



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

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

VOL. XLIV SEMI-MONTHLY No. 22
Anno Mundi 6052 - November 15, 1923

CONTENTS

"KEPT FOR JESUS CHRIST".....	339
What We Are to Keep.....	339
Keeping the Truth.....	342
Kept by the Father.....	342
PRAYER-MEETING TEXT COMMENTS.....	344
LETTERS FROM AFIELD.....	345
WORLD-WIDE MISSIONS.....	346
Part of New Testament Written in Prison.....	347
UNIVERSAL REIGN OF CHRIST.....	348
Hope of Israel to be Revived.....	348
THE WORLD FOR CHRIST.....	350
God's Plan Working Steadily.....	350
Pentecost's Relation to God's Plan.....	350
Divine Plan Opens Slowly.....	351

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

© W.T.B. & S.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

18 CONCORD STREET & B BROOKLYN, N.Y. U.S.A.

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 38-40 Irwin Avenue, Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 6 Lelle St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International Postal Money Orders only*. (Foreign translations of this journal appear in several languages.)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER, R. H. BARBER.

Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

Entered as Second Class Matter at Brooklyn, N.Y. Postoffice, Act of March 3rd 1879.

ATTENTION, GERMAN FRIENDS

Classes east of the Rocky Mountains that would like to arrange for a public witness to the German-speaking people in their section, will kindly write the SOCIETY (German Department) for a German Pilgrim. If at the same time a discourse in the English to the class is desired, please state this in your communication to the German Department.

STUDIES IN THE SCRIPTURES

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

SERIES I, The Divine Plan of the Ages, giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendices, 35c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

SERIES II, The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 35c. Obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish. 75c a copy.

SERIES III, Thy Kingdom Come, considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 35c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

SERIES IV, The Battle of Armageddon, shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 40c. Also in Dano-Norwegian, Finnish, French, Greek, German, Polish, and Swedish, 85c.

SERIES V, The Atonement Between God and Man, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 40c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VI, The New Creation, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 40c. Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VII, The Finished Mystery, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 40c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only. Dano-Norwegian, Finnish, French, Greek, Polish, and Swedish, 85c.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV

NOVEMBER 15, 1923

No. 22

"KEPT FOR JESUS CHRIST"

"Judas, a servant of Jesus Christ and brother of James, to them that are called, beloved of God the Father and kept for Jesus Christ: Mercy unto you, and peace and love be multiplied."—Jude 1, 2, R. V.

IN THIS text the word *kept* means to guard from loss or injury by keeping the eye upon. It also means holding fast; to keep and to watch. Those who are kept of God are the members of his household. Speaking to this same class, St. Jude (verse 21) says: "Keep yourselves in the love of God." It is evident that there is a close relationship between the keeping of ourselves and the being kept by Jehovah. We shall find that if we keep ourselves in harmony with Jehovah he will keep us for Jesus Christ.

²Man was created a free moral agent, with the liberty of exercising his will. The new creature in Christ Jesus is a free moral agent, with the liberty of exercising his will. In order to be kept for Jesus Christ he must exercise that will in harmony with the divine will. By acquiring a knowledge of God's Word the new creature learns what is the will of the heavenly Father. The responsibility of each one is in proportion to his knowledge. As one grows in knowledge and understanding of the will of God, the responsibility of keeping himself in harmony with that will increases. This is illustrated by an earthly parent keeping his child from harm. While the child is very small, the father employs measures to keep it from falling out of bed or down the stairs, or otherwise injuring itself. But the time comes, as the child grows, that it is expected to look after those things for itself. When one is inducted into the body of Christ by begetting and anointing of the holy spirit, he is spoken of as a babe in Christ. (1 Peter 2:2) He is expected to develop and grow up into Christ.—Ephesians 4:15; 2 Peter 3:18.

³If there is a willingness toward righteousness and an effort honestly put forth to serve the Lord, then the heavenly Father exercises his boundless love and unlimited power to the end that his child shall be kept in the hollow of his hand and prepared for membership in the bride of Christ.

WHAT WE ARE TO KEEP

⁴It will be of profit for us first to determine what things we are to keep. One would be a poor keeper or watchman who had no knowledge of what things he is expected to watch and to keep. When one is inducted

into the body of Christ he becomes a member of the "holy priesthood." (1 Peter 2:5) Hence the rules that applied to the priesthood of Israel after the flesh apply with stronger force to the priesthood of Israel after the spirit. Concerning such the Lord says: "The priest's lips should keep knowledge." (Malachi 2:7) The keeping of such knowledge as here mentioned is not merely as acquisition of knowledge or understanding of the divine Word. It is one thing to acquire, and another thing to keep. One may have the ability to acquire the knowledge, but properly to apply it and keep it as he would a sacred treasure often becomes a difficult thing.

⁵The best way for one to keep the truth is to use the truth by telling it to others. The more we give away of the truth, the more we increase in it. This was evidently the thought in the mind of Jesus when he said: "It is more blessed to give than to receive." If we attempt to keep the truth by merely acquiring some knowledge and keeping it, as a sponge absorbs water and never give it out, we shall not be keeping knowledge in the sense that the Lord intends, as expressed by the Prophet.

⁶Again, the Prophet says: "They [the people] should seek the law at his mouth." It was incumbent upon the priest to read the law to the people, and the obligation was upon them to hear it. As the new creature, a member of the holy priesthood, proclaims the truth to the people of God, he is thereby keeping the knowledge of the truth for himself and enabling himself to keep close to the Lord.

⁷Again, the Apostle, addressing the royal priesthood, admonishes them to walk worthy of the vocation wherewith we are called: "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." (Ephesians 4:2, 3) Some of the Lord's children have difficulty in appreciating the fact that all are called in one hope of our calling and that all have one great objective, to win Christ and be partakers of his resurrection. Forgetting this, they often indulge in misunderstandings, unkind speech, which lead to strife and dissension, frequently resulting in the division of a class of Christians. This is not right. It is incumbent

upon each one to keep the peace and to be willing to be longsuffering with his brother and to forbear one another, always in love looking for some way to care for the other in order that he may render some aid in keeping himself and keeping his brother as members of the bride class.

⁸Again, some of those who start in the narrow way, not being satisfied with what others are doing withdraw and start a class of their own, endeavoring to draw away followers after themselves. This is not keeping the unity of the spirit in the bonds of peace. If we properly appreciate the fact that the Lord is the Head and that there is but one body, then we may be sure that if the Lord is leading one he is not leading an opposing organization that is trying to do his work. If we are once convinced that the Lord is carrying on his work in a certain way, then it should be our pleasure to try to further that way, even though fiery trials may come. Here is an opportunity of forbearance in love. The fact that one has ability to draw away followers after him is no evidence of spiritual growth; but on the contrary it is an evidence of his own selfishness and of the weakness in others in following such selfish leaders. All of the Lord's children must learn to dwell together in peace and holiness if they would see the Lord, having their hearts united together in love. (Hebrews 12:14; Colossians 2:1-3) This is keeping the unity of the spirit in the bond of peace.

⁹The world is the devil's organization. He is the god of it. He influences the minds of those that make up the earthly organization. It has its allurements and contaminations. The Christian belongs to the Lord's organization, and must see to it that he keeps himself free from alliances with the world. The Christian is represented as wearing the wedding garment resulting from the righteousness of Christ Jesus. To such the Apostle says: 'Keep yourselves unspotted from the world.'—James 1:27.

¹⁰There is a natural tendency of human beings to follow a leader. Satan lays hold upon one of stronger mind and puts him in the van, and many others follow. This is the deception of the world. The Christian must war against such an influence and see to it that he does not conform himself to the world nor mix up with it, but that he keeps his mind ever fixed upon the Lord and his kingdom. The Christian, therefore, should avoid following ambitious men. Ambition was the thing that caused Lucifer to fall. He has led many away for a similar reason. To keep ourselves unspotted from the world, then, means to take a firm stand on the side of the Lord and refuse to compromise ourselves in any way whatsoever with Satan's organization.

¹¹The natural man is represented as being clothed in filthy rags; and when he gives himself to the Lord and the Lord imputes the merit of his sacrifice, he is pictured as having a change of raiment. (Zechariah 3:3, 4) This covering of the Christian is the robe of

Christ's righteousness. To the prospective member of the bride of Christ it means this and much more. It carries with it the expectation of being a member of the bride and awaking in the likeness of the great Bridegroom. Concerning such the Lord caused to be written: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Revelation 16:16) In this evil day not many professed Christians even claim to be saints. Few have any well-founded opinion of what constitutes the bride of Christ. Many have discarded the robe of Christ's righteousness altogether, and yet claim to be Christians. Many of these occupying pulpits as teachers and preachers believe and teach the doctrines of devils, exactly as the Lord foretold that it would be at this time.—1 Timothy 4:1, 2.

¹²There is no other name given under heaven whereby men can be saved except the name of Jesus. To keep ourselves in the love of God we must continue to keep ourselves in full appreciation of the merit of Christ's sacrifice and the covering of his robe, which makes us acceptable before the Lord. Every doctrine that is offered may be squared by the ransom-sacrifice; and anything that is out of harmony with it is not the truth. And when we find ourselves inclined or tempted to yield to some doctrine out of harmony with the ransom, let us look well then to our garments, that we do not walk naked and others see our shame. The robe of Christ's righteousness is our protection, our shield.

¹³There are two senses in which we are to keep our bodies. One is, in the sense that "he that is begotten of God keepeth himself, and that wicked one toucheth [seizeth and holdeth] him not" (1 John 5:18); that is to say, he guards himself from spiritual loss and injury by keeping his eye upon himself, upon his thoughts, words and doings, and sees to it that these are in harmony with the divine standard insofar as it is possible for him to do. He keeps his tongue from evil and his lips from speaking guile. He remembers that he occupies the high position of ambassador of Christ, and as such he is eager to conduct himself in such a manner that will bring honor to his King.

¹⁴Another sense in which we are to keep ourselves is, that we are not to be a burden to our brethren. Concerning this St. Paul wrote: "In all things I have kept myself from being burdensome unto you, and so will I keep myself."—2 Corinthians 11:9.

¹⁵A true Christian is governed by love. Love means a proper consideration for his brother. Some professed Christians seem to have the idea that they should not do any work, but that others in the truth who have some means should take care of them and supply their needs. Thereby they make themselves burdensome, contrary to the Word of God; and such are not following the admonition or the example of the Apostle. Our Lord gives the proper example when on the way to Emmaus he declined to turn aside and receive the hospitality of the disciples until pressed to do so, thus

showing that no one is at liberty, because he thinks he is in the truth, to burden his brother by forcing himself upon him. Familiarity breeds contempt; and if we rush into our brother's home and make ourselves familiar with his things it is hardly showing the proper respect. The people of the Lord should be dignified, considerate, and respectful. Any one who is showing forth the true Christian principles will not make himself a burden to his brethren, but will seek to take care of himself and to keep himself as St Paul did and taught. There is no excuse for one who claims to be a Christian to be shiftless, lazy, or what is often called a "sponger." Everywhere the Scriptures admonish to diligence, and this applies in everything.

¹⁶And again the Apostle admonishes: "Keep thyself pure." (1 Timothy 5:22) This includes keeping the body clean and pure, and appearing decent in the presence of all; but it means much more than that. It means to keep the mind filled with pure and holy things. This was the same thing the apostle John had in mind when he wrote: "These things write I unto you, that ye sin not." (1 John 2:1) If the mind is filled with things pertaining to the Lord and his arrangement these are pure and holy things and will enable one to walk in purity as a footstep follower of Jesus. The purity here then means pureness of thought, of word, and of action. But back of all this is purity of heart. That means the secret intent or motive that prompts one's action. The Christian must see to it that all deceit, malice, hatred, ill will and everything in the heart that would have a tendency to do injury to another is put away from him; otherwise he could not have a pure heart, and is not keeping himself in the love of God. Jesus specially commended the pure in heart, saying, "Blessed are the pure in heart: for they shall see God."—Matthew 5:8.

¹⁷The principal things that the Lord's saints are instructed to keep are his commandments. A commandment is a law or rule of action governing the conduct of the Christian. Such commandments are not for a part of the body of Christ, but for all; and by these fixed rules each one must follow if he reaches the plane of glory. If we keep the commandments of the Lord with a pure heart, this will prove that we love the Lord, as St. John says: "This is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5:3) If thus we do, we may be sure that we are keeping ourselves in the love of God; for Jesus said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. . . . If ye keep my commandments, ye shall abide in my love: even as I have

kept my Father's commandments, and abide in his love."—John 14:21, 23; 15:10.

¹⁸It would be impossible for us to know the commandments of the Lord without studying his Word. This is why it is so essential to feed constantly upon the Word of God. With the mind we search out his Word to ascertain his will; and then if with a joyful heart we do what we conceive to be his will, prompted by love, we may be sure that we are pleasing to him. One thus doing has the assurance of fellowship with God and with the Lord Jesus Christ. This fellowship really meant partnership. This means jointly working together for our good and for the good of others and to the glory of God.

¹⁹Speaking specifically to the new creatures in Christ, Jesus said: "A new commandment I give unto you, That ye love one another, as I have loved you." (John 13:34) This does not mean a selfish love. It means both a *phileo* and an *agape* love. It means that love which exists among the members of a well-regulated family, where there is reciprocity to aid one another. It is the love that binds together the members of the house of the Lord, and each one has a special interest in the other and is willing to make a sacrifice in behalf of the other. It means that *agape*, or unselfish love, which goes beyond the true family relationship and still loves a brother with the unselfish desire of building him up in the most holy faith. One having this love is willing and glad to make a sacrifice in behalf of his brethren. Would that all the Lord's dear children everywhere could see and appreciate this fully. There could never be a division in the class if such were the case. Instead of each one contending for what he conceives to be his own selfish rights, he would be willing to surrender these for the benefit of peace and unity and for the furtherance of the cause of Christ.

²⁰The love that the Lord Jesus had for us was such that it caused him to die for us; and we ought also to be willing to lay down our lives for the brethren. In thus keeping the new commandment given to his people we are keeping ourselves in the love of God, which gives us more assurance that we are being kept by him and prepared to be members of the bride of Christ. The real test of our love for the Lord Jehovah and the Lord Jesus is, that we are willing to make a sacrifice in order to keep the commandments of the Lord, and that we do it joyfully.

²¹After the resurrection of our Lord, in conversation with Peter, he said to him: "Lovest thou me more than these?" And Peter answered: "Yea, Lord; thou knowest that I love thee." The Lord's response was: "Feed my lambs." From this we gather the Lord to mean: "Peter, you have expressed your love for me. The best way for you to prove that you really love me is to look after my little ones, the members of the flock that are small. See to it that you feed them upon the

precious things my Father has provided for their sustenance through my hands.'

²²To put him to a further test, Jesus again asked: "Lovest thou me?" to which Peter replied: "Lord, thou knowest that I love thee." Our Lord answered: "Feed my sheep." Again here was a statement emphasizing the importance of our serving one another in love, looking after the interests of the flock of God willingly and joyfully; and this proves our love for him. That this lesson might be thoroughly impressed upon the mind of St. Peter, and not only upon his mind but upon the minds of all the church thereafter, particularly those who should be elders, again Jesus said a third time: "Lovest thou me?" to which Peter responded: "Thou knowest that I love thee." Again Jesus said: "Feed my sheep."

²³So thoroughly did this impress St. Peter's mind that long thereafter he wrote to the elders of the church in particular, saying, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:1-3) Thus the Lord has demonstrated that pure, unselfish love for the brethren, such a love as he had and manifested, means that we not only have a desire to do good, but that we will watch for opportunities to do good to them, even at a sacrifice, in order that they may be fed, builded up, and grow up into perfect men in Christ.

KEEPING THE TRUTH

²⁴To have the truth is not to have a little thing; it is to have a great thing—the greatest thing in all the world. Who that has a knowledge of God's plan would exchange it for any possible consideration that might be offered? And yet some do exchange it, and for not even a mess of pottage.

²⁵One of the special heritages of our day is an understanding of the Revelation of St. John. For nineteen hundred years the book has been closed; now it is open. The opening of it has been at once a blessing and a test upon God's people; a blessing in bringing to light certain truths reserved for the close of the age, a test of humility and of gratitude. If the book had been explained by an angel from heaven some would not have accepted it if it bore the imprint of the Watch Tower Bible & Tract Society. To such it has been a stumbling-block.

²⁶The Lord pronounces a special blessing upon those who understand the book at the end of the age and who hold fast to that understanding. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein [guard

them from loss or injury by keeping the eye upon them]: for the time is at hand."—Revelation 1:3.

²⁷Illustrations multiply that the Lord continues to use the book as a test. It was not until a much loved and very able but unstable brother was asked to teach a class in Revelation that it was brought to light that he did not believe that the Lord is present, did not believe in the chronology, did not believe that there has been any harvest work in progress, did not believe that Pastor Russell was the Lord's wise and faithful servant, did not believe that the nominal church is Babylon, etc., etc.

²⁸Twice more, in Revelation 22:7, 9, the Lord pronounces a special blessing upon "them which keep the sayings of this book." Surely there must have been some special reason for this thrice-repeated promise and admonition, some special reason why the book would be of value at the end of the age.

²⁹The Lord in the same book also pronounces a special blessing upon the overcomers—"he that overcometh, and keepeth my works unto the end." (Revelation 2:26) This seems to show that the Lord will have works even down to the end. Quite likely the accompanying promise—"to him will I give power over the nations"—has a limited fulfilment even on this side of the veil. It cannot be supposed that the circulation of millions of copies of the resolution adopted at Cedar Point would be without any effect upon the nations among whom it was circulated.

KEPT BY THE FATHER

³⁰The bride of Christ is designated in the Word as the daughter of the great King. (Psalm 45:10) It is to be expected that the great and loving Father will keep in safety his daughter, the companion of his beloved Son, depending of course upon her willing obedience to the Father. The prayer of the Psalmist is that she shall be so kept: "Keep me as the apple of the eye; hide me under the shadow of thy wings." (Psalm 17:8) Jehovah then through his prophet gives to such the exceeding great and precious promise that they shall be kept, saying, "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust."—Psalm 91:1, 2.

³¹Again, David voicing the sentiment of the church expressed great confidence in such keeping when he wrote: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."—Psalm 18:1, 2.

³²Of course one must first be of the house of sons and therefore a prospective member of the bride of Christ, and as such must continue steadfastly in faith to the end, in order to be assured of such keeping. The

apostle Peter concerning this says that these are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Peter 1:5) Those who are thus kept and who keep themselves in the love of God by keeping the sayings of Christ have the precious promise of life everlasting.

³³After Judas had withdrawn from the room at the Lord's last supper, Jesus gave a wonderful discourse to the eleven who remained with him. In this discourse he gave them much instruction as to how they should deport themselves in keeping the commandments of the Lord and keeping in his love. Then followed in the same upper room that most marvelous prayer uttered by the Lord Jesus; and in this prayer he said: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11) The fact that the Lord Jesus would utter such a petition at such a time would be strong evidence that the Father will guard the members of Christ's body from loss or injury by keeping his eye upon them. In the same prayer the Lord again said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:15) The words of St. Jude (v. 1) are proof that the Lord's prayer was answered in the affirmative. There Jude speaks of them as the beloved church of God, who are kept for Christ; and these are kept to be his bride and joint-heir, his companion through eternity; and this keeping is by the power of God.

³⁴St. Paul must have had such a thought of absolute security in the Lord when he wrote: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Then he answers his own question: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:35, 38, 39) But it will be noticed here that St. Paul omits mentioning self. One might withdraw himself from the keeping of Jehovah. Thus he emphasizes the point that those who are kept by the Father for Jesus Christ must participate in the keeping in this, that they must be willingly obedient to the Father, abiding in Christ and his Word abiding in them, and keep his commandments with a glad heart.

³⁵There is a precious promise given to those who thus strive to keep themselves in the love of God, which reads: "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3:22) This is in harmony with the words of Jesus, who said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

³⁶In the Old Testament there are words translated *guarded*, *protected*, and *preserved*, which have the same

meaning as the word *kept* here used. In Proverbs 2:8 we read that Jehovah "preserveth the way of his saints." David, whose name means beloved, and who is therefore a type of the Christ, prophetically wrote as a mouthpiece for the Lord's kept ones: "Preserve me, O God: for in thee do I put my trust." (Psalm 16:1) Foreknowing that his people would be put to severe tests, that they would suffer reproaches for the truth's sake and because of their confidence in him, for the encouragement of all those who would keep themselves in his love God caused his prophet to write the prayer of the saints: "O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee." (Psalm 25:20) As these little ones of the Lord are the targets of the wicked one, again the Psalmist writes their prayer: "Keep me, O Lord, from the hands of the wicked." (Psalm 140:4) These are encouraged to pray with faith and confidence, because they are the favored ones of Jehovah: "Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee."—Psalm 86:2.

³⁷The Lord Jehovah would encourage his children to trust confidently in him, to keep themselves in his love and to hold fast that which they have; and so his prophet writes this assurance to the saints: "He preserveth [keepeth] the souls of his saints; he delivereth them out of the hand of the wicked." (Psalm 97:10) It is those who trust in the Lord that have that peace and confidence which passes human understanding; not those who are heady, high-minded, and trust in their own ability, knowledge or strength. And this is shown by the words of the Psalmist: "The Lord preserveth the simple: I was brought low, and he helped me."—Psalm 116:6.

³⁸It would be reasonable to look forward to a time when error would no longer be permitted to blind God's people, and that that time would come during the presence of the Lord Jesus, at his appearing to claim his bride. The Psalmist seems to refer to this time in the harvest period when he wrote: "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore." (Psalm 121:7, 8) Again the inference here must be drawn that he preserves those who confidently trust in him and who abide in the shadow of his wing: "The Lord preserveth all them that love him."—Psalm 145:20.

³⁹Summing up the matter, then, we see that all who are in Christ Jesus and who diligently strive to keep themselves in the love of God, who with all their keeping keep their hearts pure, who trust in the Lord with all their heart and lean not to their own understanding, who in all their ways acknowledge him, these he will keep; and all the powers of the evil one and his agencies arrayed against them cannot separate them from the love of God and cannot pluck them out of his hand,

for he who is for us is greater than all they that can be against us.

⁴⁰The condition upon which this strength is manifested in behalf of the children of the Lord is that they must each keep a pure heart. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." (2 Chronicles 16:9) What a great and loving Father we have! What an invulnerable fortress! Here we may dwell in peace, confident that as long as we strive to do our part in keeping our covenant of sacrifice we are sure of God's special favor. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."—Isaiah 26:3, 4.

⁴¹Let no one, then, be discouraged who is doing his best to please the heavenly Father. The trials may be fiery, at times seeming almost to overwhelm us. But keep in mind the words of the Apostle, that these light afflictions endure but for a moment, and are working out for us a far more exceeding and eternal weight of glory. With our faces turned heavenward, our hearts fully set upon the Lord, let us have in mind that exceeding glory, that eternal glory, which is far greater than can be imagined or described by word or pen; and thus rest in confidence in the love of the Lord until we shall have an abundant entrance into his kingdom.

QUESTIONS FOR BEREAN STUDY

What is the meaning of the word "kept" in the text? Is there a difference between keeping ourselves and being kept by God? ¶1.

Why is it necessary for one to keep himself in harmony with the divine will? Does responsibility increase? ¶2.
What is the present reward for every honest effort toward righteousness? ¶3.
How may one become a member of the holy priesthood? Is there a difference in acquiring and in keeping? ¶4.
How may we keep the truth and yet give it away? ¶5, 6.
What is the great objective of the Christian? How are his interests conserved? ¶7.
Is starting independent classes keeping the unity of the spirit? If one can draw away followers does it indicate a growing spirituality? ¶8.
What is the duty of the Christian? Whom should he avoid? ¶9, 10.
How is the Christian made clean? Why the necessity for watching? ¶11.
How do we keep clean? By what rule or doctrine may all doctrines be tested? ¶12.
What are the two senses in which we keep ourselves? ¶13, 14.
Is it Scriptural to be burdensome to others? How are familiarity and dignity opposites? ¶15.
To keep ourselves pure means what? What is the reward for purity of heart? ¶16.
How may we prove to the Lord that we love him? ¶17.
How may we know the commandments? How may we know that we are pleasing to him? ¶18.
What kind of love exists in a well-regulated family? How does the *agape* love specially operate? ¶19.
What is the real test of our love for God and for Christ? ¶20.
How may we paraphrase Jesus' words, "Feed my lambs" and "Feed my sheep"? ¶21, 22.
What admonition did Peter write to the elders? What does it mean? ¶23.
How valuable is the truth? For less than what is it sometimes exchanged? ¶24.
What is one of the special heritages of our day? How does it bless? How test? ¶25, 26.
Give an illustration how the Lord uses Revelation as a test. ¶27.
To whom are the blessings promised? ¶28, 29, 30.
By what endearing term is the bride of Christ designated? What prophetic words represent her desire and determination? ¶30, 31.
What is necessary for such care and relationship to be realized? Has the heavenly Father a special care over the church, resulting from Jesus' prayer? ¶32, 33.
What does Paul say about having security in the Lord? What is the significance of Paul's omitting himself in his answer? ¶34.
Mention a precious promise to those who keep themselves in the love of God. ¶35.
What words in the Old Testament correspond to this word "kept"? Give examples. ¶36.
Does the heavenly Father encourage his children to put their trust in him? ¶37.
Is it reasonable that a time should come when God's children will no longer be influenced by blinding error? ¶38.
Summing up the matter, what is necessary on our part in order to be kept in the love of God? ¶39, 40.
If we do our best, is there cause for discouragement? What is in store for us at the end of the way? ¶41.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR DECEMBER 19

"It is raised a spiritual body."—1 Corinthians 15:44.

IN THIS text St. Paul makes mention of the reward granted to the one who, as a spirit begotten and anointed new creature in Christ Jesus, faithfully performs his covenant of sacrifice even unto death. Every creature must possess an organism. While in the state of development the will, the mind, and the heart of the new creature must operate in the body of flesh. When such creature experiences his resurrection and awakes in the likeness of the Lord Jesus Christ, he will be clothed upon with a new body. That will be a spiritual body, made glorious in the palace of the King.

The *it* here mentioned is the creature, who for convenience we call Honest John. From the time Honest John is adopted into the body of Christ by spirit begetting and anointing, he realizes that he has many weaknesses which make his burdens grievous to be borne. He longs for the time of deliverance. He looks forward

to his resurrection change, when he may be free from all these burdens and be clothed with his new body. Honest John must die before he can receive his new and glorious body. His death must be like that of Prince Jesus, in order that he may partake of the resurrection of Christ Jesus. Necessarily, then, while in the flesh he must follow a course similar to that which Jesus followed. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps." (1 Peter 2:21) Jesus said: "I came to *do* the will of my Father." To follow in Jesus' steps means that Honest John must *do* God's holy will. This is a condition precedent to participating in our Lord's glorious resurrection. Each new creature, then, should ascertain from God's Word and his providences what is the will of God concerning him and then joyfully do that will.

The Lord, the King of glory, is now present. It is the expressed will of God that Jesus' true footstep followers now announce the presence of the King and do

it with joyful hearts. (Isaiah 52:7-9) One of the titles now applied to the King of glory is the "Faithful and True." His followers, now with him as members of his army, must likewise be faithful and true. In doing so they will sing in their hearts, delighting to do God's will. They will appreciate the fact that it is the will of God that they shall be conformed unto the character likeness of the Lord Jesus, and will give diligence to make their election sure. "If ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." What an incentive to faithfulness in doing the will of God! Wonderful will be the reward to those who continue in so doing.

Necessarily the mind must be fixed upon the Lord in order to do his will. Staying the mind upon the Lord and doing his holy will result in peace and confidence in the Lord, and gradually transform Honest John into the Lord's likeness. While he tries to do the Lord's will he realizes how weak he is, how dishonorable he appears in the sight of others, how far he is from perfection. For his encouragement, however, the Lord through his inspired witness sweetly speaks to him concerning the glory of his resurrection change: "It [the creature] is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

Thus the victory is with Jehovah. By his holy spirit he transforms the creature from an imperfect and dishonorable thing to a perfect and glorious thing. It is the privilege of the creature to cooperate joyfully with the Lord in the transforming process. The new creature, knowing that the Lord by his spirit is changing him from glory to glory, may always be content while in the flesh. He can with confidence look forward to the blessedness of his glory home and say: "I shall be satisfied, when I awake in thy likeness."

TEXT FOR DECEMBER 26

"The Lord is that Spirit." (2 Corinthians 3:17) "We shall be like him."—1 John 3:2.

DURING the entire year our minds have been directed to our perfect pattern, Christ Jesus, and to the transformation resulting to those who strive to copy that perfect pattern. Christ Jesus our Lord is that spirit being whom the church when completed shall be like. Nothing short of power divine could transform an imperfect thing into the glorious likeness of the Lord our Master. When the work is finished, each member of that body will be a miracle of God's grace. Then each member will possess an inward beauty and glory of character, and will be arrayed in garments of surpassing beauty. "She shall be all glorious within the palace." They will behold without hindrance the beauty of Jehovah and his blessed Son, and will continue to gain knowledge and wisdom while dwelling in that house divine forever.

This glorious hope set before the church has all along the trial time served as an anchor to the soul of each member, holding them safe amidst all the raging billows, trials and persecutions, because Jesus has been at the heavenly end of the anchor. Many of these faithful souls have already gone to be forever with the Lord. Soon the last weary traveler will finish his course with joy and then shall receive an abundant entrance into that heavenly abode, where there is fulness of joy and peace for evermore.

Only by faith can the mind now get a glimpse of the blessings that await the church triumphant. But that mental vision enables such a one to stay his mind on the Lord and with patience and contentment await the completion of the transforming process. Now each one holding fast to the Lord and his precious promises can say:

"Content whatever lot I see,
Since 'tis my God that leadeth me."

LETTERS FROM AFIELD

PROCLAIMING KINGDOM MESSAGE

DEAR BRETHREN:

Greetings in the name of our dear Redeemer. We greet you from our little corner of the kingdom now begun. We desire to acquaint you with the knowledge of our earnest Christian love and our loyalty to the SOCIETY, the channel of much blessing to thousands of faithful, honest-hearted Christians.

We enjoyed the immense blessings which came to us, and which still remain with us, through the visit of Bro. M. A. Howlett. We should like to have kept him in Australia very much.

The first speaker I heard here after I had been in the truth six months was Brother McPherson, who sounded here the first time the trumpet message: "Millions Now Living Will Never Die." Since then I have been privileged to join in that shout.

Our class is a very small one: Three sisters in town, and one twenty miles away, whom we often meet. We are busy

getting out the proclamation message, and following up with colporteur work and lectures.

Yours in the Master's service,

W. J. MOURITZ, *West Australia.*

DRINKING DEEPLY KINGDOM JOYS

DEAR BROTHER RUTHERFORD:

Since the Seventh Volume was published nothing has given me greater joy than the wonderful exposition of the article, "Virgins Fair," in the October 1 WATCH TOWER. It is to me just as if the Lord himself (and so it truly is) were today answering our earnest questions as he did his beloved disciples of old. I have feasted on this precious truth from the storehouse and drunk deeply of this refreshing and stimulating draught, a foretaste indeed of what our Lord has promised we shall drink with him in the kingdom of our Father. It is joy unspeakable.

Humbly your sister,

Mrs. G. H. KELLER, *Colp.*

WORLD-WIDE MISSIONS

—DECEMBER 16—ACTS 16:1-28:31; ROMANS 15:18-21; EPHESIANS 3:2-9.—

SATAN'S WITNESS NOT RECEIVED—PAUL NOT DEPENDENT ON OTHERS—PART OF NEW TESTAMENT WRITTEN IN PRISON.

***"I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth."*—Romans 1:16, R. V.**

OUR last lesson covered the life and work of the early church from the time of the death of Stephen to the time when the gospel began to be proclaimed in Europe. Today's study tells us of the entrance of the gospel into Europe in Macedonia, in Greece, and in Italy, and takes into account all Paul's labors to his captivity in Rome. In other words we have before us all the chapters of the Acts of the Apostles from Acts 16:1 on.

²The New Testament tells us of the wider outreach of the church in the same way that it relates the early increase; namely, by a series of narratives. There is no set record covering the whole of the activities of the apostles. Whatever order or constructional purpose was in operation was not arranged or seen or understood by those who were engaged in the service. But to us who live at the end of the age it is easy to see that the Lord's hand guided the work, and caused certain events to be written or to be left unrecorded, as pleased him. And it is evident that sufficient for the service of the church is recorded, just as the things written of Jesus's life are sufficient for its need.

³We have already noted that on his second missionary journey Paul and his companions intended to work in Asia. Paul would have gone either to Ephesus, or to Bithynia but was prevented. (Acts 16: 6, 7) Pushing on to Troas the "man from Macedonia" in Europe called him, and Paul took this as direction from the Lord. The party immediately sailed for Samothrace, whence they went on to Philippi, probably because it was an important center. On the first sabbath they went out of the city gate to go into the fields by the river side; for they had heard that a little company met there for prayer. Says the writer: "There we sat down and spake unto the women that were come together." (Acts 16:13) Amongst the women who met regularly was Lydia, "a seller of purple," which means that she was a business woman. She received the truth; and as her household were of one mind with her, a circumstance which shows her force of character and her good example, they were all baptized. She provided hospitality for the party, which shows her largeness of heart and that grateful disposition which God can so easily bless.

SATAN'S WITNESS NOT RECEIVED

⁴Paul and his companions stayed there some time preaching the truth, but before long Satan started opposition. As God had used the heart of a good woman, so Satan used a woman, but a poor victim of an evil spirit. Obsessed by a demon the young woman followed Paul and the others crying aloud that "these men are the servants of the most high God, which shew unto us the way of salvation." (Acts 16:17) Her apparent coöperation was calculated to make it appear that Paul's ministry was from the same source as her divination, and Paul cast out the evil spirit. The mediumistic powers of this woman were being exploited by a number of men, her masters, who made profit out of her wretchedness. These, maddened, succeeded in creating an uproar; and they laid false charges against Paul and his companions, saying that they were enemies to the state, and were teaching things contrary to the laws of Rome. Philippi was a Roman colony.

⁵Paul and Silas were seized and beaten and cast into prison; but God delivered them by an earthquake. Finally the local Roman authorities apologized for the wrong which had been done to them, and besought them to leave. The

incident of the earthquake with its evident relationship to Paul's imprisonment brought the jailer to fear and repentance; and when in those midnight hours Paul preached to him and his household the Word of the Lord, both he and they came into the truth. (Acts 16:32, 33) Thus in the peaceful quiet of the sabbath morn by the river side, and by the violence of the midnight earthquake, and in all the commotion of a broken-up prison, the truth was first preached and established in Europe. Satan made the same kind of effort to discount the message of the gospel in Europe as he did in Israel in the case of our Lord; for when Jesus began his more public ministry Satan set the demons crying out that Jesus was the Son of God. (Luke 4:41) Our Lord repelled their proffered coöperation, and Paul copied his example. Later, and with less powerful upholders of the truth, Satan succeeded in getting hold of the foundation truths (Hebrews 6:1) and perverting them, so that even good men thought they were doing the service of God when actually they were building up Satan's empire.

⁶Paul made no attempt to carry the truth to every village or hamlet. He judged it to be according to the mind of the Lord that he should preach the gospel in the cities, in the centers of learning and commerce, whence the glad message might more readily be carried abroad in the earth. He endeavored to get a hearing in Athens, and by persistence he at last succeeded. But Athens laughed at the central idea of his message. Its wise men, filled with the Platonic teaching of the immortality of the soul, were too knowing to believe in the resurrection of the dead. And who was this babbling that he should attempt to instruct those who enjoyed the fulness of the world's knowledge? (1 Corinthians 1:22, 23) Paul left Athens and went on to Corinth, where amidst many trials and sorrows, and with fainting of heart, and with tears he labored for a year and a half. But the Lord had there some who loved the truth; and a church was formed which, if not very spiritual, was always dear to Paul's heart.—2 Corinthians 12:15.

PAUL NOT DEPENDENT ON OTHERS

⁷Later, Paul spent three years in Ephesus, the chief city of Asia Minor, a center of trade, of learning, and of wickedness; for the world-noted temple of Diana was there. (Acts 19:35) The Apostle was a wonderful man; for though charged with the establishment of the gospel among the Gentiles, as he well understood (1 Corinthians 9:17), he could go into a city like Ephesus prepared to earn his living, and to depend upon using such means to speak of and teach the gospel of the grace of God as spare time and opportunities afforded, such as his evening hours and the sabbath days. (Acts 20:34) It was slow work, which none but a great man, who was well assured in faith, and who knew himself to be in communion with his Lord, could have maintained. But in this case also, as in practically all cases where there is faithful service for the Lord, the devil became a lively advertising agent. When the truth is preached Satan cannot keep still; and apparently he has not self-control. In Ephesus, when the truth began to spread abroad, he stirred up the town until the whole city and the country around were made aware of Paul and his mission.

⁸That the church in Ephesus grew in grace and in the knowledge of the Lord is very evident; for the Epistle to the Ephesians reaches the high-water mark of Christian experience and declaration. In this it is in contrast with the

epistles to the Corinthians. To the Corinthian brethren Paul had to say, though they were called to be saints, that he could not write unto them as to spiritual, but as to carnal brethren. (1 Corinthians 3:1) It would be a moral impossibility for the matter of the Epistle to the Ephesians to be written to the Corinthian brethren.

⁹Paul traveled from place to place, building up the brethren in their most holy faith, and establishing the churches. In this he endured many hard experiences, and much physical suffering, though apart from the account of the rough experiences at Philippi, there is nothing recorded in Acts of those things he enumerates in 2 Corinthians 11:23-28.

¹⁰Because Paul had a love for the Jews in Jerusalem, amongst whom in his younger days he had lived and studied, because he was anxious to show that though he was called to be a minister to the Gentiles he continued to have a warm heart toward his people, he had set himself to make a collection for the sufferers in Jerusalem. Thinking it good to deliver the collection in person, he set his face to go there, though in every place on his journey there was a witness to him that sufferings and bonds awaited him. (Romans 15:25-28; Acts 20:23) His experiences in Jerusalem were hard; he had only part of one day and the next day in fellowship with the brethren and the elders.

PART OF NEW TESTAMENT WRITTEN IN PRISON

¹¹Following their advice to go into the temple as a faithful son of Israel, he was soon in danger of his life by the sons of those men through whom the Lord met his death. The immediate result of the turmoil was a compulsory cessation of his work for nearly five years: Two years in prison in Cæsarea, then the long winter experience of the shipwreck at Malta, and then two years imprisonment in Rome. Without doubt this break in his life would be used by Satan as a temptation to him; and indeed this must also have been the case with the well-known brethren who labored with Paul, and whose activities in the mission work must likewise have been curtailed or stopped. But the Lord, who is the Head of the church, saw greater results to come from Paul's imprisonment and from his witness preparatory to his confinement and during it, than could have been gained from his continued active service. Paul's life was for the church as a whole, and not merely for the brethren of his own day or generation. Moreover, the imprisonment in Cæsarea almost certainly produced the gospel by Luke, who was with him there; while the imprisonment in Rome developed that maturity which is so manifest in the captivity epistles—Ephesians, Colossians and Philippians, which were written at that time.

¹²There are points of much interest contained in this study, and many valuable lessons may be learned from it. One point which may be considered of first importance is the fact that Paul in very considerable measure was left to his judgment as to where he would work, and how long he would stay. We noted that he was guided to Europe by providences; and, of course, in such matters as his imprisonments he was under divine control. But he makes no mention of prayer for divine guidance as to the details of his work, where he

should go or what he should do. Such mention as there is of prayer is for readiness of utterance and for divine blessing on his work.—Colossians 4:3; 2 Thessalonians 3:1.

¹³This course seems still to be God's way of guiding his people whether as a church or as individuals. He brings such providences to bear upon their circumstances and life as necessitate changes. But his way for his children is rather that of a master dealing with a steward than with a servant under direction; and their relationship to him is not even that of super-servant who needs continually to seek to know whether he should, or should not, do certain things which present themselves either in ordinary life or even in the Lord's service. God's purpose with his little flock, his faithful servants, is to develop their judgment and give them exercise in discretion to bring them to a maturity which continual instruction cannot possibly develop.

¹⁴Another point is worthy of mention. Paul had visions from the Lord; as when the man of Macedonia called him to Europe, and as when the Lord himself stood by him in Corinth to tell him that he had much people there. But such direct tokens of the Lord's favor and his watchful care and presence in spirit with his servants are no guarantee that the servant will have an easy pathway made for him, or that difficulties will be removed from his work. It was not long after Paul had the vision in Troas that he was in the Philippian jail beaten and sore with stripes. The servant of God may have every reason to believe that the Lord's blessing is with him in his work; but it does not follow that he will have constant success, or that his difficulties will be quickly removed. Our life is one of faith, and our work must be done in faith.

QUESTIONS FOR BEREAN STUDY

Of what does today's lesson teach? Principally whose activities does it cover? ¶ 1.
Is there a providential overruling in connection with what is written in the Acts of the Apostles? If so, what was the object? ¶ 2.
What did it mean to Paul to hear the call from Macedonia? What was done the first sabbath there? What did Lydia do? ¶ 3.
Contrast the operation of God's power with that of Satan. What was Satan's object in giving testimony to the truth? What did God permit to be done when Satan lost his victim? ¶ 4.
How was God's power exercised to accomplish his purpose and at the same time develop the faith of his obedient sons? Whom does God want to herald his truth? ¶ 5.
Where did Paul do his preaching? Why was it hard to get a hearing in Athens? Where did Paul next labor and under what difficulties? ¶ 6.
What did Paul do at Ephesus, and were his meetings "seats free and no collection"? Who helped advertise his meetings? ¶ 7.
What is the difference, and why is the difference, between the epistles to the Ephesians and to the Corinthians? Are we benefited by both, and how? ¶ 8.
Are there often hard experiences and physical suffering connected with the proclamation of the truth? ¶ 9.
Was Paul's collection taken up for himself or for a new "church" building or for a parsonage or what? What prompted it? ¶ 10.
How was Paul rewarded for his zeal for the Jerusalem brethren? Were Paul's imprisonments a test to him and to those with him? How did the Lord overrule to his own glory and for the benefit of all the consecrated brethren from then till now? ¶ 11.
What is a special point we should not lose sight of? ¶ 12.
Does God recognize and have respect for our free moral agency? How does God teach us, and how may we cooperate with him? ¶ 13.
Why are the persecutions, the imprisonments, the mistreatment and the hard, distressing circumstances permitted of the Lord to come to those whom he loves? ¶ 14.

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood
For the good or evil side. . .
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they had denied.

"Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong—
Yet that scaffold sways the future,
And behind the dim unknown
Standeth One within the shadow
Keeping watch above his own."

THE UNIVERSAL REIGN OF CHRIST

—DECEMBER 23—ISAIAH 9: 6, 7; 11: 1-10; PSALM 2: 1-12.—

EARTH TO BE BEAUTIFUL AND MEN RESTORED—HOPE OF ISRAEL TO BE REVIVED—DUMB BRUTES TO BE BLESSED AND DOMESTICATED
—BREAKING DOWN OF OPPOSITION AS KINGDOM COMES.

"Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."
—Psalm 2: 8.

THE subject for today is THE UNIVERSAL REIGN OF CHRIST; it also is intended to be a Christmas lesson.

To the passages set for the study, we add the words of the angels' song so closely associated with the Christmas sentiment, words which give so happy an expression of God's great gift to men: "Behold, I bring you good tidings of great joy, which shall be to all people." "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 10, 14) The Golden Text tells of the fulness of the dominion of Christ, when all nations and all the earth will be under his rule and care. Bible expositors and the teachers of Christendom have almost wholly perverted these and other plain declarations of the prophets which tell of a time when heaven will bless the earth, and God will make the place of his feet glorious. (Isaiah 60: 13) As a result, the comfort of God's Word has been lost to men.

After the apostles fell asleep, the Word of God began to be neglected. (Matthew 13: 25) Evil disposed men got into the church, and the truths were perverted. Error was the more easily taught because few could read, and very few copies of the Scriptures were available. So, through error and ignorance, the purpose of God towards the human family as declared by the prophets and confirmed by our Lord and the apostles was almost completely lost to sight. Men were taught, and have continued to believe, that life on the earth was but as a vestibule in which they waited for a little while, and from which they would be translated to heavenly bliss, or be cast down to regions of eternal darkness and woe; that the kingdom of heaven would come upon earth when the church should have increased so much that all men everywhere would recognize its rightful dominion, and submit themselves to its guidance.

Although God has never been without some who have loved his Word and who have discerned his purpose to set up his kingdom on earth with Jesus as King on his second advent, it was only at the end of the dark night of the rule of the anti-christ system (1799, Vol. 3, S. S., page 48) that the light of the kingdom began to come; and only when God raised up his beloved servant Pastor Russell and the truths were restated, that the faithful saw clearly the truth of the kingdom.

EARTH TO BE BEAUTIFUL AND MAN RESTORED

The Bible student now understands God's purpose to have the earth made glorious, its desert places made fertile, its wilderness made to blossom as a rose, that it may give such increase as shall honor God (Psalm 67: 6); also that whosoever will of the whole human family, being redeemed according to the purpose of God by the precious blood of Christ, and brought out of death, shall enjoy blessings of life everlastingly. He sees that this is the message of all the prophets, even as St. Peter says: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21) He rejoices therefore in the reality and certainty of the universal reign of Christ, and in the fact that the angels' song shall be honored. He sees God's human family on God's earth happy under the rule of Christ, being prepared for everlasting blessings in the ages of glory which are to follow that reign.

Isaiah 9: 6, 7 tells of the king who shall come, first as a child, and who in due time shall have the government of earth laid upon his shoulder, and whose kingdom shall be established with justice and judgment forever. Because Jesus was born as a babe in Bethlehem and later was proclaimed as the Savior of men to deliver those who trust in him from the power of evil, many have thought that this passage was fulfilled by him in his earthly life and exaltation, and that the kingdom Isaiah foretold is the kingdom of grace in which Christ rules.

But this prophecy looks beyond the rule of grace in the heart: It sees Israel restored, and the King made an everlasting Father to his people. A false theology has claimed that it speaks of Jehovah, and it is advanced as a proof text in support of the teaching that the Son and his Father are the same. It claims that Isaiah must be understood as saying that the child which should be born and become great in Israel is really their own God, Jehovah. The Bible student knows that Isaiah neither said this nor meant it; he sees and understands that the man Jesus was exalted to be a Prince and a Savior; and that he is the second Adam, and is thus to be a father of life to all those who in his kingdom will accept life at his hand.

HOPE OF ISRAEL TO BE REVIVED

In the second passage for study, Isaiah 11: 1-10, the Prophet tells of a rod which shall come forth out of the stem of Jesse, and of a branch which shall grow out of his roots. In the previous chapter he had told of a great destruction upon all the cedars of Lebanon and all the forests of Israel. (Isaiah 10: 33, 34) The vision portrayed a complete desolation, including apparently even the hope of Israel. But while all other trees withered, the cut-down stem of Jesse springs into life! This is undoubtedly a prophecy of the revival of the hope of Israel and of the kingdom long ago covenanted to David, a promise which appeared to fail.

Plainly the prophecy was not fulfilled by the first coming of our Lord; for though he was anointed with the spirit of God, and therefore had the spirit of wisdom and discernment, he did not exercise kingly power. It is, however, undoubtedly receiving its fulfillment now in the time of the second advent. The passage tells of triumph and of the rule of righteousness. It is easy for the church of God of this day, enlightened by present truth, to see the prophecy being fulfilled. The great cedars of Lebanon, which represent the great empires of earth, are being brought low; and the forests of human institutions are being destroyed; and to the onlooker it seems as if the Christian religion is involved in the general desolation. The church of God sees, and watches with wondering interest this development of prophecy.

The stem of the tree which shoots forth is not just the same as the root of David of Revelation 22: 16. The reason is that after the defection of Saul, God's choice for a king was not so much David as an individual, as David as a member of Jesse's family. Samuel was sent to Bethlehem because God had chosen that family.—1 Samuel 16: 1.

Jesse of Bethlehem, of the tribe of Judah, had a family of fine sons, out of whom, from Samuel's point of view, several could be chosen as king to succeed Saul. David the youngest unexpectedly proved to be God's choice, because

of the inner qualities of heart which accompanied his mere outward qualifications. Jesse therefore represents the promise of God to Judah as given through Jacob (Genesis 49:10); and David represents the fulfilment of that promise. The "Branch" of this prophecy is not the Lord Jesus only; for his faithful followers are joint-heirs with him in the kingdom. (Romans 8:17) Through the grace given unto them they become partakers of the promises; and are made sharers in the hope of Israel. (Ephesians 2:19) They are children of the covenant of grace. The name Jesse, signifying gift, means the gift of God; and they, like David, all unexpectedly both to themselves and to others, find themselves called to this grace.

DUMB BRUTES TO BE BLEST AND DOMESTICATED

¹¹When God raised up his servant in 1878, corresponding closely in point of time with the resurrection of the dead saints (1 Thessalonians 4:16, 17), the hope of the church was but dimly seen. But God caused the Branch to spring forth, and now the hope of Israel is a living power in the hearts and minds of thousands of consecrated persons who see themselves to be the servants of God, unified with the returned Lord to accomplish the purposes of God. They see the fulfilment of Isaiah's word, and proclaim the fulfilment. They, like David, realize that they are not chosen directly, but because they are sharers through Christ of the hope of Israel. As David proved his worth before he was settled in the kingdom and the covenant sealed to him (Psalm 89:34-37), so these know that they must prove their worth to be made acceptable as joint-heirs with the Lord.

¹²The Prophet goes on to tell that under this rule nature itself will be delivered from the bondage of evil: The wolf shall lie down with the lamb, and the leopard with the kid, and nothing shall hurt nor destroy, and the earth shall be full of the knowledge of the Lord as the waters cover the sea. Bible expositors have decided against a literal fulfilment of this passage. They say that if received at all it must be spiritualized. The instructed Bible student enjoys the spiritual instruction and guidance and comfort which these passages give to spiritual Israel, but he also knows that they await their literal fulfilment. Even those who, in opposition to the higher critics, proclaim that they hold the fundamentals of Scripture do not rise to the height of Isaiah's word.

¹³One of these, writing of this prophecy, "But with righteousness shall he judge the poor," (Isaiah 11:4) says: "Isaiah does not look forward to a time, even in Messiah's reign, when there shall be no more poor"; and in support of his thought he quotes our Lord's words, "The poor ye have always with you." Apparently all that may be looked forward to is a time of amelioration of the hard poverty of the poor of the world! To say this is to miss the meaning and the point of the prophecy.

¹⁴With the coming of the kingdom of righteousness and peace judgment will immediately go against all those who have held the world's riches in unrighteousness. The poor of the earth are the first to be delivered; for they have been deprived of their proper share of the earth's gifts. (Isaiah 11:4; Psalm 72:2, 4; James 5:1) The rich and the mighty are to be dethroned, and the meek of the earth shall get those blessings which have long been denied them. In *all these things* the valleys are to be exalted as well as the hills made low.

BREAKING DOWN OF OPPOSITION AS KINGDOM COMES

¹⁵The Second Psalm, also set for our study, gives a prophetic picture of the events which take place during the time of the Lord's presence before the reign in glory, and while the Anointed, like David of old, is asserting the power of

Zion and breaking down all opposition thereto. The Psalm shows the rulers of the earth set in opposition to Jehovah and his Anointed. Jehovah laughs at their feeble efforts to oppose his kingdom. He speaks to them in wrath, and troubles them in his sore displeasure. He causes the Anointed to declare the decree which gives him the right to rule over all the earth and over all men everywhere. The decree is proclaimed by those of the anointed class who are faithfully doing the will of God. The church, which is the mouthpiece of the invisible King, declares his will and purpose; it proclaims that if the kings and rulers of the earth will make friends with the new kingdom, and will cease their evil ways, the time of severest trouble will be softened. Otherwise, they shall be broken to pieces like a potter's vessel.

¹⁶With the message to the peoples goes also the comforting word: "Blessed are all they that put their trust in him." (Psalm 2:12) The opposition of the kings and the rulers of this world will result in the final destruction of this present order of things. But this is all in God's order: for he will not build his kingdom on any human-laid foundation, nor by anything saved out of the rubbish of this world's institutions. All these are consumed in order that the kingdom of righteousness may be wholly of God through Christ. God's opposition to the present evil world is to its order and arrangements and to the opposing spirits, those who destroy the earth (Revelation 11:18); it is not at all to the people. These he loves and has provided a Savior for them, a deliverer, strong to save: one who will break down all evil forces, whether those seen by men or those unseen evil powers which are described as wicked spirits—the devil and his angels.—Ephesians 6:12.

¹⁷The reign of Christ will continue till every evil thing is destroyed, death being the last enemy of God and man; "for he must reign till he hath put all enemies under his feet." (1 Corinthians 15:25) The Scriptures show that the reign of Christ is triumphant over evil in every sense; for it will take hold of the apparently lost past, will give the dead an equal opportunity of obtaining those blessings which come to man through the grace of God in Christ, and for which Christ died that men might enjoy them; and the evil suffered will serve to teach lessons and to enhance the joys of life.

QUESTIONS FOR BEREAN STUDY

What are the principal things in today's lesson? What does the Golden Text teach? How are these perverted by Bible expositors? ¶ 1.
How did error get such an early tremendous start, so that it is only now beginning to be overtaken? ¶ 2.
Has God been without faithful witnesses, and why have these been comparatively unknown? ¶ 3.
What is God's purpose concerning the earth, and for his human family? ¶ 4.
Did the prophecy of Isaiah 9:6, 7 have complete fulfilment at the first advent? ¶ 5.
When will it have fulfilment? What false theology is an awful monstrosity? What will Jesus be to the race at the second advent? ¶ 6.
What is the rod that comes out of the stem of Jesse? What is the branch that grows out of his roots? ¶ 7.
How is the prophecy being fulfilled? How does it appear to the world? ¶ 8.
What is the difference between a stem or stock of a tree and its root? What do these things mean? ¶ 9, 10.
What two very important things occurred in 1878? What is meant by the branch springing forth? ¶ 11.
Should all Scripture be spiritualized, or should we look for a more literal fulfilment of many of the prophecies? ¶ 12.
How is violence often done to prophecy? ¶ 13.
What will take place in the kingdom of righteousness, respecting the rich and the poor, the proud and the humble? ¶ 14.
Where upon the stream of time does the second Psalm have its setting? What does it portray? ¶ 15.
What is to be the outcome of the present world distress? Will God utilize any of the material out of the old order for the new kingdom? ¶ 16.
How long is the mediatorial reign? What is its purpose? Are the blessings sure to come? ¶ 17.

THE WORLD FOR CHRIST

—DECEMBER 30—QUARTERLY REVIEW—

GOD'S PLAN WORKING STEADILY TO A COMPLETION—PENTECOST'S RELATION TO GOD'S PLAN—DIVINE PLAN OPENS SLOWLY AND ORDERLY.

"They shall utter the memory of thy great goodness, and shall sing of thy righteousness."—Psalm. 145:7. R. V.

THE passage chosen as the Golden Text for our review of the past quarter's lessons directs attention to Jehovah, the gracious Source of all good. As all things came into being through his will and his power, so also every expression of good will towards the fallen human race, whether in the divine Word or in the manifestation of Jesus, came from him. (James 1:17) The truth concerning God is gradually becoming known. All well-informed Bible students now know that the old incomprehensible creedal teaching that God is really three persons each equal to the other, each really the same as the other, yet quite distinct and separate, is pagan and not Christian. Also they know that the same teaching which made *one* person in the godhead kind towards fallen man, and *another* vengeful, is altogether a perversity.

²Bible students know the Father whom the Son revealed: That he is the Elohim of creation, the Almighty of Abraham, the Jehovah of Israel, and the Most High over all the earth; that it was he who by his Son created man, and who when man sinned condemned him unto the bondage of sin and death. But they also know that it is also he who promised and provided a Deliverer; and who arranged that the Deliverer should become a ransom-price for all men; that it shall be done in the way that he has planned, and in due time that all the human family shall find an opportunity of retracing their downward steps by walking up the highway of holiness, and thus of entering into everlasting life and happiness on the earth. (Isaiah 35:8) it is he, the God of all grace, the God and Father of the Lord Jesus Christ, who is the deep sweet well of love.

³When the time came that God would reveal himself, he sent his Son from heaven, the first missionary. (Hebrews 3:1) As man views things that mission failed; for after only a short time of active service, and when only a few disciples had been gathered, evil men, instigated by Satan, slew Jesus. But even this was according to the determinate counsel and foreknowledge of God (Acts 2:23); for Jesus was to be a sin-offering in order that a meritorious covering could be provided when the time came for dealing with the human family, and that was the way in which the sacrifice was appointed to be killed. The death and resurrection of Jesus make the central point of human history. Round it the ages of human history revolve, though as yet the world knows little of it, nor has felt its power. And though millions in Christendom use the name of Jesus, they neither know nor understand the value or purpose of his death.

GOD'S PLAN WORKING STEADILY TO A COMPLETION

⁴God's purpose in sending his Son to reveal himself and his purpose was no failure; for in every way the work and life of Jesus as a man was acceptable to his Father, and he was raised to divine glory to be made a Prince and a Savior. (Acts 5:31) The Scriptures clearly show that God has not purposed, and therefore has not desired, that the human family should be instructed in the things of God or understand the way of truth until the due time.—1 Timothy 2:5, 6.

⁵The revelation of himself and his Son which God gave through Jesus, and which came to the church in power at Pentecost, has done what God designed that it should do; It has gathered the footstep followers of Jesus, the little flock, to whom he said: "It is the Father's good pleasure

to give you the kingdom." (Luke 12:32) But all our quarter's lesson have revealed the purpose of God to have the world enlightened and the human family, given into the care of his Son, delivered from those evil powers, sin and death, Satan and his wicked hosts, and those human agencies, controlled by evil, which have held it in bondage.

⁶The testimony of the Scriptures everywhere is that God purposes to deliver the human family from the power of evil, and to restore it to the inheritance which he gave it in Adam. This is seen in the first lesson of the quarter, the promise made to Abraham, also in all that God did and said to Israel when he made them his special people. The testimony of all the prophets is to the same purport. But until the coming of Jesus there was no direct effort to save men nor was any people other than Israel enlightened as to his Word.—Amos 3:2.

⁷During the period from the death of Jesus until the time of the establishment of the kingdom of heaven, the missionary work of God has been continued by his church; but, enlightened by the holy spirit and under its guidance, his saints have not attempted to convert the world. These saw that the holy spirit was given to the church to enable it as a whole when occasion might serve, and to the members in particular at all times, by walking after the spirit, to be witnesses for Jesus as to the power of the grace of God to change the heart and to make it Christlike, and to speak forth the Word of Truth.

PENTECOST'S RELATION TO GOD'S PLAN

⁸Our lessons showed how the spirit came upon and guided the early church. It was necessary that the church should have the same power as that which Jesus had, both for the maturity of its own life and for its work. And as the spirit could not be given save to the consecrated and justified, it was necessary that Jesus should accomplish his work and be received into heaven and present his sacrifice on their behalf. God then gave him the holy spirit of promise, but not as it was given to him at Jordan. Now he received it to hold, a gift from God to be bestowed upon the various members of his body as it pleased him. Pentecost therefore proved our Lord's acceptance with God, and demonstrated that he had received gifts for the church —Acts 2:33; Ephesians 4:8.

⁹From Pentecost until now the work which God began to do in Jesus has been continued. The missionary work of God had three phases: The first by Jesus himself, when he was the only one who had the power of the spirit; the second by the church, from Pentecost until 1878; the third continues from that date onward to the end of the present life of the church. The church is now again directly under our Lord's guidance, and has the happy experience of realizing in a special manner the oneness of the body of Christ. The question naturally arises: Is there a further purpose or intention beyond that of giving the apostles and the church power to continue the work of Jesus? Was Pentecost the beginning of a work which should increase until all the world has been brought to a knowledge of the Lord? The answer is both Yes and No.

¹⁰The gift of the spirit as at Pentecost was for the footstep followers of Jesus to prepare them for their high calling to be his joint-heirs and to be kings and priests with him, and to give a witness to the world such as he gave at Jerusalem.

If the churches had kept this in mind they would not have sought to make heathendom Christian, nor have lowered the standard of the Christian life in order to accommodate nominal Christians. Now they have both lost their way and been deprived of their privilege of representing God. They are cast off.—Jeremiah 51:9.

¹¹Pentecost did involve further blessings; for those who have been blessed are in turn to be blessers of others. They are Abraham's seed to bless. (Galatians 3:29) It follows, therefore, that God will do something for the world which will correspond to Pentecost. His grace and help through Christ will go forth to all flesh.

¹²For many days after Pentecost Jerusalem was kept lively. The apostles wrought many miracles, one, the notable miracle of the healing of the forty-year-old cripple. The priests and the leaders were stirred; and as there were thousands of converts, it is certain that every person in that walled city knew of the singular happenings. To be a disciple meant, of course, confession of faith in Jesus of Nazareth, and therefore meant much decision of character. It also meant much joy of heart to those who realized that in Jesus God had once again remembered his covenanted people. Those who were dispersed abroad by the persecution told of their joy that others might share it, and the telling manifested and helped to fix their loyalty to God. They gave a witness, whether the people would hear or not. Their hopes had been in a speedy restoration of Israel to its high place as God's chosen people; but it began to be discerned that God had a people who were nearer to him than natural Israel; a spiritual Israel was to be formed who were to be specially the people of God "formed to shew forth all his praise." (Isaiah 43:21) That Israel is now nearly gathered; the names of the last members of that citizenship are being enrolled in heaven.

DIVINE PLAN OPENS SLOWLY AND ORDERLY

¹³Because the New Testament does not specially carry on the theme of the Old Testament, namely, the coming of the kingdom long-promised to Israel, comparatively few have been able to withstand the error which makes out that the teaching of Jesus and the apostles about the kingdom is that it is only a kingdom of grace. With the light of present truth, the Bible student sees that the kingdom of grace was a necessary preliminary phase of the kingdom. He sees that the kingdom did begin when the grace of God through the holy spirit became a living power to deliver the believer from the kingdom and bondage of evil into the kingdom of liberty of the sons of God.—Colossians 1:13.

¹⁴Also he sees that these who through faith received this citizenship are to be kings and priests, or honored servants, in the highest phase of the kingdom, when it is manifested in power among men; and that then will come the fulfilment of the promise to Israel, and to the world through them. In

the kingdom it will be discerned that God in Jesus came very near to men, that he has visited men and taken out of them a family for himself (Acts 15:14); and the world then will thank God that Jesus and those faithful followers who are then their judges and rulers have been of themselves and therefore know the weakness of human nature, and are lovingly and kindly disposed towards them, even as Jesus was to the multitudes of Galilee.

¹⁵God's movements for the salvation of mankind have been so slowly developed that men have not perceived them. And the Bible is written in such a way that it does not readily disclose what those movements are. But once discerned, they are clear as the day and refreshing as sunshine after rain. During the first age no movement was discernible, and what there was might be said to be in superhuman realms rather than amongst men. Later God called Abraham and his natural seed, the Jews. Still later he widened the ministry of truth so that, going among the Gentiles, it would by his spirit gather out of the world a spiritual Israel. And now the time has come when the truth must go out to all the world in floods of blessing until the knowledge of the Lord covers the earth as the waters cover the sea.

¹⁶When the purpose of God is completed, men will bless themselves in his love even as our Golden Text says: "They shall utter the memory of thy great goodness, and shall sing of thy righteousness"; and the Son of God, who came to be a man that he might redeem them and be their Deliverer, shall see of the travail of his soul and shall be satisfied, (Isaiah 53:11) And God himself will take his pleasure out of his works "when he has gathered in one all things to Christ, both which are in heaven and which are on earth." —Ephesians 1:10.

QUESTIONS FOR BEREAN STUDY

- Who is the fountain of all grace and truth and goodness? ¶1.
- Who is the Elohim of creation and the Most High over the earth?
- Who planned the scheme of redemption? ¶2.
- When it came time for God to reveal himself what did he do?
- What is the pivotal event of all human history? ¶3.
- Has God's plan been a failure? Has he a due time for every feature thereof? ¶4.
- What has God accomplished thus far? ¶5.
- Will God restore the lost dominion? When shall it be done? ¶6.
- How has the heavenly Father carried on his missionary work?
- Has it been to convert the world? ¶7.
- In order for the church to be endued with power from on high, what was first done? ¶8.
- What are the three phases of God's missionary work? ¶9.
- If the church had understood what the gift of the holy spirit was for, would they have lowered the standard to make all heathen Christian? ¶10.
- Do the Scriptures teach that Abraham's seed is to bless others? ¶11.
- Was Jerusalem a lively place after Pentecost? Did it mean much decision of character to be a follower of the lowly Nazarene?
- What did the disciples begin to see? ¶12.
- What is meant by the "kingdom of grace"? Why has not that phrase been fully understood? ¶13.
- How near has God come to the world? How is that nearness shown? ¶14.
- Is God in a hurry in the development of his plan? Show the order of its development. ¶15.
- How will men bless themselves? When shall this be? ¶16.

BENEFITED SPIRITUALLY BY ACTIVITY

DEAR BRETHREN:

A few months ago the friends here, ten consecrated, thought that they could not possibly get out in the canvassing work. Since May 1, all but two have had part in the canvassing work; and of those two, one is so crippled as to be able to walk but very little, while the other is old and almost an invalid. All testify to the personal spiritual benefit derived from activity in the service. From one meeting a week, poorly attended, we now have grown to three meetings; and all seem to hate to miss a service.

A canvassing party arranged recently for a lecture to be

given in a small hamlet of twenty or thirty houses. We advertised through the rural districts with handbills, and had an attendance of about one hundred, in spite of the fact that two nominal Sunday schools were held at the same hour.

Crop conditions in this part of Texas make book sales slow. The grain crop was light; and now the continued dry weather and the severely hot days are ruining the cotton. All these things help to unsettle this part of Satan's empire, but make money scarce; and so sales are lighter.

Praying the Lord's rich blessings on your labors, I am
Your brother and fellow servant, ROY E. HENDRIX, Texas.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Tallapoosa, Ga.	Dec. 2	Thomasville, Ga.	Dec. 10, 11
Raymond, Ga.	" 4	Waycross, Ga.	" 12
Chipley, Ga.	" 5	Fitzgerald, Ga.	" 13
Columbus, Ga.	" 6	McRae, Ga.	" 14
Dawson, Ga.	" 7	Savannah, Ga.	" 16
Albany, Ga.	" 9	Ridgeland, S. C.	" 17

BROTHER J. A. BOHNET

Alma, Mich.	Dec. 2	Birch Run, Mich.	Dec. 10
Wheeler, Mich.	" 3	Midland, Mich.	" 11
Saginaw, Mich.	" 4	Traverse City, Mich.	" 12
Bay City, Mich.	" 5, 6	Lake Ann, Mich.	" 13
Burt, Mich.	" 7	Empire, Mich.	" 14
Flint, Mich.	" 9	Manistee, Mich.	" 16

BROTHER B. H. BOYD

Lamar, Ark.	Dec. 2	Donalson, Ark.	Dec. 10
Dover, Ark.	" 3	Hope, Ark.	" 11, 13
Russellville, Ark.	" 4	Foreman, Ark.	" 12
Havana, Ark.	" 5, 6	Shreveport, La.	" 14
Danville, Ark.	" 7	Hattiesburg, Miss.	" 16
Little Rock, Ark.	" 9	Laurel, Miss.	" 17

BROTHER J. W. COPE

Unity, Wis.	Dec. 2	Wasau, Wis.	Dec. 9
Milladore, Wis.	" 3	Marion, Wis.	" 10
Plover, Wis.	" 4	Clintonville, Wis.	" 11
Stevens Point, Wis.	" 5	Bonduel, Wis.	" 12
Junction City, Wis.	" 6	Green Bay, Wis.	" 13
Merrill, Wis.	" 7	Marinette, Wis.	" 14

BROTHER A. J. ESHLEMAN

New Albany, Ind.	Dec. 2	Whiteland, Ind.	Dec. 10
De Pauw, Ind.	" 3	Acton, Ind.	" 11
Palmyra, Ind.	" 4	Batesville, Ind.	" 12
Jeffersonville, Ind.	" 5	Greensburg, Ind.	" 13
Madison, Ind.	" 7	Newcastle, Ind.	" 14
Indianapolis, Ind.	" 9	Cincinnati, O.	" 16

BROTHER A. M. GRAHAM

Mahaffey, Pa.	Dec. 2	Duquesne, Pa.	Dec. 9
McGees Mills, Pa.	" 3	McKeesport, Pa.	" 10
Punxsutawney, Pa.	" 4	Buena Vista, Pa.	" 11
Kittanning, Pa.	" 5	Elizabeth, Pa.	" 12
New Kensington, Pa.	" 6	Monongahela, Pa.	" 13
Greensburg, Pa.	" 7	Monessen, Pa.	" 14

BROTHER M. L. HERR

Winchester, Va.	Dec. 2	Richmond, Va.	Dec. 9
Berryville, Va.	" 3	Orchid, Va.	" 10
Waynesboro, Va.	" 4	Newport News, Va.	" 11
Charlottesville, Va.	" 5	Norfolk, Va.	" 12, 16
Fredericks Hall, Va.	" 6	Currituck, N. C.	" 13, 14
Rutherfgen, Va.	" 7	Exmore, Va.	" 17

BROTHER W. M. HERSEE

Meaford, Ont.	Dec. 3	Mount Forest, Ont.	Dec. 12
Owen Sound, Ont.	" 4, 5	Harriston, Ont.	" 13
Warton, Ont.	" 6	Fordwich, Ont.	" 14, 16
Mar, Ont.	" 7	Wingham, Ont.	" 17
Allenford, Ont.	" 9, 10	Goderich, Ont.	" 18, 19
Palmerston, Ont.	" 11	Seaforth, Ont.	" 20

BROTHER J. H. HOEVELER

St. Joseph, Mo.	Dec. 2	Rutledge, Mo.	Dec. 9
Hopkins, Mo.	" 3	Medill, Mo.	" 10
Independence, Mo.	" 4	Warren, Mo.	" 11, 12
Kansas City, Mo.	" 5, 6	Hannibal, Mo.	" 13
Hale, Mo.	" 7	St. Louis, Mo.	" 16

BROTHER H. HOWLETT

Charlotte, N. C.	Dec. 2	Salisbury, N. C.	Dec. 9
Gastonia, N. C.	" 3	Hickory, N. C.	" 10
Lincolnton, N. C.	" 4	Asheville, N. C.	" 11
Cherryville, N. C.	" 5	Canton, N. C.	" 12
Shelby, N. C.	" 6	Cruso, N. C.	" 13
Kannapolis, N. C.	" 7	Hendersonville, N. C.	" 14

BROTHER W. H. PICKERING

Detroit, Mich.	Dec. 3	Newark, O.	Dec. 10
Toledo, O.	" 4	New Philadelphia, O.	" 11
Wapakoneta, O.	" 5	Dover, O.	" 12
Lima, O.	" 6	Massillon, O.	" 13
Marion, O.	" 7	Akron, O.	" 14
Columbus, O.	" 9	Cleveland, O.	" 16

BROTHER G. R. POLLOCK

Eugene, Ore.	Dec. 2	Portland, Ore.	Dec. 9
Albany, Ore.	" 3	Vancouver, Wash.	" 10
Marion, Ore.	" 4	Bend, Ore.	" 12
Salem, Ore.	" 5	LaGrande, Ore.	" 14, 16
Dallas, Ore.	" 6	Joseph, Ore.	" 15
McMinnville, Ore.	" 7	Pendleton, Ore.	" 18

BROTHER B. M. RICE

Decatur, Ill.	Dec. 2	Champaign, Ill.	Dec. 10
Hannamond, Ill.	" 3	Kankakee, Ill.	" 11
Arcola, Ill.	" 4	Hannamond, Ind.	" 12
Mattoon, Ill.	" 5	Gary, Ind.	" 13
Martinsville, Ill.	" 6, 7	Michigan City, Ind.	" 14
Danville, Ill.	" 9	La Porte, Ind.	" 16

BROTHER V. C. RICE

Quinton, Okla.	Dec. 2	Shattuck, Okla.	Dec. 11, 16
Guthrie, Okla.	" 4	Follett, Tex.	" 12, 13
Enid, Okla.	" 5	Arnett, Okla.	" 14
Aline, Okla.	" 6	Pampa, Tex.	" 18
Alva, Okla.	" 7, 9	Anarillo, Tex.	" 19
Woodward, Okla.	" 10	Clinton, Okla.	" 20

BROTHER C. ROBERTS

Northfield Sta., Ont.	Dec. 3	Flower Sta., Ont.	Dec. 12
Iroquois, Ont.	" 4	Kingston, Ont.	" 13
Prescott, Ont.	" 5	Belleville, Ont.	" 14
Brockville, Ont.	" 6	Toronto, Ont.	" 16
Smiths Falls, Ont.	" 7, 9	Brampton, Ont.	" 17
Clayton, Ont.	" 10	Guelph, Ont.	" 18

BROTHER R. L. ROBIE

Walsenburg, Colo.	Dec. 3	Salt Lake City, Utah	Dec. 12
Pueblo, Colo.	" 4	Ogden, Utah	" 13
Florence, Colo.	" 5	Sacramento, Calif.	" 14
Basalt, Colo.	" 6	Oakland, Calif.	" 16
Grand Junction, Colo.	" 9	San Francisco, Calif.	" 23
Midvale, Utah,	" 11	San Jose, Calif.	" 30

BROTHER O. L. SULLIVAN

Roanoke, Va.	Nov. 29	Knoxville, Tenn.	Dec. 9
Wytheville, Va.	" 30	Chattanooga, Tenn.	" 10, 11
Bristol, Tenn.	Dec. 2, 3	Beans Creek, Tenn.	" 12
Greenville, Tenn.	" 4	Doyle, Tenn.	" 13
Knoxville, Tenn.	" 5, 6	Normandy, Tenn.	" 4, 16
New Tazewell, Tenn.	" 7	Murfreesboro, Tenn.	" 17

BROTHER T. H. THORNTON

Shawver, W. Va.	Nov. 27, 28	Gallipolis, O.	Dec. 7
Mt. Lookout, W. Va.	" 29, 30	Huntington, W. Va.	" 9
Wickham, W. Va.	Dec. 2	Paintsville, Ky.	" 10, 11
Charleston, W. Va.	" 3, 4	Ashland, Ky.	" 12, 13
Coco, W. Va.	" 5	Ironton, O.	" 14, 15
Nitro, W. Va.	" 6	Portsmouth, O.	" 16

BROTHER J. B. WILLIAMS

Winnipeg, Man.	Dec. 2	Sturgis, Sask.	Dec. 10
Portage La Prairie, Man.	" 3	Pelly, Sask.	" 12
Dauphin, Man.	" 4	Durban, Man.	" 14, 16
Gilbert Plains, Man.	" 5	Swan River, Man.	" 17
Grandview, Man.	" 6	Minitonas, Man.	" 18
Kamsack, Sask.	" 7, 9	Dauphin, Man.	" 19

BROTHER L. F. ZINK

Simcoe, Ont.	Dec. 2	Ridgetown, Ont.	Dec. 10
Delhi, Ont.	" 3	Blenheim, Ont.	" 11
Courtland, Ont.	" 4	Leamington, Ont.	" 12
Port Burwell, Ont.	" 5	Kingsville, Ont.	" 13
Aylmer, Ont.	" 6	Windsor, Ont.	" 14, 16
St. Thomas, Ont.	" 7, 9	Chatham, Ont.	" 17, 18

CONVENTION AT BALTIMORE

A four-day convention will be held in Baltimore, Md., November 29, 30, December 1, 2. For further particulars address the Secretary, Chas. H. Anderson, 119-121 S. Calvert St., Baltimore, Maryland.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Montreal, Que., Nov. 18—
Leonard Kent, 297 Ninth Ave., Rosemount, Montreal.
Mansfield, Ohio, Nov. 25—
U. G. Hostetler, care of Colonial Printing Co., Mansfield, O.
Baltimore, Md., Dec. 2—
Chas. H. Anderson, 119 S. Calvert St., Baltimore, Md.