controlled that they can be safely used; but our observation is that such time will come.

All the Lord's people have some *education*. By education we do not mean specified courses in certain

organized schools, but rather information gathered from whatever source, coupled with the thought of exercising, practising, or putting into use that information. A great many of the things which we have learned either from books (which are merely recorded experiences) or from our own experiences will be found to be negative in their nature. That is, they are good things *not* to use in the Lord's service; excellent things to avoid. But all real information bears a certain relationship to the Lord's great purposes, and it is for us to be faithful in using, or not using, what we have. Of course by far the best education any of us has is the acquaintanceship which the heavenly Father has been pleased to grant us in connection with his Word; no worldly education, however extensive, can give one insight into the plans and purposes of God. The Pharisees and Doctors of the Law in Jesus' day did not have it, nor have the wise ones of the earth now such insight. "The meek [whether otherwise well educated or not] will he guide in judgment; the meek will he teach his way." —Psalm 25:9.

Additionally, nearly all of us have some power of *utterance*, some power of speech, which is also a talent to be used to the glory of God. Some could well talk more, because their speech is with grace, seasoned with discretion. (Colossians 4:6) Others could with profit talk less, until better control of their speech is gained. (Ephesians 4:23) Man's power of speech is one of the unique points which differentiate him from the irrational creation. It ought to be one of his chief glories; it is one of his chief responsibilities.

It is to answer as to our faithfulness upon these points that we are to appear before the judgment seat of Christ. (2 Corinthians 5:10) God is faithful, who will not suffer us to be tried above that which we are able. (1 Corinthians 10:13) He will therefore do his part and it is required of us, as stewards, to be found faithful in our part.—1 Corinthians 4:2.

#### CALLING ATTENTION TO GOD'S BEAUTY

We can further glorify God by calling attention to his beauty. His beauty and warmth are most directly connected with his love. "Whoso offereth praise glorifieth me." (Psalm 50:23) And what is praise but reviewing the Lord's points of grace and goodness? A hymn is a song of praise addressed to Jehovah; and hence a proper hymn would glorify him. Do we praise God; or do we refrain from praising him, or from telling of his beauty, merely because our lips are stammering?

Emulation is the highest praise. Our Master said: "He that hath seen me hath seen the Father". (John 14:9) Those who saw him, saw the fullest manifestation of God which was possible for them to see; they saw the same balance of character. Likewise when we see Jesus approving childlike innocence, we know that God would approve the same thing. When we see him angry at hypocrisy, we know that God would be angry at the same thing. Can we say, 'He that hath seen me hath seen the Father'? It ought to be true of us; we ought to show forth his praises by emulating his benevolence so thoroughly that others could gain some conception of God's goodness by beholding our kindness to church and world.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples," said the Master. (John 15:8) Doubtless some of the most acceptable

fruit is that of mercy and magnanimity. "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14, 15) "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34,35) "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4:32) "Forbearing one another, and forgiving one another, if any man have a quarrel [cause of complaint, *Diaglott*] against any: even as Christ forgave you, so also do ye." (Colossians 3:13) If these Scripture passages inculcate anything at all it is certainly the spirit of magnanimity, largeness of heart.

Many and subtle are the reasons which the fallen flesh presents to the new mind, pleading speciously for permission to hold just this one precious grudge; trying in fact to induce the new mind to look upon this particular grudge as a sort of sacred duty. The flesh seeks to confuse in our minds the issues of personal dignity and the Lord's work, making the one appear to be the other. We are not satisfactory to our own selves; then we need not be surprised if other people do not fully measure up to our expectations. But though we are not satisfactory to ourselves, we crave divine mercy and forgiveness. Why not give as much to others?

#### POWER NOW LARGELY IN COURAGE

It might be argued that the child of the Lord can do nothing now to glorify God in the realm of power. And surely we are weakest in this direction, if by power is meant capacity for performance. Even the honored Apostle said of himself: "To will is present with me, but how to perform, I wot not". (Romans 7:18) Now is not the time for power of that kind; though we have a little power in the shape of *self-control*. Now we are merely practising with "that which is least". We cannot be trusted with much outside power until we have justice, wisdom, and love in perfection. The world's long experience in striving for and in usurping power is one sad commentary on man's inability to exercise that quality without the proper balance wheels.

But there is a kind of strength which all the Lord's faithful people have, and a strength that is glorifying to the heavenly Father, and that is *moral strength*, or *courage*. Moral courage is a very rare article indeed; and the world with all its boasted fierceness has never been able to equal the courage displayed in the footsteps of the Lamb of God. And those who walk in his footsteps must have and do have much of the same courage. If they are standing for the Lord or for his Word (which is the same in his eyes) they are bound to encounter the inertia represented in the world, if not its active persecution. Surely they will encounter the world's disesteem and reproach, as also suffer from the contumely which the divergent ideals of the world will throw upon them. They may not be strong in themselves, but, having faith, they are "strong in the Lord, and in the power of his might".

"It takes great strength to live where you belong,  
When other people think that you are wrong;  
People you love, and who love you, and whose  
Approval is a pleasure you would choose,  
To bear this pressure, and succeed at length



In living your belief—well, it takes strength—  
 Courage, too. But what does courage mean  
 Save strength to help you face a pain foreseen;  
 Courage to undertake this life-long strain  
 Of setting yourself against your grandsire's brain:  
 Dangerous risk of walking alone and free,  
 Out of the easy paths that used to be;  
 And the fierce pain of hurting those we love,  
 When love meets truth, and truth must ride above!"

#### SOME OF OUR DEFICIENCIES

With our present imperfect powers such glory as we may be able to direct towards the Lord will be necessarily deficient. We were all born as natural beings with certain warps of mind, certain penchants which may have seemed very good to us then, but which now we recognize to be far from desirable. These tendencies we carry with the old body when it is taken over by the new will, under the direction of the Lord, as a house in which to practise. The Scriptures therefore make clear what both reason and experience substantiate, viz., that "when I would do good, evil [imperfection] is present with me".—Romans 7:21.

Here is one group of people, let us say, in whom wisdom and justice are predominant, in comparison with love and power. That is, they are deficient in all, but less deficient in wisdom and justice than in the other two cardinal qualities. Such people would have some appreciation of Jehovah's character in these two directions and would hence be able to praise and glorify him somewhat. Wisdom and justice co-operating produce a cast of mind in which *reason* is dominant. The only conception many very able minds have of our heavenly Father is that of a vast Something-or-other of Reason.

They cannot understand or appreciate the fact that he has an emotional side as well. According to the Scriptures his fatherly love exceeds that of the fondest parent: "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13); and his motherly care is in no wise equalled by the tenderest nurturer of babes: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee".—Isaiah 49:15.

On the other hand are many people who are deficient in both wisdom and justice, but in whom love and power predominate. *Emotion*, and very strong emotion at that, would be the outstanding quality of such characters. Such people would not be able to glorify God as fully as if they had all the four attributes well balanced, as was the case with our Lord Jesus. People of this type would not be so much interested in the rightness or wrongness of a question; they would much prefer to depend upon emotion. Exact reasonings would tend to irritate and vex them.

#### "THAT WHICH IS IN PART"

There is another group of people who are able to appreciate God along the lines of wisdom and love, but who are quite deficient in both justice and power. Wisdom and love co-operating make a very splendid character, but one not well founded, lacking in stability, ballast. Such people are much more interested in *who's* right than in *what's* right—more taken with personalities than with principles. Of such, apparently, were the Galatian brethren: "O foolish Galatians, who [not *what*] hath bewitched [deluded, *Diaglott*] you?" (Galatians 3:1) Of such are the brilliant but shallow hearers, who, when tribulation or

persecution arises because of the Word, are soon offended.—Matthew 13:20,21.

There is still another group of characters in which justice and power are more active, but in which wisdom and love are wanting. Justice and power co-operating produce *authority*. Many people's conception of God has been built largely along these lines. "They magnify his justice with a zeal he will not own." They magnify it out of proportion to other qualities, and make a sadly distorted image of God.

Those people who are sensitive to justice and injustice may not be actually more just in their dealings with other people; they may be even much less so, for they have more conscience than common sense. In proportion to the smallness of their love they are hypersensitive to slights and offenses against themselves.

A very large percentage of those whom we have known to turn aside from a closer following of the Lord have turned aside on this very point. Some offense, either real or fancied, has happened to them, and instead of being able to occupy their minds with other things, that one offense grew larger and larger until it finally eclipsed their whole power of vision. They lost their balance; hence if they glorify God at all, it is not as fully as they might.

Still another group of people are those in whom wisdom and power are both strong, but justice and love weak. Sagacity and force are the outstanding features of such characters. There would be small inclination to wait on the Lord, or to search his counsels. Their principal request of Jehovah would be to be let alone; they feel quite capable of doing the rest. Action! is their motto. They are apt to be captains of industry, or otherwise prominently connected with earth's ambitious, and "somebodies".

Is it any wonder that but few of the true followers of Christ have been chosen from the wise and mighty ones of earth? (1 Corinthians 1:26) Even Satan has wisdom and power.

#### FRAGMENTARY GLORY PERFECTED

On the other hand are people in whom justice and love predominate and in whom natural wisdom and power are deficient. The Apostle practically eliminated the wise, mighty, and noble, after the flesh, from the groups of people likely to be interested in God's present callings. But he did not say: 'Not many just, not many loving ones'—for from this group probably the majority of the Lord's humble followers of the Gospel age are drawn. They must have some conception of justice as the basis of God's operations and plans and also of the loving motive which prompted the Father to devise the great plan of redemption for a sin-cursed and dying race.

The world has not known much about these humble ones, because it does not care to know about them. In times past those of similar stamp have hidden in dens and caves of the earth, been stoned, been sawn asunder, and slain with the sword. In this age their blood has been shed on crosses, it has sotted the sands of the Roman Coliseum and Circus; and in similar and much less conspicuous ways they have suffered martyrdom at the hands of the wise and mighty.

Now, if we find traces of these various unbalances in ourselves (and who will not) we know they are traceable to the flesh and not to the new will, or yet the new mind. The Lord knew we had these shortcomings before he called us and that fact should keep

us from getting discouraged, but it should not be used as an excuse for carelessness. It is a tragic mistake to suppose that character is necessarily a fixed thing. It is not so; for we have the Apostle's promise: "My God shall supply all you need, according to his riches in glory". (Philippians 4:19) No matter what the individual character was, or is now, it can be made more nearly balanced and hence more glorious in the Father's sight, "according to that working whereby he is able to subdue all things even unto himself".—Philippians 3:21.

When that which is sown in dishonor is raised in glory, then we shall be able to glorify God perfectly; and this should be one of our chief incentives so to run as to obtain the far more exceeding and eternal weight of glory, even as our Master prayed: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee," with a vastly more extensive measure of character perfection, capable of reflecting more wonderfully the beauty of its Giver.—John 17:1.

Now all of our shortcomings fall under one of these four heads: wisdom, justice, love, power; that is, we

are either unwise, unjust, unloving, or weak, and very often all of them together. While we strive to glorify God in fact with our imperfect bodies, as the Apostle exhorts, this can be done satisfactorily to Jehovah only through the assistance given us in Christ in response to our faith. Note the word of cheer through the Apostle, given long before we were born:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness [justice in action], and sanctification [the fruitage of love], and redemption"—the trophy of power. Thus are we accepted in the Beloved. And why thus? "That no flesh should glory in his presence," but "he that glorieth, let him glory in the Lord."

Finally, when God's work through Christ shall be complete in the earth the whole planet shall resound with pæans of praise, and down through the ages of eternity shall reverberate the mighty anthem of the redeemed:

"Holy, holy, holy is the  
Lord God of hosts;  
The whole earth is full  
Of thy glory."—Isaiah 6:1.

## THE REST OF GOD FOR THE PEOPLE OF GOD

"There remaineth therefore a rest to the people of God, for he that hath entered into his rest, he also hath ceased from his own works, even as God did from his."—Hebrews 4:9, 10.



IVING as we do at the close of the Gospel age, when the "secret of the Lord" in his wonderful plan is reaching its consummation, our subject has special value to the partakers of the heavenly calling.

God's rest is first called to our attention in Genesis 2:2,3 when it is said that he rested from all his work which he had created and made and *blessed* this "day" and *sanctified* it. Unless we discern the kind of day God blessed and sanctified, and the kind of rest he entered into, we will miss the fulness of blessing for us in the Apostle's argument on the subject in Hebrews.

We have learned that in Biblical usage, as is the custom in our own time, the word "day" is used to designate any set or specified period for the carrying on and completion of any purpose. In the picture in Ezekiel 4:4-7 the Lord says: "I have appointed thee a day for a year", and this usage is the key to the location of the time of the Lord's first and second presence, the period of the Church's desolation in the wilderness in the symbolism of Revelation, and other items of interest and moment to us.

Then there was the day of temptation in the wilderness to fleshly Israel when God tested and tried them forty years long and they tempted him by their unbelief. Again we learn from Peter (2 Peter 3:8) that a day is with the Lord as a thousand years and a thousand years as a day; and the Psalmist also says that a thousand years with God is but as yesterday.

### CREATION IN ONE GREAT DAY

From previous study we have seen that the successive creative days were not the brief periods from sun to sun, but a specified time sufficient for a specific work, and also that the first six creative days are summed up by the Lord as *the day* in which he made the earth and the heavens. (Genesis 2:4) Genesis 2:2,3 tells us that it is during the seventh of these creative days that God rests from all his work and that his wonderful plan is brought to completion. This

rest of God therefore began when God, having created the earth and the heavens and the physical things in and of them, turned over the outworking of their moral features to the Lord Jesus to finish according to God's purpose regarding them.

Six thousand years of this period is in the past, as we have learned from Bible chronology; from prophecy we also learn that a thousand years yet remain before the moral realm will be cleansed and perfected, and all God's purposed work completed. Thus we judge that each of these creative days were seven thousand year periods. We now understand that we are entering the last thousand years of the seventh great day whose completion will find every tongue in heaven and in earth singing a pæan of praise and glory to him who sits on the throne of the universe because of his truth and righteousness and justice.

God's direct dealing with man ceased with Adam's disobedience which brought him under condemnation to death, when he and his family were turned over to the "Lamb of God slain from the foundation of the world" for the perfecting of God's purpose for them. This is the one on whom God "has laid the iniquity of us all and by whose stripes we are healed"; and of whom it is written, "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify [the] many: for he shall bear their iniquities," and "the pleasure of the Lord shall prosper in his hand." (Isaiah 53:11,10) This is the One upon whose shoulder shall rest God's government, and who in due time will be recognized as the Wonderful One, the Counsellor, the Mighty God, the world's Everlasting Father, the Prince of Peace.

### AGES OF GLORY TO FOLLOW

The design for the creation and perfecting of free moral agents axiomatically carries with it the permission of evil, in which the creature can follow his own will within his limitations, while the wise, loving, just Creator would so exercise his own over-ruling power as ultimately to bring all save the reprobate into

willing and complete harmony with his own righteous will. In his foreknowledge the Creator foresaw all the degradation the corrosive forces of sin would develop, the calumny and blasphemy it would heap on his name, the evil effects its reign would bring upon sinners and also upon his son and all who would love righteousness and hate iniquity. Yet looking beyond all this maze and confusion of darkness, he also foresaw the ages of glory in which his moral sons having been perfected, strengthened, stablished and settled in righteousness, would find peace and quietness and assurance forever in an eternity of bliss and happiness.

In the majesty and holiness of his divine nature—immortality—he could not directly commune with the disobedient, but his love could energize his power, which, directed by his wisdom and squared by his justice, could devise a plan through which he could gather together all his creatures in heaven and in earth, in the one who, bearing their iniquities, could save them. Thus he could remain just, and be the justifier of any one who would accept in faith the righteousness he provided in his righteous servant, and so for the past six thousand years the great Jehovah has rested all his plan and purpose in Jesus, and no malignity of man or demon has disturbed him, or caused him unrest, for he discerns that through his righteous servant all his wise and beneficent purposes have thus far been carried out, and the residue shall be accomplished. He rests all on the Wonderful One, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. He is not idle, he is not supine. He is working out all his will through the King of Righteousness on whom he has laid help.

Are we not taught that the new creation is God's workmanship in Christ Jesus, prepared unto good works, which God hath before ordained that we should walk in them? And is it not also written that of his own will begat he us by the word of truth that we might be a kind of first fruit of his creatures? We were to be sons of God in the midst of a wicked and perverse generation, amongst whom we shine as luminaries. God can and does work in this class because whosoever is begotten of God sinneth not; the new creature cannot sin, though the old man can rise up and kill it. In God's holiness he cannot affiliate with sinful man, while he can so do with the new creature in Christ Jesus. His mighty power which he "used in Christ Jesus when he raised him from the dead and seated him at his own right hand far above angels and principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come" is now being exercised in and for the prospective joint-heirs with the Lord, who "are kept by the power of God through faith" to an incorruptible inheritance "that fadeth not away". Seeing these things, who can doubt his wonderful activities among the holy angels and in other pure fields?

#### REST NOW ONLY BY FAITH

And it is written that he blessed this seven thousand year day of his rest, and sanctified it, set it aside for his especial purpose, in the creation and full development of the divine family, through whom, as the seed of Abraham, he would bless all nations.

Groaning under the pain and sorrow, sighing and death, of the fallen estate, and blinded by the God of this world, man's great and cunning adversary, few of Adam's children have been able to see how a blessing

could come out of the condition dominant in this day, or discern the purpose for which it was set aside.

Only faith can grasp that while weeping would endure for this night of sin, joy would come for all in the morning of the Millennial day when the Sun of Righteousness would arise with healing in its beams, chasing away sorrow and sickness, sighing and death, when the true God would again be the God of the people and the people be his people, he making all things new in the restitution of all things lost by Adam—life and purity and happiness—wonderful times of refreshing from his returned favor.

All this was pictured to fleshly Israel, the house of servants through the types and shadows of their Law Covenant but, as a people, because of unbelief, they could not enter into God's rest—by leaving the outworking of all his plans to the promised Messiah. They did not mix their faith with the things heard, revealed to them by God through his holy prophets.

Hence the Apostle says there still remains a rest for the people of God, those who belong to the house of sons, the new creation. These commit all they have and hope to be to Jesus, realizing that in their weakness his strength is perfected, and that the pleasure of the Lord in restoring all Adam lost will prosper in his hands; and thus they enter into the rest of God. Mixing their faith with all the glorious promises, these accept the righteous provision God has made in Jesus, and say, "God being my helper, why should I fear what man can do unto me?" in faith realizing that nothing can separate them from the love of God which is in Christ Jesus. In this rest they do not strive to gain righteousness by good works, nor do they fret themselves because of evil doers, when the man who brings to pass evil devices prospers in his way. But resting in quietness and confidence in the Lord they find their strength, and the peace of God that passes all human understanding rules in heart and mind.

#### WEARY AND HEAVY LADEN COME

In this righteousness which God gives in his Son, how true and complete is the rest! Accepting the Master's invitation the weary and heavy laden have come to him and found rest for their souls as they learn of him who is meek and lowly. How precious this peace which the world can not give nor take away!

But while they do nothing save believe, to *lay hold* of this righteousness and enter in this rest, they must needs labor that they *fall not* through unbelief. As God is not idle nor supine, neither can they be. They daily prove their faith by their works, in obedience to the conditions of the great salvation to which they are called, fearing themselves and trembling lest they fall away from the faith once delivered to the saints, and especially so in these last days, realizing that they are in the evil day, when if it were possible even the elect would be deceived; ever strengthened, however, with the assurance that it is God who is in them both to will and to do of his good pleasure, they rest in peace.

Having rich promises—exceeding great and precious promises—and in mixing their faith operatively with them, they flee away from the corruption that is in the world through natural and even proper desires of the flesh, super-adding to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness love, realizing that if they *do* these things, they will never fall, but have an abundant entrance into the everlasting kingdom.

## JESUS OUR SAVIOR AND KING

— SEPTEMBER 28.—MATTHEW 21:1-9,15,16.—

COMING IN THE NAME OF JEHOVAH—ISRAEL'S LONG-EXPECTED KING REJECTED—TWO PROPHECIES FULFILLED WHEN OUR LORD ENTERED JERUSALEM ON THIS OCCASION—LESSONS FOR SPIRITUAL ISRAELITE—NATURAL ISRAEL'S HISTORY TYPICAL OF THAT OF THE GOSPEL CHURCH—CLEANSING OF THE TEMPLE, BOTH IN TYPE AND ANTITYPE.

*"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest."—Verse 9.*



WHILE God foreknew and the prophets foretold that the Jewish nation would reject Jesus and not receive him as their king, nevertheless everything was done as though the results were not foreknown and foretold. The prophecies were fulfilled. Today's lesson illustrates this fact. Jesus offered himself to Israel as their Messianic King just five days prior to his crucifixion, and on the exact day upon which as the Lamb of God he should have been received by them, in order that they might have been "passed over" and as a nation become the antitypical Levites from among whom would have been selected the antitypical priests.

Israel's failure to receive Jesus at the appointed time did not at all interfere with the divine arrangement; for all of the Jews found worthy to be of the spiritual Levites and spiritual priests were selected, although the nation was rejected. The remainder of those spiritual, antitypical priests and Levites God has been gathering from among the Gentiles ever since. By and by all these priests, of whom Jesus is the chief, will be glorified on the spirit plane. Then will begin the great Messianic work for Israel, and through Israel for all the nations of the world. Thus, in due time, Israel's expectations will be realized on a grander scale than they ever dreamed. Abraham, Isaac, Jacob and all the prophets shall be made princes or rulers in all the earth. Israel restored to divine favor shall "obtain mercy" of God through the glorified church, and shall become the channel of God's favor for pouring out upon all mankind riches of grace divine.

### SABBATH AT BETHANY

The Sabbath day prior to his crucifixion was spent by the great Teacher at the home of Lazarus, Martha and Mary. His fame had spread by reason of the miracle performed upon Lazarus. A feast was given in his honor on Sabbath night after sundown. It was then that Mary anointed him with the precious perfume which Jesus said was an anointing for his burial. The fragrance of this perfume has come down to us through the entire Gospel age. The next morning, to fulfill the Scriptures, Jesus sent for an ass and its little colt to be brought to him. The ass was probably a white one; for it is reputed to have been the custom of the kings of Israel to ride upon white asses.

The multitude that had come to see Jesus and Lazarus, whom he had brought from the tomb, was filled with admiration and hailed Jesus with shouts, as "The Son of David!" "The Great King!" "The Messiah!" Certain Scribes and Pharisees called attention to this, and suggested that Jesus rebuke them. His answer was that, had the people refused to acclaim him, the stones would have cried out; for it had been prophesied centuries before that there would be a shout at this time: "Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee. He is meek, and having salvation; lowly, and sitting upon an ass, with its colt, the foal of an ass." (Zechariah 9:9) The little procession headed for Jerusalem, the multitude shouting and strewing their clothing and palm branches for the ass to tread upon, as marks of honor to the great King whom they imperfectly, indistinctly, recognized, not realizing the still greater glory and honor of his later revealing in the end of this age, when "every knee shall bow and every tongue confess" to him.

### "YOUR HOUSE IS LEFT DESOLATE"

Just a few days before the events recorded in our lesson our Lord had expressly told his disciples that he would be set at nought by the rulers of the nation, and would be crucified and would rise from the dead on the third day. They had at least partially understood this matter; for they had endeavored to dissuade him from such a view, and he had explained to them that his kingdom was to be a heavenly one, "in the regeneration" times, when they should sit upon twelve thrones judging the twelve tribes of Israel. (Matthew 19:28) Our Lord knew that he would be rejected; and before he entered the city, viewing it he wept over it, saying, "Your house is left unto you desolate." He evidently had not the slightest intention of alluring the people to his support for the establishment of an earthly kingdom.

We cannot doubt what a power he would have had if he had spoken in defense of his own position. Even when he was accused before Pilate, the Roman governor marvelled that our Lord offered no defense. All this was in harmony with the prophecy which declared: "As a sheep before her shearers is dumb, so he opened not his mouth."—Isaiah 53:7.

Jesus sought to influence only those Jews who were "Israelites indeed, in whom there was no guile"; and he understood the Father's plan to be that his message, as directed under the leadings of providence, would attract this class; and he did not wish for others. It was not the Father's will, as he declared. According to the divine plan and arrangement, the remainder of that nation, aside from the "Israelites indeed", the holy ones, would reject our Lord, crucify him and be blinded for more than eighteen centuries, until at the time of his second advent their eyes of understanding would be opened, and they would "look upon him whom they had pierced and mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his firstborn".—Zechariah 12:10.

### THE FULFILLMENT OF PROPHECY

In the testimony here recorded two prophecies combine: "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass". (Isaiah 62:11; Zechariah 9:9) It was in fulfillment of the prediction that Jesus rode upon the ass. The Jews were familiar with this prophecy, and for long centuries had been waiting for Messiah to fulfill it. Therefore according to the divine program it was necessary that our Lord should literally, actually, do what the prophets had foretold, in order that Israel might be without excuse in their rejection of him: so that in the future, when their blindness shall be turned away, when the eyes of their understanding shall be opened, when they shall look upon him whom they pierced and mourn for their rejection of him, they will find themselves without excuse. They will realize that the Lord had performed unto them as his covenant people all his good promises; and that the fault of their rejection was entirely of themselves; that they were not in the condition of heart to receive their King; that whereas he was meek and lowly of heart, they were proud and boastful; that whereas he was pure and unselfish, they were sinful and self-seeking, not fit for the kingdom. In a word God did for natural Israel everything that he had purposed and promised, and thereby certified that the fault was entirely theirs.

The multitudes accompanying the Lord seemed to catch the spirit of the occasion; and while they shouted, "Hosanna to the son of David," the Messiah, they made him a royal pathway for his beast, some spreading their garments, others getting branches of trees. For long centuries it had been a custom among various people to treat thus their honored rulers. In countries where flowers abounded, these were used; in others the branches of trees; and in some instances the garments of their admirers and loyal subjects were thus used. We cannot suppose that all of this multitude were saints, though doubtless many of them outside of the apostles were sympathizers with Jesus. That it was not the apostles themselves who instigated and carried on this proceeding is shown by the fact narrated by another evangelist, that certain Scribes and Pharisees in the multitude came to the disciples and suggested that they call the attention of our Lord to the matter, pointing out to him the impropriety of such proceeding.

Our Lord's modesty in respect to his Messiahship is noteworthy. Not on even one occasion that we know of did he announce himself publicly as Messiah. His highest claim at any time was that he was the Son of God, a claim and title permissible to any of his true disciples throughout the Gospel age since Pentecost. In every instance his honor as Messiah was mentioned by others and simply not disputed by our Lord. For instance, on the first occasion when Jesus inquired of his disciples: "Whom say men that I am?" and later, "Whom say ye that I am?" and when Peter, speaking for them, replied: "Thou art the Messiah, the Son of the living God," Jesus indicated his assent by the words, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven".

Now it was the multitude that heralded him the son of David, the Messiah; and he merely held his peace. Only when others objected did he declare that the shouting was necessary to the fulfillment of the prophecy which said that there should be a shout—"Shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass." The last place where his Messiahship was referred to was before Pilate, who asked him: "Art thou a king then?" He answered: "To this end was I born and for this cause came I into the world, and that I should bear witness to the truth".

#### "HOSANNA IN THE HIGHEST"

Had this procession and the shouting of kingly honor to our Savior any meaning outside of being a testimony to the Jewish nation, a presentation to them of their King, to be accepted or rejected? At the time they had no other meaning; but indirectly they have a lesson for us spiritual Israelites at this end of the age! for we find that the divine arrangement is such that the history of natural Israel, from the death of Jacob down to this event, was typical of spiritual Israel's experiences from the death of Jesus down to his coming in glory, presenting himself to his people. The declaration of the prophets is that he must offer himself to "both the houses of Israel"—the fleshly house and the spiritual house. As in the fleshly house there were true and untrue Israelites, so also in the spiritual house of this Gospel age, "Christendom," there are both true and untrue Israelites, professedly waiting for Messiah and his kingdom.

A host of Scriptures unite in the testimony that our Redeemer presented himself to spiritual Israel at the date corresponding to this triumphal entry into Jerusalem and presentation to natural Israel; namely, in 1878 A.D. (For prophetic testimony on the subject see STUDIES IN THE SCRIPTURES, Vols. 2 and 3). At that date also we believe nominal spiritual Israel—churchianity, "Babylon"—was rejected after the same manner that the Jewish nation was rejected. True, Christendom does not realize this rejection. Neither did natural Israel realize their rejection—that their house was left desolate, left to go to destruction.

#### CLEANSING THE TEMPLE

We are still in the time when spiritual Israelites are deciding for or against Messiah, accepting him as their present Lord and King, or else rejecting him. In their hearts they are shouting, "Hosannah to the Son of David, who

cometh in the name of the Lord"; or, on the other hand, they are among those who become embittered as they hear the message. Those who receive him will surely have an antitype of the blessed experiences which came to the Lord's true people at Pentecost. The antitype will be immensely greater and grander than the type, nothing short of full change from the corruptible to the incorruptible conditions of the first resurrection. The others, unready of heart to receive the Lord and the blessings, will have their share in the great time of trouble with which this age will terminate and which will prepare mankind in general for the glorious Millennial reign of righteousness promptly to be ushered in.

As soon as Jesus had sentenced the Jewish nation to destruction, saying, "Your house is left unto you desolate; ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord", he ceased all efforts in connection with that nation. Their trial was ended as a nation; but still he sought the individuals who were of the proper condition of heart. He proceeded to the Temple and cleansed it of all its merchants and money-changers, driving them out with a scourge of cords.

The shoutings of the multitude on the way had doubtless ceased. Yet the children in the Temple had apparently taken it up, and probably without any particular meaning were singing over and over, "Hosanna, hosanna to the son of David." This illustrates how by and by the praises of the Lord shall fill his temple. But the Pharisees who heard the children were annoyed by the singing. We may presume that they endeavored to stop it unsuccessfully, and then appealed to the Master to rebuke the children, as the one whose authority would be recognized. But he answered that this was fulfilling prophecy again, as it is written: "Out of the mouths of babes and sucklings thou hast perfected praise". What the more highly favored and intelligent of natural Israel did not appreciate and failed to proffer, the Lord caused to be accomplished even at the mouths of babes.

Indeed, everywhere we find that earthly wisdom is apt to misinterpret divine purposes. Very frequently, therefore, the Lord makes use of the weak, the poor, the ignorant, instead. Let us, dear brethren, whatever our opportunities and talents, seek to be as little children, not guided by worldly wisdom merely, but "taught of God," that we may now in the proper form herald our Master the Messiah, and in every sense of the word co-operate with him in his work and be accounted worthy as faithful ones to be associated also in the glory of the kingdom.

## SPECIAL TRAINS TO CONVENTION

Special trains for the International Bible Students Convention to be held at Cedar Point, Ohio, September 1 to 8, will be run from the following points:

From Pittsburgh, leaving 8:30 a.m., September 1, via Pennsylvania Lines, arriving at Sandusky at 2:45 p.m. same day. Friends at Alliance, Canton, and Mansfield, Ohio, are requested to notify this office in advance if there will be passengers from these points, that arrangements for stopping to take on passengers may be made.

The Chicago special train will leave Chicago at 8 a.m., September 1, by way of the New York Central, due to arrive at Sandusky, Ohio, 4 p.m. same day. All persons desiring to travel by this special train from Chicago will please immediately inform the Chicago committee, addressing your communications to Transportation Committee, 1305 Masonic Temple, Chicago, Ill. Friends living in the vicinity of Chicago can join this special train without difficulty.

The Cincinnati special, by way of the Big Four Railroad, will leave Cincinnati 8 a.m., September 1. Friends in the vicinity of Cincinnati and Columbus desiring to join this train should immediately communicate such information to Herman F. Franz, 119 Eighth Avenue, Dayton, Kentucky.

A special train by way of the Big Four Railway will leave St. Louis at 10 p.m., Sunday, August 31, arriving Indianapolis at 6:45 a.m., Monday, and departing at 7 a.m. for Sandusky. All friends along the route desiring to join this train should immediately notify either J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Missouri, or Edgar M. Ross, 349 Lesley Avenue, Indianapolis, Ind., giving the number of persons in party. Louisville, Ky., friends can join this train at Indianapolis.

The Railway Company will require 125 passengers before providing a special train. In the event the numbers are insufficient at any of these points to make up special train, extra coaches will be attached to regular trains running nearest the hours mentioned just above.

As we go to press detailed information concerning special trains from other points is insufficient to make definite announcement. Passenger agents for roads, however, will be glad to make arrangements for special trains provided 125 tickets are purchased for the trip.

The matter of arranging for other special trains can be easily taken up by other classes with the resident Passenger Agent. We therefore request the friends at Buffalo, Boston, and Philadelphia to appoint some suitable person to immediately interview the General Passenger Agent (or his representative) of the road over which they prefer to travel, and make an effort to procure a special train or special cars. We give below the addresses of the class secretaries who may be addressed, and any friends in the vicinity of the cities named can communicate with these class secretaries and ascertain what arrangements have been made for special transportation.

We urgently request that each class appoint some one person to notify the proper person or the Passenger Agent at least twenty-four hours before time for departure of train as to how many passengers have reported and will be expected to travel on such train or trains, so that adequate space may be provided in ample time.

The necessary addresses of class secretaries follow: Mrs. R. H. Goza, 2118 Minnie St., Kansas City, Mo.; J. B. Bernoudy, 7033 Lindell Ave., St. Louis, Mo.; Edgar M. Ross, 349 Lesley Ave., Indianapolis, Ind.; Herman F. Franz, 119 Eighth Ave., Dayton, Ky. (for Cincinnati); Convention Committee, 1305 Masonic Temple, Chicago, Ill.; E. C. Hegg, 483 Grieder St., Buffalo, N. Y.; Alexander Ogston, 48 Wyllis Ave., Everett, Mass. (for Boston); Geo. C. Calhoun, 6019 N. 10th St., Philadelphia, Pa.

Ask for tickets to Cedar Point I. B. S. A. Convention on certificate plan, on sale Aug. 28 to Sept. 3 only—receipts no good.

## JOHN AND PETER BECOME DISCIPLES

— OCTOBER 5.—JOHN 1:29-42. —

THE KINGDOM, LONG EXPECTED BY THE JEWS, ANNOUNCED AT LAST—"HE MUST INCREASE, BUT I MUST DECREASE"—TWO FOLLOW JESUS—"WHAT SEEK YE?"—ANDREW FINDS PETER, AND PHILIP NATHANIEL—"CAN ANY GOOD COME OUT OF NAZARETH?"

"Jesus said unto him, Follow me."—John 1:43.



JOHN'S mission was to bear witness to Jesus.

He knew him well from his infancy to manhood; and, as cousins according to the flesh, they had quite possibly discussed various features of the divine law, and they were of one heart as respects service to the Lord. When John said, "I knew him not" (John 1:31), he evidently meant that he had never before known him as the Lamb of God until the holy Spirit pointed him out as such. Neither Jesus nor John could begin their kind of public service until they were thirty years of age, since this was one feature of the law, but John being six months the elder, was thus privileged to begin his ministry six months in advance of our Lord. During that brief period he had evidently made considerable commotion as a reformer, his message being, "Repent ye, for the kingdom of heaven is at hand".—Matthew 3:2.

The Jews had been waiting for the kingdom for centuries; they realized that the kingdom given to Saul, David, Solomon, etc., had not fulfilled the promises, and that a kingdom in a larger sense and under a greater than David and a greater than Solomon was to be expected. The Apostle assures us that this thought was continually before their minds. (Acts 26:7) John's mission to that nation, therefore, was the announcement that the fulfillment of the divine promise was at hand, and that in order to be ready to receive the divine favor they should repent of sin and turn to the Lord. And as our Lord said subsequently, if that nation had believed John and acted upon that belief they would have been ready to receive the Lord himself, and to have fulfilled to them all the gracious promises of the kingdom to which they were heirs, as the natural seed of Abraham.

"HE MUST INCREASE; I MUST DECREASE"

In connection with the repentance which John preached he also baptized in water those who repented and desired thus to symbolize the washing away of their sins of carelessness toward their covenant. As John was baptizing Jesus came and requested to be baptized also. John demurred, knowing well that Jesus had no sins to wash away; but Jesus insisted, for reasons which he did not attempt to explain to John, and John acquiesced.

It was in connection with our Redeemer's symbolic baptism in water, which promptly followed his consecration to death at thirty years of age, and was a public declaration of that devotion unto death, that the heavenly Father bore witness to his begetting to the divine nature. We are not informed that any but John witnessed the descent of the holy Spirit upon him, but John bore witness that he saw the Spirit thus descend, and that the Lord, in sending him to preach, had previously testified that this was to be the sign by which he would surely know the Messiah. (John 1:32, 33) It was in harmony with this that he declared to his disciples subsequently as Jesus passed by: "Behold the Lamb of God!" John doubtless knew and expected that some of his disciples would cease coöperation with him to follow the Messiah. Indeed, he declared to them: "He must increase, but I must decrease".

The two who heard John's testimony promptly followed Jesus with a view to getting as close to the fountain-head of truth as possible; and all must admit the propriety of their course. He thus suggests to us our own proper course, to follow the Lord as nearly as possible and to seek as much as possible to come into fellowship and communion with him. And the noble, self-ignoring course of John appeals to all who have the right mind upon the subject. It suggests that similarly all of the Lord's servants should call attention to the Lord and not to themselves. Each should bend his energy to pointing men to the Lamb of God, and not to self-seeking. And it is well to remember that 'following Jesus', in the best sense of that term, means that we walk in his paths, strive to do as nearly as we are able what he would do today if he were in our places, taking our lessons from what he did and said personally, and from the instructions which he has left for us through the apostles, respecting the paths of fellowship in his sufferings, the path to glory and joint-heirship in his kingdom. The Lord is found of all those who diligently seek him from right motives and such are by and by to be granted full joint-heirship with him. "Ye are my friends, if ye do whatsoever I command you".—John 15:14; 2 Corinthians 4:5.

### MODESTY A GEM

The evangelist furnishes us the name of only one of the two who first heard John the Baptist speak of Jesus. It is generally thought, and with very strong probability, that the Apostle John himself was the other one, and that through modesty he refrained from bringing himself into special prominence in his own record, just as in another place he speaks of himself as "that disciple whom Jesus loved". Modesty is a gem wherever found; it is one of the graces of the spirit, which all of the Lord's consecrated followers should seek to have largely developed and well polished.

The narrative of how Andrew found Peter and how Philip found Nathaniel (supposed to be the disciple elsewhere called Bartholomew) is interesting, and shows that true devotion to the Lord is unselfish, and that it desires to confer upon others all blessings and truths enjoyed. This is still the spirit of true discipleship: having found the great light of the world, and having seen thereby something of the breadths and lengths, depths and heights of the divine character and plan, we are and should be anxious to serve the same favor to others. And that desire to serve the Lord, the truth, and our fellows should be so strong in us as to make it impossible for us to withhold the good tidings from any selfish consideration. Indeed, if we have the spirit of the Lord, which is the spirit of the truth, the spirit of true discipleship, we will be so anxious to make known the good tidings as to be willing to "lay down our lives for the brethren"—to help them "out of darkness into his marvelous light".

It will be noticed that those who found the Lord were full of faith respecting the Messiah, of whom Moses wrote in the first five books of the Old Testament, called The Law, and of whom all the prophets also had written—Jesus of Nazareth, the reputed son of Joseph. They had not yet learned that Joseph was not the father of Jesus.

### GOOD OUT OF NAZARETH?

Nathaniel's answer: "Can any good come out of Nazareth?" reminds us of the prejudice which now exists toward certain quarters from which good things may or may not be expected, according to one's viewpoint. For instance, some of our English friends tell us that when the present truth was first brought to their attention they were inclined to disregard it, and to consider it unworthy of special investigation, simply because it came from America; for, though they might expect many useful things to come through this country, the product of "Yankee skill", they had no expectation whatever that any new light upon the Scriptures would come from America where they seemed to imagine everyone given over to cheating and graft for wealth, and that consequently it would be one of the last places in Christendom in which the Lord would cause the harvest light to shine out for the blessing of his people. These facts have doubtless hindered many dwellers in other lands from investigating the truths which are now and have for sometime been "meat in due season for the household of faith". America is Nazareth for them, and they expect nothing of the kind from this country. But it is not necessary to go to other lands to find instances of this same kind of prejudice.

Others will inquire, What denomination backs up these religious teachings? and when told that no sect or party has endorsed these things, and that not many great, or rich, or wise, have in any sense of the word become interested, they say to themselves, if not to others, M-m-m, what could you expect? Can any good come out of Nazareth? Nevertheless, all who are of the Nathaniel type of character, "Israelites indeed, in whom is no guile", will overcome their prejudice sufficiently to investigate, and on investigation will find sufficient proof to satisfy them, "as nothing else could do". Our wisest answer to all prejudicial objections to God's message should be that of Philip: "Come and see". Test it, examine it, prove it for yourselves.—Revelation 14:4.

"Caesar's friends! or friends of Jesus!  
Solemn question for today!  
Friends of Caesar! friends of Jesus!  
Take your sides without delay.  
If ye pause for man's forbidding,  
Caesar's friendship ye secure;  
If ye do the Father's bidding,  
Scorn, reproach, ye shall endure.



## FISHERS OF MEN

— OCTOBER 12.—MARK 1:14-20. —

THE HARVEST MESSAGE TO THE JEW FIRST—ISRAEL WAS NOT READY—CALLED TO BE JOINT-HEIRS—HIS OWN RECEIVED HIM NOT—THE PRICE OF SONSHIP—“HOW HARDLY SHALL THEY THAT HAVE RICHES ENTER THE KINGDOM OF GOD”—NEVER MAN SPAKE LIKE JESUS—DEMONS CAST OUT—DEMON TESTIMONY NOT PERMITTED—THE CONGREGATION AMAZED AT HIS GREAT POWER.

*“Jesus said unto them, Come ye after me, and I will make you to become fishers of men.”—Mark 1:17.*



EVERYWHERE the New Testament teaches that the work done by Jesus and his apostles among the Jews eighteen centuries ago was a harvesting work. Thus Jesus said: “I send you forth to reap that upon which ye have bestowed no labor. Other men labored and ye have entered into their labors”—ye are reapers of the fruits of their labors, gatherers of the “harvest” of the fruitage of the Jewish age.

The ripe characters of that dispensation were ready to receive Messiah and his message upon terms of full devotion of their time, talents, influence, and lives as servants of the New Institution—the New Covenant—which God purposes to inaugurate with Israel in due time, and under which all the families of the earth will be blessed.

The labors of Jesus and the apostles found about five hundred brethren worthy of the garnering during his ministry. Subsequently, at Pentecost and after, several thousand more Jews were harvested, brought into the spirit dispensation, begotten of the holy Spirit as new creatures, members of the body of the Anointed, members of the royal priesthood. But of these there was not a sufficient number to complete the divine foreordination; hence, after all the “Israelites indeed” had been harvested the Jewish people were thrust aside from divine favor for a time, and God’s message of grace was sent to the Gentiles, “to take out of them a people for his name”—to be associated as members of the great Mediator of the New Covenant, under the headship of the glorified Christ.

### A HIGH AND HOLY CALLING

Today’s lesson relates to our Lord’s inauguration of the “harvest” work among the Jews. John the Baptist and his disciples had preached and baptized many under the announcement that the kingdom of God was at hand, and that all desirous of participating in its great blessings should come into full harmony with the Mosaic Law, and thus be prepared to be transferred from typical Israel to antitypical Israel, from membership in Moses, the type, to membership in Christ, the Antitype. In due time the preaching of John the Baptist was brought to a close, when Herod cast him into prison. From that time onward Jesus and his disciples became more prominent, but their message was the same as John’s; as we read: “Jesus came to Galilee preaching the kingdom of God and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel”. Whoever believed this message recognized Jesus as the “sent of God”, the Messiah, who, in God’s due time, will be the King of Israel, and the monarch of the earth. “The time is fulfilled” meant that the foreordained time when the offer of the kingdom would be made unto the Jewish nation had arrived.

But God foreknew that Israel would not be ready, that only a few would be prepared to become the bride of the Messiah, his associate in the kingdom work, and that it would require eighteen centuries to select the remainder from among the Gentiles. Hence St. Paul points out in Romans 9, 10, and 11 that the prophets foretold the stumbling of Israel, their temporary rejection as a nation, the fact that a remnant of them would be the nucleus of the bride class, and that the remainder would be made up of Gentiles. St. Paul declares: “Israel hath not obtained that which he seeketh, but the election obtained it and the rest were blinded”, “until the fulness of the Gentiles be come in” and the “elect” class is completed.

### LAYING UP TREASURES IN HEAVEN

The wisdom of God is foolishness with men, and the wisdom of men is foolishness with God, say the Scriptures. This is exemplified in our Lord’s choice of the twelve apostles, the calling of four of whom is noted in this study: Simon, Andrew, James, and John. However able they were as men, they lacked the polish or education which people were accustomed to expect in religious teachers. The Bible record of them is to the effect that people “perceived that they were ignorant and unlearned men”.

This reminds us that the Apostle declared that this “high calling” of God to joint-heirship with Jesus reached and influenced largely the poor of this world, rich in faith; that among the “elect” will be found not many great, not many rich, “not many wise”, not many learned, “not many noble” (1 Corinthians 1:26, 27) Success in life leads to more or

less of self-confidence, self-esteem, self-will, whereas the Gospel message appeals to those who feel their own weakness and imperfection and unworthiness, and who correspondingly with great earnestness lay hold upon the divine promise, the divine aid, giving God the glory.

The words of Jesus, “Woe unto you rich” (in wisdom, property, fame, in learning, in nobility of character) must not be understood to mean that the great, noble, wise, and rich are all or nearly all condemned to eternal torment, or to any punishment, on account of their riches.

Rather, we must remember the standpoint of the Great Teacher’s message—“Woe unto you” as respects the kingdom; you are less likely to gain this wonderful “high calling” of God than if you were in humbler circumstances. You have your consolation now, and correspondingly have less interest in the glorious things of God’s message. You are so well satisfied with the things of this present life that it will be the more difficult for you to sacrifice all these for the prospect of a share in Messiah’s kingdom. But, said the Master: “Blessed are [you who are] poor in spirit”, humble-minded, and therefore the more teachable, for so much the more will you look out for the great Gift of God, the “pearl of great price”, a share in the kingdom of God’s dear Son.

### “THE MEEK WILL HE TEACH HIS WAYS”

The first five verses of our study tell how the fishermen forsook their earthy *all* for the prospect of sharing with Messiah in his kingdom. Verse 21 shows that the Redeemer was recognized in Capernaum as a great Teacher and a man of learning, to whom others gave place in the synagogue; and the people marveled, saying, “How knoweth this man letters, having never learned at school?”

Moreover, they were astonished at his teaching, “for he taught them as one having authority and not as the scribes”. The Jewish scribes and rabbis then, as today, were evidently quite perfunctory and quite unable to give the people any understanding of the teachings of the law and the prophecies. Jesus had a thorough grasp of the sword of the Spirit, the Word of God, and his applications and interpretations therefore were convincing to his hearers.

Had the scribes and Pharisees and priests accepted him, the whole nation would have done so. But this would not have worked out the divine program. Hence the Master’s works and teachings were largely parabolical and in dark sayings, because it was the divine intention that only the saintly Jews should fully appreciate the Teacher and become his followers. The same principle, under God’s providence, has applied to the message and the messengers of the kingdom throughout the entire Gospel age. Hence at no time has the real message been attractive to any except the saintly; others were content with forms of godliness devoid of power, and out of accord with the Word.

### JESUS’ POWER OVER THE DEMONS

While Jesus was teaching in the Capernaum synagogue, a young man, obsessed by a demon, “an unclean spirit”, cried out. The demon recognized Jesus and his teaching and used the young man as his mouthpiece, his medium, saying, “Art thou come to destroy us?” “I know thee who thou art, the Holy One of God.”

The demons cast out of human beings by our Lord and the apostles, the Bible tells us, were once holy angels. They fell from divine favor through their sinful relationship to humanity in the days of Noah. (Genesis 6:1-5) These fallen spirit beings still desire human relationship, and are styled “unclean spirits”, because, however they may begin by presenting themselves as angels of light, they later reveal their true characters by unchaste, impure suggestions.

St. Paul refused to allow a young woman medium to proclaim him and Silas servants of God (Acts 16:16-18) even as Jesus refused to allow this demon to give testimony respecting himself, even though it was complimentary. He commanded the demon to come out of the man. In leaving the man the demon caused him great pain so that he cried aloud. The effect upon the congregation at the synagogue was amazement. Not only the teachings of Jesus captivated them, but also his power to deal with the evil spirits, corroborating his authority as a Teacher sent from God. His fame began to spread throughout all the region of Galilee.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## ADDRESSES BY BROTHER W. A. BAKER

Defiance, O. ....Sept.	9	Milwaukee, Wis. ....Sept.	14
Auburn, Ind. .... "	10	Waukesha, Wis. .... "	16
Elkhart, Ind. .... "	11	Sheboygan Falls, Wis. .... "	17
Michigan City, Ind. .... "	12	Green Bay, Wis. .... "	18
Racine, Wis. .... "	13	Bonduel, Wis. .... "	19

## ADDRESSES BY BROTHER T. E. BARKER

Adrian, Mich. ....Sept.	9	Ypsilanti, Mich. ....Sept.	15
Mt. Clemens, Mich. .... "	10	Plymouth, Mich. .... "	16
Pt. Huron, Mich. .... "	11	Fenton, Mich. .... "	17
Atkins, Mich. .... "	12	Flint, Mich. .... "	18
Detroit, Mich. .... "	14	Birch Run, Mich. .... "	19

## ADDRESSES BY BROTHER B. H. BOYD

Shelly, O. ....Sept.	9	White Cottage, O. ....Sept.	15
Galion, O. .... "	10	Zanesville, O. .... "	16
Mansfield, O. .... "	11	Dresden, O. .... "	17
Newark, O. .... "	12	Pt. Washington, O. .... "	18
Crooksville, O. .... "	14	N. Philadelphia, O. .... "	19

## ADDRESSES BY BROTHER A. J. ESHLEMAN

Jeffersontown, Ky. ....Sept.	11	Shelbyville, Ky. ....Sept.	17
Brandenburg, Ky. .... "	12	Elizabethtown, Ky. .... "	18
Louisville, Ky. .... " 13, 14		Sonora, Ky. .... "	19
Lexington, Ky. .... "	15	Nashville, Tenn. .... "	21
Frankfort, Ky. .... "	16	Lebanon, Tenn. .... "	22

## ADDRESSES BY BROTHER A. M. GRAHAM

Columbus, O. ....Sept.	9	Hamilton, O. ....Sept.	16
Chillicothe, O. .... "	10	Oxford, O. .... " 17, 18	
Midland, O. .... "	11	Richmond, Ind. .... "	19
Cincinnati, O. .... " 12, 13		Piqua, O. .... " 20, 21	
Felicity, O. .... "	14	Bradford, O. .... " 21, 22	

## ADDRESSES BY BROTHER M. L. HERR

Erie, Pa. ....Sept.	9	Sharon, Pa. ....Sept.	15
Union City, Pa. .... "	10	Butler, Pa. .... "	16
Titusville, Pa. .... "	11	Pittsburgh, Pa. .... "	17
Oil City, Pa. .... "	12	Blairsville, Pa. .... "	18
Meadville, Pa. .... " 13, 14		Punxsutawney, Pa. .... "	19

## ADDRESSES BY BROTHER O. MAGNUSON

Bellevue, O. ....Sept.	9	Lancaster, O. ....Sept. 14, 15	
Attica, O. .... "	10	Nelsonville, O. .... "	16
Marion, O. .... "	11	Wellston, O. .... "	17
Delaware, O. .... "	12	Chillicothe, O. .... "	18
Columbus, O. .... " 13, 14		Portsmouth, O. .... " 20, 21	

## ADDRESSES BY BROTHER V. C. RICE

Fremont, O. ....Sept.	9	Greensburg, Ind. ....Sept.	15
Fostoria, O. .... "	10	Columbus, Ind. .... "	16
Findlay, O. .... "	11	Madison, Ind. .... "	17
Lima, O. .... "	12	Sparksville, Ind. .... "	18
Dayton, O. .... "	14	Mitchell, Ind. .... "	19

## ADDRESSES BY BROTHER E. L. ROBIE

Westfield, N. Y. ....Sept.	9	Bolivar, N. Y. ....Sept.	15
Jamestown, N. Y. .... "	10	Allentown, N. Y. .... "	16
Salamanca, N. Y. .... "	11	Perry, N. Y. .... "	17
Onondaga, N. Y. .... "	12	Rochester, N. Y. .... "	18
Olean, N. Y. .... " 13, 14		Hammondsport, N. Y. .... "	19

## ADDRESSES BY BROTHER O. L. SULLIVAN

South Bend, Ind. ....Sept.	9	Des Plaines, Ill. ....Sept.	15
Laporte, Ind. .... "	10	Elgin, Ill. .... "	16
Hammond, Ind. .... "	11	Marengo, Ill. .... "	17
Roseland, Ill. .... "	12	Belvidere, Ill. .... "	18
Chicago, Ill. .... "	14	Rockford, Ill. .... "	19

## ADDRESSES BY BROTHER T. H. THORNTON

Erie, Pa. ....Sept.	9	Niagara Falls, N. Y. ....Sept. 14, 15	
Union City, Pa. .... "	10	Rochester, N. Y. .... "	16
Warren, Pa. .... "	11	Syracuse, N. Y. .... "	17
Lockport, N. Y. .... "	12	Schenectady, N. Y. .... "	18
No. Tonawanda, N. Y. .... " 13, 14		Watervliet, N. Y. .... "	19

## ADDRESSES BY BROTHER DANIEL TOOLE

Columbus, O. ....Sept.	9	Elwood, Ind. ....Sept.	16
Cincinnati, O. .... "	10	Anderson, Ind. .... "	18
Dayton, O. .... "	11	Crawfordsville, Ind. .... "	19
Richmond, Ind. .... "	12	Terre Haute, Ind. .... " 20, 21	
Muncie, Ind. .... " 13, 14		Brazil, Ind. .... " 21, 22	

## ADDRESSES BY BROTHER J. A. BAEUERLEIN

Cedar Pt., O. ....Sept.	1-3	Duquesne, Pa. ....Sept.	28
Butler, Pa. .... "	14	Elizabeth, Pa. .... "	28

## ADDRESSES BY BROTHER E. W. BETLER

Vandergrift, Pa. ....Sept.	14	Wellsville, O. ....Sept.	21
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## ADDRESSES BY BROTHER L. T. COHEN

Cedar Pt., O. ....Sept.	4-7	Niles, O. ....Sept.	28
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## ADDRESSES BY BROTHER E. L. DOCKEY

Youngstown, O. ....Sept.	14	Frostburg, Md. ....Sept.	21
Lonaconing, Md. .... "	21	N. Philadelphia, O. .... "	28

## ADDRESSES BY BROTHER A. DONALD

Cedar Pt., O. ....Sept.	1-7	Ellwood City, Pa. ....Sept.	28
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## ADDRESSES BY BROTHER A. D. ESHLEMAN

Toronto, O. ....Sept.	14	Akron, O. ....Sept.	21
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## ADDRESSES BY BROTHER H. E. HAZLETT

Lewistown, Pa. ....Sept.	14	Scottdale, Pa. ....Sept.	21
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## ADDRESSES BY BROTHER J. L. HUTCHINSON

Cedar Pt., O. ....Sept.	5-7	Cannonsburg, Pa. ....Sept.	21
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## ADDRESSES BY BROTHER E. J. MARTIN

Cedar Pt., O. ....Sept.	1-7	Fairmont, W. Va. ....Sept.	14
Morgantown, W. Va. .... "	14	Alliance, O. .... "	28

## ADDRESSES BY BROTHER H. H. RIEMER

Cedar Pt., O. ....Sept.	4-7	Massillon, O. ....Sept.	14
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## ADDRESSES BY BROTHER F. H. ROBISON

Wheeling, W. Va. ....Sept.	14	Oil City, Pa. ....Sept.	21
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## ADDRESSES BY BROTHER W. E. VAN AMBURGH

Erie, Pa. ....Sept.	14	Washington, Pa. ....Sept.	21
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## ADDRESSES BY BROTHER R. VAN HYNING

Sharon, Pa. ....Sept.	14	Brownsville, Pa. ....Sept.	21
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## ADDRESSES BY BROTHER C. A. WISE

Washington, D. C. ....Sept.	28	Baltimore, Md. ....Sept.	23
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## ADDRESSES BY BROTHER C. H. ZOOK

Waynesburg, Pa. ....Sept.	14	E. Liverpool, O. ....Sept.	21
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## MORNING HYMNS FOR OCTOBER

After the close of the hymn the Lord's people may well have the reading of "My Vow Unto the Lord" then join in prayer. At the breakfast table the Manna text is considered. Hymns for October follow: (1) 277; (2) 190; (3) 233; (4) 44; (5) 325; (6) 259; (7) 173; (8) 150; (9) 197; (10) 196; (11) 192; (12) 63; (13) 8; (14) 198; (15) 94; (16) 328; (17) 87; (18) 114; (19) 116; (20) 74; (21) Vow; (22) 189; (23) 70; (24) 60; (25) 25; (26) 107; (27) 186; (28) 267; (29) 71; (30) 191; (31) 182.