



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

VOL. XII SEMI-MONTHLY No. 9

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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YEAR TEXT CARD AT REDUCED PRICES

We still have some of the year text motto cards which we are willing to let go at a reduced figure, to clear out our stock. 15 cents each, postpaid. See fuller description in December 15, 1919, WATCH TOWER, page 382.

LOCAL CONVENTIONS

Several local conventions have been planned for May 29-31. For further information correspond with the class secretaries listed below:

AUGUSTA, GA.: H. M. Frost, 956 Broad St.
ROCKFORD, ILL.: Miss Beulah Bonis, 224 N. Day Ave.
EVANSVILLE, IND.: Mrs. H. Forstmyer, 210 Read St.
CLIFTONDALE, MASS.: Dr. Horace D. Moore, Old Fellows Bldg.
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SAN ANTONIO, TEX.: J. M. Kimport, 801 Essex St.
WICHITA FALLS, TEX.: Miss Loula Simmons, 400 Adams St.

A local convention has also been arranged for BALTIMORE, MD., May 7-9. Communicate with Dr. Chas. A. Schaefer, 53 South Fulton Ave., Baltimore, Md., for all details.

THE WATCH TOWER IN CZECHO-SLOVAK

A new translation of THE WATCH TOWER is now appearing in the Czecho-Slovak language. It is issued once each month and the subscription price is \$1.00 per year for North America, and \$1.50 per year for Europe. Address: Straznica, 1289 Warren Avenue, Detroit, Mich.

Speakers' Appointments for Local Classes

BROTHER J. A. BAEUERLEIN
Newburgh, N. Y. May 9 Beacon, N. Y. May 9

BROTHER E. W. BETLER
Clinton, N. J. May 9 New Britain, Conn. May 16

BROTHER L. T. COHEN
Chester, Pa. May 9 Millville, N. J. May 16

BROTHER E. L. DOCKEY
New Brunswick, N. J. May 9 Port Chester, N. Y. May 16

BROTHER A. DONALD
Albany, N. Y. May 9 Johnstown, N. Y. May 16
Schenectady, N. Y. " 9 Gloversville, N. Y. " 16

BROTHER A. D. ESHLEMAN
Waterbury, Conn. May 9 Wilmington, Del. May 16

BROTHER A. R. GOUX
Bangor, Pa. May 9 Pen Argyl, Pa. May 9

BROTHER H. E. HAZLETT
Binghamton, N. Y. May 9 Elmira, N. Y. May 9

BROTHER J. H. HOEVELER
Newport, R. I. May 16 Fall River, Mass. May 16

BROTHER W. F. HUGHINGS
Newark, N. J. May 9 Boyertown, Pa. May 16
Bloomfield, N. J. " 9 Pottstown, Pa. " 16

BROTHER C. E. MYERS
North Bergen, N. J. May 9 Deep River, Conn. May 16

BROTHER H. H. RIEMER
Camden, N. J. May 9 Pittsfield, Mass. May 16

BROTHER F. H. ROBISON
Talltown, N. Y. May 9 Washington, D. C. May 16
Yonkers, N. Y. " 9 Baltimore, Md. " 16

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Salisbury, N. Y. May 9 Rochester, N. Y. May 9

BROTHER W. E. VAN AMBURGH
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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLI

MAY 1, 1920

No. 3

AMBASSADORS OF PEACE

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7.

STANDING today upon a sea of glass mingled with fire, the Christian, who has no sympathy with the wrongful methods of the beast, but who has gotten the victory over the beast, his image and the number of his name, is witnessing a spectacle the like of which has never before been actually seen. Higher and higher the waves of restless humanity are tossing, and wilder and wilder grows the storm as the waves beat against the more stable parts of the governments of earth. The sea symbolically represents the restless, discontented element of humanity; the fire pictures destruction. The spirit of fear has taken hold of the hearts of the peoples of all nations, kindreds, and tongues. We are witnessing literally the fulfillment of Jesus' words: "Upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear". No one but the consecrated Christian understands and appreciates the real meaning of these events; and because of his understanding there rests upon him a great responsibility. It is his privilege to perform a work that comes to none other on earth

AN UNHOLY TRINITY

There is a combination between the financial powers, the political forces in control, and the nominal ecclesiastical element, which combination is formed for the purpose of trying to preserve the existence of each and to stay the onrushing of the storm. Their various suggested remedies for the condition show how bewildered they are; and with frankness of speech their official organs give utterance to the confusion prevailing throughout the earth. The *New York Times*, of April 1, says:

"The month of April is likely to be a critical period in the development of European labor problems. Germany draws ever nearer to a decision between the forces of organized government and perhaps no less organized revolution. In England the labor sky is clouded, though no big storm is actually raging. France has minor strikes in many districts and a big central strike in the war-wrecked Lille-Roubaix-Turcoing area.

"The situation in Italy is of the utmost gravity. Factory Soviets have so grown in power and during that on more than one occasion they have seized factories and attempted to run them in defiance of the proprietors for their own benefit. Against the first such attempt in Naples, Premier Nitti had enough resolution to send troops, who forced the workers to yield by bloodshed. In Turin, Mazzoni Brothers, big cotton spinners, preferred to shut down to acceding to the workers' demands. Despite pressure from local authorities, they stood firm, but to avert trouble the Government requisitioned the factory over the proprietors' heads and

put in its own representatives to run it, who gave the workers practically everything they asked.

"Through the industrial area of northern Italy the workers have refused to recognize the legal Summer time, and private owners and even municipalities have had to give way, although the railroads run on a Government time schedule.

"The Extremist newspaper *Avanti* openly preaches revolution, and the labor leaders openly admit that the existing workers' Soviets—which have a system of representation in a grand central Soviet on the Russian model—are simply 'tryouts' in preparation for governing the country when the revolution comes. Last year the Italian Bolsheviks planned a great demonstration for Lenin's birthday in the second week of April. At that time the country was being swept by a blaze of nationalism, and the nationalist opponents of Bolshevism met the labor demonstrators in the streets of the northern cities and smashed the whole movement by force. Will they dare or be able to repeat the performance this year if the Reds again throw down the challenge?

"In Austria, Hungary, and Poland starvation, approaching bankruptcy and disease are making the path smooth for revolution. And behind the Red movement, inspiring it, directing it along ten thousand channels, stands the Bolshevik group in Moscow, very clever, very determined and quite unscrupulous as to how it achieves its purpose, which is avowedly the establishment of a proletariat dictatorship throughout the world.

"An English labor leader, George Lansbury, just back from Moscow, writes in his newspaper, The London *Daily Herald*:

"Lenine and his friends are convinced that the capitalist system can only be removed by violent revolution. The Russians ask just one thing: 'Do you want to establish Socialism? Is the aim and goal of your efforts the destruction of the capitalist power of exploitation?' They think their partisans in every country ought to work together for the realization of this object by every means possible."

"Nothing could be clearer or more explicit. Every big labor movement in every country has its inspiration from Moscow, is backed by Moscow's money, Moscow's advice and Moscow's propaganda. America has had proof enough in her own labor troubles, and yet the Atlantic is a wide barrier, and it is far harder to land men and documents from an ocean-liner than to slip them across a European land frontier, loosely guarded save at the high roads and railroads. . . .

"At the end of April comes May Day, that has grown more and more since 1900 the occasion for proletariat demonstrations. Last year blood flowed even in the streets of nationalist Paris. This year may well see decisive happenings in Italy, Germany, Austria, and Poland. Whether the blow falls then or later, plans are being made for it everywhere, and the governments of Europe seem inactive or helpless before the threatened storm."

STRIKES AND DIFFICULTIES WIDESPREAD

Another New York daily of March 30th says:

"Consular agents from all over the world are reporting

to the State Department here general strikes and uprisings. . . . Recent reports from England, France, Germany, Spain, Italy, Japan, the countries of South America all point to a general labor unrest and indicate the workers themselves, despite these similar activities of governments, soon will be running things.

"Said M. Bidegaray, general secretary of the Federation of Railwaymen, . . . addressing the congress: 'You must execute the orders of the Federation of Labor and collaborate, should it take place, in a general revolution which must be realized for the benefit of the proletariat, and not result in favor of the bourgeoisie as previous revolutions have done.' This statement was made in connection with a discussion of the May Day celebration.

"All indications point to a general strike in England, the present strikes being called there being merely 'feelers' of strength.

"Even in Japan the uprising of the workers has begun. A report from Japan by way of Moscow and London reached here today declaring 'the strike situation acute. Workers are killing landowners.'

"From Rio de Janeiro today came the announcement that the 'first' general strike in the history of the city had come to an end after five days of tying up the normal activities and the port."

MAN-MADE REMEDIES

The various political parties have proposed remedies for the present disorder, but all these must fail for two reasons at least: First, because these plans are formulated by selfish, imperfect men, and the efforts of such for many centuries have proved futile. And for the second reason that God's due time has come for the disintegration of the old order and the establishment of the new order of righteousness under the great Messiah.

The statesmen of earth, fearing another great world war, and with an expressed desire to prevent it, met together and formed a League of Nations. This has been heralded abroad as the great emancipator of mankind from the present conditions. But of necessity it must fail. In the United States the League has been violently opposed by many strong men and it has been defeated in the Senate. But even had the United States adopted the League of Nations, joining with the other countries of the world, it could not have accomplished the purpose expressed, for the reason that it is man-made, formulated by selfish men; and for the further reason that it is contrary to God's way.

Jehovah foreseeing the conditions that would prevail at this time foretold them through the mouth of his prophets of old. He foretold the formation of the League of Nations and what would be its ultimate result. (Isaiah 8:9; Zephaniah 3:8) The Protestant churches nominal have united themselves together in what they designate the Interchurch World Movement, which organization comes forward declaring its purpose to bring about the desire of humankind. It has gathered together a great sum of money and enlisted the influence of strong financial princes and political rulers; but it will prove absolutely abortive. In its announced purposes, this Interchurch World Movement says:

"We believe the time is fully ripe for such unity of action on the part of united Protestantism, that, without attempting to solve the problems arising from divergent and conscientiously held points of view on matters of doctrine and policy, the churches are ready for a common program of activity."

A POLITICO - ECCLESIASTICAL MOVEMENT

In other words, this great movement is organized more for political purposes than otherwise, although assuming the name of Christ. The Prophet, uttering the divine prophecy centuries ago, said: "Take counsel together and it shall come to naught; speak the word and it shall not stand". (Isaiah 8:10) Why will not this Interchurch World Movement succeed? The reason is because it is utterly contrary to the way marked out by Jesus Christ, the Head of the church, and is therefore contrary to the divine plan. God through his Prophet said to all such: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55:8, 9.

Verily we are living in the day of the Lord, in the day of his vengeance upon the unrighteous systems of earth. This day, according to the divine foreknowledge and foretestimony, has come upon the church nominal and the world in general as a thief in the night; and now such organizations vainly attempt to extricate themselves from the dilemma. St. Peter wrote concerning this time: "The day of the Lord will come as a thief in the night, in which the heavens [ecclesiastical systems] shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth [organized society] also and the works that are therein shall be burned up [destroyed]". The Interchurch World Movement is making a great deal of noise and its power and influence are passing away amidst the noise, as the Apostle foretold.—2 Peter 3:10.

Indeed the entire world is stirred from center to circumference with strife of tongues, controversies, tumult and confusion. Every element—social, political, financial, industrial, and ecclesiastical—is melting with fervent heat. The old social order is passing away. The powers that be are using repressive measures, seeking to compel all elements out of harmony with them to yield to their influence and power. This is but adding fuel to the flames, and wilder and wilder grows the storm. This condition of turmoil, of strife, confusion and destruction, is what St. John on the isle of Patmos saw in vision and he saw a class of the followers of the Lamb, Christ Jesus, standing above this disorder and rejoicing. Every fully consecrated Christian who is performing his duties and privileges belongs to this class thus described by the Revelator.

In this hour of distress, then, the Lord has laid upon his ambassadors a duty which they cannot shirk and at the same time prove faithful and loyal to him.

THE CHRISTIAN'S DUTY

The common people of earth, in fact, the great mass of humankind, desire peace, quietude, liberty, prosperity, happiness. They have become too wise to believe that the man-made remedies offered will solve their difficulties. In the various church denominations there are millions of good, order-loving people, who are anxious to know what to do that an ideal condition might be established amongst the human family. They are ignorant of God's arrangement. The consecrated child of God who has an understanding of the divine plan, then, in

proportion to his opportunities, can bring comfort to the hearts of the sad and bind up those hearts that are broken. Such consecrated Christians are the only ones who at this time can understand and declare the real peace that will bring the desire of all nations. These have the mind of the Lord and they follow the Lamb whithersoever he leads. Their business, their occupation, their all, is for him and his cause of righteousness. They cannot participate in the controversy by taking sides with any of the contending elements. They are ambassadors of the King of kings and Lord of lords, and their privilege and duty is to make proclamation, to those who have a hearing ear, of the message, pointing them to the Prince of Peace who will bring order out of chaos and establish a rule of righteousness in all the earth. These are they who constitute the feet members of the body of Christ; and the Prophet represents them as the feet of him, the great Prince of Peace, standing aloof from the kingdoms of this earth and proclaiming to those who have a hearing ear the message of salvation, the message of peace, the good tidings of good. Of these the Prophet wrote: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7) Never did Christians on this earth have a more desirable position and opportunity of announcing to the world that there is just ahead a time of unparalleled peace, prosperity and happiness, and that it will be brought about only through the ministrations of Messiah's kingdom; and that the trouble now upon the world is but the forerunner of the establishment of that ideal condition.

THE DUTY OF THE SAINTS

More than thirty years ago that wise and faithful servant to the Laodicean church, whom the Lord made ruler over all of his household, wrote concerning the time in which we are now living, setting forth the duties and privileges of the saintly class:

"An important question arises regarding the duty of the saints during this trouble, and their proper attitude toward the two opposing classes now coming into prominence. That some of the saints will still be in the flesh during at least a part of this burning time seems possible. Their position in it, however, will differ from that of others, not so much in that they will be miraculously preserved (though it is distinctly promised that their bread and water shall be sure) but in the fact that, being instructed from God's Word, they will not feel the same anxiety and hopeless dread that will overspread the world. They will recognize the trouble as the preparation, according to God's plan, for blessing the whole world, and they will be cheered and comforted through it all. This is forcefully stated in Psalm 91; Isaiah 33:2-24.

"Thus comforted and blessed by the divine assurance, the first duty of the saints is to let the world see that in the midst of all the prevailing trouble and discontent, and even while they share the trouble and suffer under it, they are hopeful, cheerful and always rejoicing in view of the glorious outcome foretold in God's Word. . . .

"But the saint should take no part in that struggle. His consecration vow was that he would strive and grasp and run for a higher, a heavenly prize, and hence he is weaned from earthly ambitions, and labors not for earthly things, except to provide things *decent* and *needful*; for he is giving heed to the course and example of the Master and the apostles . . .

ENSAMPLES OF CONTENTMENT

"If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present trials in sure hope of the good time coming, such living examples alone are valuable lessons for the world. And in addition to the example, *the counsel of the saints to those about them should be in harmony with their faith*. It should be in the nature of ointment and healing balm. Advantage should be taken of circumstances to point the world to the good time coming, to preach to them the coming Kingdom of God, and to show the real cause of present troubles, and the only remedy.

"The poor world groans, not only under its real, but also under its fancied ills, and especially under the discontent of selfishness, pride and ambitions which fret and worry men because they cannot fully satisfy them. Hence, while we can see both sides of the question, let us counsel those willing to hear to contentment with what they have, and to patient waiting until God in his due time and way brings to them the many blessings which his love and wisdom have provided.

" . . . But by fulfilling our mission, preaching the good tidings of the *ransom* given for ALL, and the consequent *blessings* to come to ALL, we shall be true heralds of the kingdom—its ambassadors of peace. . . .

"The troubles of this 'Day of Jehovah' will give opportunity for preaching the good tidings of coming good, such as is seldom afforded, and blessed are they who will follow the footsteps of the Master, and be the good Samaritans binding up the wounds and pouring in the oil and wine of comfort and cheer. . . .

" . . . the Lord's children should have no sympathy with the arrogant, insatiate desires and endeavors of any class. Their utterances should be calm and moderate, and always for peace where principle is not at stake."—A 338-342.

AMBASSADORS, ATTENTION!

Let every one, then, who is an ambassador of Christ take heed to these words of wisdom spoken under the direction of the Lord of the harvest. Let every one engaged in the Pilgrim service take courage in this hour of the world's dire perplexity and with the spirit of the Prince of Peace go forth with renewed energy, giving proclamation to his glorious message. Let every one, but let our speech be as becometh the saints of God. Let the truth do the smiting, remembering that "though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds [of error]" (2 Corinthians 10:3, 4) We urge the dear friends everywhere to arrange for public meetings whenever possible, that a public proclamation of the message of comfort and peace may be delivered to the people now. We have no selfish purpose to accomplish. Our purpose alone is to bring the glad tidings to others that they may be relieved of their sufferings and of their burdens and may look forward to the glorious kingdom of Messiah which is just at the door.

Not every one can engage in an oral proclamation of the message of peace, of good cheer and good will; nor is this the most effective way. The ambassador of Christ who bears the message in the nature of the printed page often does much more lasting good than one who speaks it orally. The Lord has graciously provided for the colporteur work and there are none who occupy a position of greater honor than the colporteurs. Let each one remember as he (or she) goes forth each day that he, in bearing this message of peace, is an ambassador of

Christ, and having the spirit of Christ and being of the feet members he (or she) is of that class that stands above the turmoil of this earth, above the disorder of the present kingdoms, and declares the message of salvation, of peace and comfort, to those who have a hearing ear.

We are now in the time of which Brother Russell wrote more than thirty years ago, as above quoted. Let us appreciate the fact, then, of the importance of this hour and the privileges that lie before us. He then foresaw, as he said, that this day "will give opportunity for preaching the good tidings of coming good, such as is seldom afforded, and blessed are they who will follow the footsteps of the Master, and be the good Samaritans binding up the wounds and pouring in the oil and wine of comfort and cheer." Blessed is the portion of the one who engages in the colporteur service!

AMPLE SUPPLY OF BOOKS

Many of the dear brethren who were engaged in the colporteur service have been forced out of it in recent months because of our inability to furnish them with the books; and this inability was due to the fact that the printers and manufacturers were unable to furnish to the Society the books. Disturbed conditions have affected the work. But now we are happy to announce that after much laborious effort we have on hand and in stock many thousands of volumes and many more thousands will be ready in a short while. There has been a great shortage of Scenarios; but we now have available 55,000 copies and another 55,000 will be ready within thirty days. In addition to this, in the first edition of the "Talking with the Dead" booklet we issued 250,000 copies. Then there is the opportunity of soliciting subscriptions for THE GOLDEN AGE and putting out the "Talking with the Dead" booklet as a premium, thus giving further opportunity of testifying to the truth.

We should keep in mind that the months of April, May, and June will be much more favorable to the colporteur service than the summer months. Additionally, most of the people now have money to buy, and the opportunity seems to be unusual for the placing of these volumes in the hands of those desiring a message of comfort and wishing to know of God's arrangement. We may expect stringency in the finances of the people later in the year, about the time of the fall election. We may meet with more repressive measures from those who are blinded by the adversary and those opposed to

the truth. Let us, therefore, be up and doing. We urge every brother and sister who can find the opportunity to do so, to engage in the colporteur service, putting out the STUDIES IN THE SCRIPTURES, Scenarios, or else engage in the GOLDEN AGE work, or working them all together.

We know the meaning of the present strife and trouble upon earth. We know from the Scriptures what will be the result; and we know from the Lord's Word that the only remedy for these ills is the kingdom of Messiah. Therefore it is our privilege to bear to the people the only message that is stabilizing, comforting, and that will pour oil on the troubled waters, enabling many to avoid strife and controversy, that will calm their hearts and help them to wait patiently and bear the present conditions until the kingdom of righteousness of the great Messiah is fully established. Should all the people turn to the Lord and accept the message of truth as set forth in the divine plan there would be no more strikes, there would be no Bolshevist movements, there would be no anarchistic troubles. Love being the motive power, every one would seek to dwell in peace and render good unto his neighbor. It is our solemn duty and privilege, therefore, as Christians, to bear this message to every one of the world that has the hearing ear, that all who desire to be comforted, stabilized and helped, may thus be helped. Appreciating, then, the duties and privileges before us, let each ambassador of the Prince of Peace grasp the opportunity of service as it comes; and such faithful service to the Lord will bring that peace and joy which passeth all human understanding.

We suggest that the colporteurs everywhere replenish their stock quickly, so that they will have on hand ample supply in case transportation should be interrupted. We urgently request every one not engaged in the colporteur service, who can find time to do it, to have a part therein, thus being an active ambassador of peace, a comforter to those who need comfort. Nothing in the world can bring this comfort to the people except the message concerning Messiah's kingdom. The STUDIES IN THE SCRIPTURES and kindred publications are the only ones on earth that contain the message explaining the Bible. Let each of us, then, realize and appreciate our privilege of bearing this message of salvation and peace to the world and saying at the same time to nominal Zion, "Thy God reigneth!"—You have looked forward to the coming of Messiah. He is here! He is now setting up his kingdom!

THE MASTER'S MEAT

"I have meat to eat that ye know not of. . . . My meat is to do the will of him that sent me, and to finish his work."—John 4:34, 36.

AT THE close of our Lord's conversation with the Samaritan woman at Jacob's well his disciples, who had gone into the adjoining city of Sychar to purchase provisions, came to him saying, "Master, eat". Jesus' reply was to the effect that he had food to eat which they did not know about. Their natural conclusion was that someone had visited him during their absence and had brought a lunch, bodily refreshments.

They did not understand the deep import of his words, for they could not understand them, being yet but

natural men. It must be borne in mind that the Master was speaking as a spirit-begotten new creature. "I [the spirit-begotten new man] have meat to eat that ye [yet unbegotten of the spirit and hence not illuminated by it] know not of." On other occasions our Lord called attention to the inability of his disciples to understand much that he had to tell them. On one occasion he said: "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the spirit of truth, is come, it shall guide you into all truth". At the time of

this incident the spirit "was not yet given; because that Jesus was not yet glorified".—John 16:12, 13; 7:39.

INSIGHT A BLESSING AND PRIVILEGE

It is a privilege to understand any part of God's counsels and purposes; it cannot properly be looked upon as a *right*. Jehovah has therefore made an understanding of his will dependent not merely upon mental astuteness nor upon human sagacity, but rather upon a willingness to be taught by the Lord in his own time and by such agencies as he may choose to employ. The wise men of the world have not known God's counsels; for "they have rejected the word of the Lord; and what wisdom is in them?"—Jeremiah 8:9; Psalm 25:9.

Though the disciples did not at that time understand the significance of the Master's words, yet there was nothing about his remark to indicate that they never would understand it. Quite to the contrary, we note that when he had finished his sacrificial work, had been raised from the dead a glorious new creature, and had ascended on high to appear in the presence of God on behalf of believers, then the heavenly Father shed forth upon the faithful disciples, waiting in Jerusalem for his guidance, a greater capacity for insight into spiritual matters. Acts 2:18.

When Jesus said to the disciples that he had meat to eat we must remember that the old English word meat does not have special reference to flesh meat, as it does in present-day usage. The word means merely food; and food is that which is taken into the system to nourish it, to keep it active, and to sustain it. Translating the Master's remark out of the figurative language into which it was put, it would signify: 'I have that which nourishes me as a new creature, that which keeps me active, that which sustains my life as a new creature which you are not yet able to appreciate'.

The disciples mumbled something in response, but it only served to emphasize their ignorance of what he had said. The Master then ventured the further statement: 'That which nourishes me, that which keeps me active, that which sustains me as a new creature is to do the will of him that sent me and to finish his work'. It was not knowledge which sustained his life as a new creature, it was not an understanding of the divine purposes, though both of these things were tremendous helps; it was harmony with and conformity to God's will or purpose for him under the special circumstances involved.

DEDICATION TO EXTRAORDINARY SERVICE

Jehovah's will was the thing most prominent in Jesus' mind throughout the three and one-half years of his special trial time. Many centuries before his special consecration at Jordan the Prophet had spoken for him, saying, "Behold, I come; (in the volume of a book it is written respecting me) to perform, O my God, thy will". (Psalm 40:7, 8 *Septuagint*) Dedication to Jehovah's special will or determination concerning the redemption of mankind was thus shown to be the very essence of our Lord's special consecration. He had always done the Father's will; he had always been in perfect harmony therewith. But God's will under normal circumstances does not involve sacrifice. Sacrifice is an abnormal thing, an unusual thing in the universe. And for this reason

opportunity was extended to Jesus to dedicate himself to a special work, requiring special hazards and offering special rewards.

In the Spanish-American War one part of the naval force of the United States was outside the harbor of Santiago, and opportunity for a specially hazardous service was extended. Every man on board those ships had sworn to perform any service necessary in fighting for his country; but for this unusual service volunteers were called for. So it was with our Lord Jesus. He entered into a special contract willingly, knowing that it had extraordinary dangers and also an extraordinary recompense. It is *this* will to which he refers more especially as being his meat or food as a new creature.

That Jehovah's will or purpose for himself and for the human family was uppermost in his mind throughout his ministry seems apparent from remarks which he occasionally let fall. At one time he said: "I seek not mine own will, but the will of the Father which hath sent me". (John 5:30) Again: "I came down from heaven, not to do mine own will, but the will of him that sent me". (John 6:38) And at the most crucial hour of his testing in the Garden of Gethsemane, he was faithful to this principle when he prayed: "Nevertheless, not my will, but thine, be done". (Luke 22:42) He had a will, a very strong preference, and he was not abashed to mention it, but he made it plain that if this preference of his in any manner interfered with the divine purpose as bound up in the special contract of sacrifice, then he was desirous that his own preferences be ignored.

NO HAPPINESS IN SELF-WILL

We cannot know *all* that this will of God, with its course of self-sacrifice, cost our dear Lord; but in proportion as we are faithful footstep followers of his we should be able to appreciate *some* of the things which it cost him, or at least some of the opportunities which were presented to him to do other than the Father's way. For instance, about the middle of his ministry, when he was at the height of his popularity there occurred a little incident which is very significant, though barely mentioned. After our Lord had sent forth the twelve into various parts of Judea and Galilee, and after they had returned to him at Bethsaida he desired to have opportunity for hearing reports of their experiences and for fellowship with them. The great number of callers, coming and going, made it impossible to have any private meeting in the village, so the Master and his disciples set sail across the sea toward a little stretch of table land near the southeast corner of the lake. Apparently the winds were adverse; for the crowd, perceiving the direction of their course, ran around the southern end of the lake and apparently arrived on the spot as soon as or sooner than our Lord did. It was on this occasion that he miraculously fed the five thousand and more.—Mark 6:30-44.

Three of the evangelists say little about the attitude of the people, but John, whose gospel was written quite late and partly with the object of mentioning matters largely overlooked by the others, gives us a few suggestive words. He says: "When Jesus therefore perceived that they would come and take him by force, *to make him a king*, he departed again into a mountain himself alone".

(John 6:15) Our Lord was at the crest of the wave. Had he had the least desire to turn aside from Jehovah's method of blessing mankind that would have been the psychological moment. There was sedition brewing at that time against Rome. The Jewish Nationalists were looking over the country for a man capable of being their leader. There was no one else who stood out in a non-partisan way with anything like the prominence which our Lord enjoyed. The high priest and members of the Sanhedrin at Jerusalem were mostly opportunists, who, while not liking the Roman yoke, thought it better than running the risk of rebellion. They could not be trusted as leaders against Rome. The people knew Jesus' unpopularity with the ecclesiastical functionaries and probably figured that he could be induced to take charge of a politico-military movement. How little did they understand our Lord's real mission! Instead of appreciating him as an instructor; instead of coming to him to be taught concerning the divine will, they came to him with brazen audacity to insist upon his coöperation with their own petty schemes and ideas.

JEHOVAH'S WAY THE BEST

But could not Jesus have succeeded in casting off the Roman yoke, is it asked? Yes: but for one thing. With that barrier removed he with his superior knowledge of human weaknesses and human needs could, doubtless, have conducted a bloodless revolution against the Romans, overthrown that vast empire, set Israel at the pinnacle of glory in earth's affairs, himself at the head of that nation, and brought blessing to mankind. He could have taught men how to eat and how to cultivate the ground to their advantage. He could have made such life as they possessed much more enjoyable and much more happy. But he could not have given them everlasting life; and the improvement in their conditions of life would have but whetted their desire for a continuance of it.

The one thing which stood in the way (aside from his own will to do God's way, of course) was the edict of Jehovah in setting aside 2520 years for the supremacy of Gentile world dominion, the fourth of which world empires, the Roman, was still in power.

But there was no attractiveness whatever in the appeal made to Jesus to become their king. On the other hand, it must have been unspeakably discouraging to find them so utterly unresponsive after some eighteen months of preaching, to find them so utterly ignorant of God's real purposes for them. Instead of acceding to their clamorous requests the account says: "He departed into a mountain to pray". From that day his favor with the common people began to wane, only flaring up a little just before his crucifixion when they thought that he was finally going to conduct their hoped-for political coup.

Another incident is given us which shows how thoroughly our Lord was out of accord with popular sentiment. It was near the close of his trial time. The time for celebrating the Feast of Tabernacles was at hand. Other members of his own household in Capernaum urged him to go into Judea and to attend the Feast in Jerusalem. His reply was: "I go not up," but at the same time urging them to go. Later on in the week he did go down, evidently having waited for some indication

of the divine will in respect to his own attendance. The account says: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink".—John 7:37.

"IF ANY MAN THIRST"

The Feast of Tabernacles was held just following the observance of the Atonement Day, and commemorated partly their wanderings in the wilderness, but more especially God's preserving power while they were thus wandering. During those forty years their sandals waxed not old, neither their garments. Jehovah was their sole means of instruction and support. This deeper thought, however, was largely lost sight of by the Jews and they remembered merely the temporary dwelling places which their forebears had had in the wilderness. During the week of this Feast they did not dwell in their usual habitations, but moved onto the roofs of their houses, where they lived in tents or booths. The last day and the great day of the Feast fell on the Sabbath. Jewish history tells us that on that day it was customary to spend the afternoon in the singing of psalms calculated to inspire their national hopes. For such purposes there was a trained chorus often aggregating five thousand voices. It is just possible that on this particular occasion they had been singing some such psalm as the forty-second, which says: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Psalm 42:1, 2) At all events, at some appropriate juncture, our Lord stood up in the midst of the vast concourse of people which was doubtless assembled in the courts of the Temple and said: "If any man thirst, let him come unto me and drink".

Jesus was offering them the very thing which they were in need of—refreshment of heart and mind, individually and nationally. Had they been honest in recognizing the real situation, some at least, would have come to Jesus and said: We are interested in what you had to say and we would like to have you explain how it is possible for us to get the blessing implied in your words. What is there for us that we can do to start the divine providences to operating in our favor? But apparently not one of all that vast throng was sufficiently interested to do as much as inquire.

The Feast of Tabernacles was one of the two important social events in the year, with the Jewish people. The Feast of Passover in the spring and the Feast of Tabernacles in the fall stood out as prominent points in the year's calendar and even moderately circumstanced Jews tried to attend one of these feasts, or, if living at a great distance, to send one or more representatives from their community. It is not unreasonable to suppose that there were Jews within the sound of our Lord's voice who represented all of the Jewish nation in all the world. At the Pentecostal period of the following spring the representative character of the audience is clearly shown. (Acts 2:8-11) Practically speaking, all of Jewry was within the range of Jesus' voice, and all of Jewry was too preoccupied with its own ideas to give ear to him who "spake as never man spake".

It could not have been encouraging to our Lord, but must have been discouraging, to find his three years of

labor so utterly fruitless as regards gratitude and appreciation from the nation which was peculiarly his own. At the close of that important day we can imagine our Lord out under the open sky contemplating the stars which he, as the honored agent of Jehovah, had had the privilege of creating millenniums ago. He could hardly be oblivious to the great disparity between the glory which he had with the Father before the world was and the dearth of honor or recognition which he was having on earth. With a view to blessing mankind he had left the ivory palaces of glory, had left the richer and more exalted state of being and had come down to earth. It might reasonably be expected that as an envoy from the heavenly court he should be received on earth with all the honors and acclamations which it would be possible for human beings to give. But earth was the one rebellious province in God's happy universe. So far from being acclaimed and honored here, "he was despised and rejected of men".—Isaiah 53:3.

JESUS' CONTRACT WITH THE FATHER

No one could blame our Lord had he thought to himself: I have labored faithfully for three years to convey to this people some more accurate conception of Jehovah's character. I have been met with almost universal disesteem and disregard for my message. Even if I go ahead and redeem this race what will be the use? They do not know what life is, and they show no disposition to be blessed. How do I know that any benefit will derive from this course of sacrifice?

But if such thoughts occurred to our Lord's mind they were not attractive to him; they had no power to move him from the contract which he had made. His contract was not with the Jewish people, but with Jehovah. It was not made dependent upon appreciation or gratitude or responsiveness in the minds of the Jews, but was voluntarily entered into with a view to giving them something that they could not otherwise have. His "meat" was not to please either the Jews or the Gentiles, but 'to do the will of his Father which is in heaven, and to finish his work'.

Another test came to Jesus when, at the very close of his trial time, a bosom friend failed to support him. When Peter denied his Lord, Jesus might with some degree of justice have said: Here is Peter, one of the three most favored apostles, the one above all the twelve to whom one might look for dependable qualities; the three have been the most favored among the twelve; the twelve have had the most advantages of any in the Jewish nation; the Jewish nation has had more advantages than any other nation on earth; if Peter could do such a thing with all the advantages he has had, what would the rest do even if they were redeemed? But though Peter's defection was a source of keen pain to our Lord it in no wise turned him aside from proceeding with the accomplishment of the Father's will. "My meat [that which nourishes me, that which sustains me, that which keeps me active as a new creature] is to do the will of him that sent me, and to finish his work."

THE FOOD WHICH FED

Has this celestial food proven to be sustaining to our Lord Jesus? Beyond any question it has. It has been so

successful that it was possible for his life to be not only perpetuated but for him to receive a most glorious body and all the powers which go with it. So successful was it that the Apostle could truthfully say of him that because of his extraordinary fidelity "God also hath highly exalted him, and given him a name which is above every name". (Philippians 2:9) So successful was it that it was possible for the Scriptures to say that Jesus is now exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come". (Ephesians 1:21) So successful was it that it was possible for the writer of the Hebrew letter to say of Jesus: "Whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they".—Hebrews 1:2-4.

The Apostle Peter tells us that our Lord has left us an example 'that we should follow his steps'. (1 Peter 2:21) Again the Master advises us: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you". (John 6:27) Again our Lord encourages us by saying: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself". (John 7:17) In another place the Master identified his followers with him in this matter of doing God's will, God's special will, when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he *that doeth the will of my Father which is in heaven*". (Matthew 7:21) A further identification of his followers was made by our Lord Jesus when he said: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother".—Matthew 12:50.

This last statement was made on the occasion when Jesus was giving instructions to his disciples and to other listeners who were standing about. Jesus' mother and other members of his family appeared on the outside of the circle and the apostles, some of whom were also related by blood to Jesus, thinking more of the social amenities of the time than they did of the eternal truths which Jesus was explaining, blurted out an interruption, saying: "Behold, thy mother and thy brethren stand without, desiring to speak with thee". Rather than rebuking the thoughtlessness of the disciples who thus broke his line of teaching, Jesus turned the incident to good account by asking the question: "Who is my mother? and who are my brethren?" The disciples did not know what he meant, even as they usually did not know. They were too taken aback to attempt an answer: so Jesus answered the question in the manner above quoted. What did he mean? He evidently meant this: the relationship of a brother is a *close* relation; that of a sister, in addition to being close, has an added quality of *tenderness*; the relationship of mother, in addition to being very close and tender, is also a *vital* relationship. The Master would say then: 'He that doeth the will of my Father which is in heaven, the same stands

to me in a relationship which is at once close and tender and vital—more vital, more tender, more close than any earthly relationship can be.

MEAT WHICH PERISHETH NOT

The New Testament is sprinkled with references to our recognition of, acquaintanceship with, and conformity to the Lord's will. The Apostle Paul says that we should "be not unwise, but understanding what the will of the Lord is". (Ephesians 5:17) Again he tells us that we should conform ourselves "not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart". (Ephesians 6:6) God's will for the church during the gospel age is of such a nature that it is impossible to do it acceptably by mere outward conformity to certain rituals. It is of such a searching nature that it cannot be done without the heart's coöperation, indeed without the heart's stimulus and impulse back of it. The Apostle again prayed for some of the brethren that "they might be filled with a knowledge of God's will".—Colossians 1:9.

In the fifth chapter of Hebrews the Apostle uses a general figure of food, saying: "Every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil". (Hebrews 5:13, 14) Milk belongeth unto babes, or is appropriate for babes, not merely because it is convenient, but because there is a close chemical analogy between milk and human blood. This fact makes it possible for milk to be assimilated with the expense of a small amount of vital energy. Strong meat, or in modern English solid food, on the other hand requires the expense of a considerable amount of vital energy in order to digest it, but there are larger returns. One must have, however, a margin of energy before it can be invested in such heavy digestive processes without detriment to the organism as a whole. This an infant does not have, for it needs its energy to build muscle and nerve cells and tissue.

MILK AND SOLID FOOD

There is a similar situation with us as new creatures in Christ. The Lord's designated will, his determination for sacrifice during this gospel age, is as necessary for our life when we are babes in Christ as when we have made more progress. Conformity to his will is a vital thing for us at all times. But that will is less complex at the beginning of our Christian experience than later on. It takes less faith for us to respond to the Lord's instructions at the beginning of our course than at the end of it, though it may not take less faith in proportion to what we have. At the beginning, when we are babes in Christ, God's will is largely theory to us. If we see an adverse experience coming our way we have no memory of previous experiences as new creatures which will serve to convey to our perceptions just what the experience is to mean. It may take about all the faith we have to face the experience but we do not have much faith to spare. As we go on, and experience after experience passes us we have the memory of the pain, the chagrin, the humiliation caused to the flesh by those experiences as a sort of *impedimenta*, or baggage, of the virtue produced.

If another trial is confronting us we must have faith enough to overcome the memory of all previous similar experiences in order to face the oncoming one with fortitude. But there is a compensation in this matter whereby the Lord provides us with increasing spiritual vitality, increasing faith, through those very experiences. Thereby we learn the truth of the Scripture promises that the Lord will not leave us nor forsake us, but that he will sustain us.—Hebrews 13:5.

In physical life a man who is in good health, strong and virile, does not have to worry about his digestion. When he is hungry the prospects of a meal are pleasant, the act of eating is enjoyable and the after effects are happyfying. But one who is in a bad way as to health, very dyspeptic and run down, may look with a good deal of anxiety on all of his needs for food. The thoughts of eating are not attractive to him. While eating he must be so careful that most of the pleasure of appetite is removed; and after he has eaten the effects are anything but stimulating.

HEALTHY AND DYSPYPTIC CHRISTIANS

Counterparts to both of these cases can be found in the spiritual world. Some followers of the Lord are in good spiritual condition. They look forward to the apportionments of divine providence with appreciation, even though the flesh may not *voluntarily* coöperate with the determination of the new mind. They rejoice in the tribulation *knowing* that it works patience, experience, hope. The after-effects are pleasant to them as new creatures. They look back on given experiences or trials and verily feel that they would not have missed those tests for anything. Looking back they remember how near the Lord was to them and how thoroughly he fulfilled his promise to be with them. But the one who is spiritually dyspeptic, who recognizes conformity to the divine will to be the only means of perpetuating his existence as a new creature, but who constantly quails before the divine apportionments, is in a pitiable state. He sees the Lord's will in a given experience ahead of him and wishes that there were some way out of it, or over it, or around it—any way but right through it. While in the experience he has fears that the Lord is not taking proper care of his interests. When it is over he moans in retrospect at the terrible time he had. Such a one is bound to be lean and scrawny as a new creature in Christ. Such a one should pray for greater faith, for the ability to view all the experiences of the flesh as Jehovah views them, as valuable and indispensable strengthening agencies.

People will do almost anything to secure food. In times of famine and siege human beings have eaten almost unbelievable things. Many years ago a prospector was separated from the rest of his party in the great Ungava district of Canada. As is the usual course when one is lost in the woods, he described a large circle and came back in about two days to a place where the party had formerly made camp. On deserting the site the camp cook had left a bone of venison, scraped ordinarily clean. After two days wandering in the woods with nothing to eat but a few pine shoots, that discarded bone of venison looked very attractive to the wanderer. He boiled and scraped the bone and got much nourish-

ment from it. Another attempt was made to find his way but he returned in about two days more to the same spot. The bone which had twice been discarded still looked good to him. He boiled it, broke it up into pieces, sucked the pieces, and thus derived much more nourishment. The man finally came to such straits that he ate his own rawhide moccasins. Now a moccasin is not usually looked upon as a table delicacy, but this man did not find fault with them. There was some nourishment there and he recognized his need of it.

NO COST TOO GREAT

If a man would go to such extremes to preserve his imperfect life under imperfect conditions for a few hours, or days, or weeks, or years at most, and that accompanied with much sorrow and disappointment, what ought we not to be willing to do in the shape of

conformity to the Lord's will for us, since thereby we not only nourish and strengthen our new lives but actually sustain them so that we may have their full powers, not under imperfect conditions but on the most glorious plane and filled with all the fullness of him that filleth all in all? Certainly there is no comparison.

"I love thy will, O God!
Thy blessed, perfect will.
In which this once rebellious heart
Lies satisfied and still.

"I love thy will, O God!
It is my joy, my rest;
It glorifies my common task,
It makes each trial blest

"I love thy will, O God!
The sunshine or the rain.
Some days are bright with praise, and some
Sweet with accepted pain."

SAUL'S FAILURE

— JUNE 6 — 1 SAMUEL 15 —

"Thou hast rejected the word of Jehovah, and Jehovah hath rejected thee." 1 Samuel 15:26.

THE PERIODS IN SAUL'S LIFE—TWO PROMINENT TESTINGS—THE DIVINE DECREE AGAINST THE AMALEKITES AND THE REASONS FOR IT—JEHOVAH'S COMMAND TOO CARELESSLY OBSERVED—KING SAUL'S THREE FAILINGS—CUTTING TESTS OF CHARACTER.

OUR lesson tells of the testing of King Saul, of his failure to stand the tests, and of the consequent rejection of his family and himself from the kingdom. His history may be divided into four parts: (1) The favorable opportunities of his youth—energetic, fine-looking, modest, his choice as the king of Israel was generally conceded to be an excellent one. (2) In the earlier years of his reign he was a successful general and an able organizer of his kingdom. (3) In his testing time he failed and was rejected, partially at first, more thoroughly subsequently. (4) The decline of his manhood, his near loss of reason, and finally the tragic death of himself and his sons. Today's lesson deals specially with the third of these epochs—his testing in regard to obedience to the divine will.

Evidently quite a number of years intervened between the testing of King Saul in the matter of sacrifice and his second test discussed in today's lesson. In the interim Israel had grown strong as a nation; and the time had come for the carrying out of a divine declaration made long before; namely, that the Amalekites should be utterly destroyed. As one branch of Esau's family, they were related to the Israelites and to the Arabs of today. Like the latter they were horsemen, who flourished by pillaging their neighbors. Not strong enough themselves to injure the Israelites, they associated themselves with others of the enemies of Israel, either directly participating in war or indirectly, following after battles to gather up the spoils. It will be remembered that they fought against the Israelites in the wilderness when on their way toward Canaan. (Exodus 17:8-16) It will be remembered also that they again opposed the Israelites in conquering the land of promise; and that the Lord had declared through Moses that these should be utterly destroyed, and had given Israel this command. —Deuteronomy 25:17-19.

PARTIAL OBEDIENCE UNSATISFACTORY

That King Saul had made good use of his opportunities as an organizer of the kingdom is evidenced by the fact that a large army was assembled in harmony with the Lord's command to the Prophet: "Two hundred thousand footmen and ten thousand men of Judah". This army was evidently so disposed of as to intercept any of the Amalekites who might flee. Meantime word was sent to the Kenites, who dwelt among the Amalekites, advising them to leave that they might not suffer in the punishment of the Amalekites, and the explanation made was that as the Kenites had

avored the Lord's people, they were spared in recognition of this fact; for the destruction of the Amalekites was in harmony with the divine decree, because of their opposition to Israel.—Deuteronomy 25:17-19.

The people were all slaughtered except the king, whom King Saul spared, keeping him as a kind of trophy. The animals also were all destroyed, except the choicest of the flocks and herds, which additionally was contrary to the divine command.

When the Prophet Samuel came to the king, the latter saluted him as God's representative and reported that he had done according to the divine command. Then came the inquiry, "If so, what means the bleating of the sheep and the lowing of the cattle?" Saul's answer was probably a prevarication; that these were kept in order to be offered to the Lord in sacrifice. Then Samuel reproved him, pointing out that he had violated the command of the Lord in preserving any of them. The king, however, protested that the people had kept them; that Israel had desired them; and we can readily suppose that there would have been among the Israelites quite an opposition to the waste of the good things of the Amalekites, so accustomed were people of that time, as well as of today, to desire valuables. Saul might have indeed complied with the divine decree by rendering obedience to the Lord and thus putting himself in disfavor with the people; but he would have maintained the divine approval thereby. As it was, the Prophet expressed the divine disapproval, saying: "Hath the Lord as great delight in burnt-offerings and sacrifice as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken [better] than the fat of rams."

Here, then, is our lesson. 'Obedience is better than sacrifice' in God's sight. He will neither approve nor reward carelessness on our part in this matter. On the contrary, inattention to his direct will would mark us as proportionately unfit for his direct service, either here or hereafter. This implies on our part such a loyalty to the Lord, such a carefulness in respect to his service, such a recognition of each other in respect to the Lord and his service, that we would go about very carefully in our endeavors to serve his cause. So the Apostle exhorts: "Let us walk circumspectly," carefully, scrutinizingly.—Eph. 5:15.

TESTS OF THE ROYAL PRIESTHOOD

Frequently tests come to the royal priesthood after they have been a long while in the school of Christ. Speaking to

some such, the Apostle says: "For when for the time ye ought to be teachers ye have need that one teach you again **what be the first principles of the oracles of God,**" the doctrines, or teachings of Christ. (Hebrews 5:12) We are sometimes surprised at others, sometimes at ourselves, that we have been so slow in making progress; that we have apparently gained so little victory in character-building and appreciation of the principles which should govern among those who are the Lord's anointed and in preparation for the throne. Saul's difficulty and tests may represent some of our own:

(1) A selfish spirit, a desire for some of the best of the things which the Lord has condemned; a willingness to spare these because they appeal to us from a selfish viewpoint, the fleshly viewpoint.

(2) A man-fearing spirit. As Saul feared to bring upon himself the reproaches of the people, fearing to be thought too narrow on the one hand and too wasteful on the other, so a temptation comes to the Lord's people to guide their course not entirely by the Word of the Lord, but with a deference to the sentiments of others. This is the fear of man that brings a snare. (Proverbs 29:25) We are ensnared by the spirit of the world. Of such the Lord says: "How can ye believe [be in proper discipleship] which receive honor one of another, and seek not the honor that cometh from God only?"—John 5:44.

(3) Saul's third difficulty was that he had too slack an appreciation of the Lord's Word: and this is the difficulty which specially besets nearly every one of the Lord's followers who stray into error of doctrine or of conduct. With what care ought we to guard ourselves, lest having become partakers of so great a blessing as our anointing implies, any of us should seem to come short of its glorious realization in the kingdom. Let us see to it that we put away all love of sin in its every form, and that we esteem the Lord's favor so highly that the consideration of human friendships would not have a particle of weight of influence with us, except as the same should be in full accord with the divine program; and in order to the maintenance of these proper relationships, let us take heed to his Word.

Let us remember the Apostle's words that we wrestle not with flesh and blood, but with wicked spirits in high positions. (Ephesians 6:12) Let us remember that these wicked spirits have the power in some degree to favor in us wrong sentiments; that in proportion as we would give our minds into any selfish, sinful, or ignoble channel, in that same proportion these unseen adversaries of the saints would have power over them. Let us remember, on the contrary, that in proportion as our hearts are loyal to the Lord and his Word and to the spirit of the truth, the spirit of love, in that same proportion we are surrounded by a halo of influence which would protect us, so that of such it may be written, "The wicked one toucheth him not".—John 5:18.

TRoubles of World and Church

If the test of character approved of God is love—perfect love for God, for the brethren, yea, also for our enemies—then let that thought be continually before all of our minds to the intent that we be not overtaken, that we be not deceived by the great adversary, who still would fain put darkness for light and light for darkness. Are we prepared for the tests, of which we read that they would deceive, if it were possible, even the elect? We still believe that these tests will be along the lines of perfect love. Love and selfishness are the two great powers that are moving the world and each individual therein. We have already seen that the selfishness, which will overwhelm the world shortly, will mean lovelessness to the extent that the Scriptures declare, "Every man's hand shall be against his neighbor, and no peace to him that goeth out nor to him that cometh in". (Zechariah 8:10; 11:16) Is that same condition of things to be expected in the church—every man's hand against his neighbor, the tongue of every brother against every other brother in the Lord? Are anger, malice, hatred,

envy, and strife to be permitted to overwhelm the church of Christ? Could such things have any place or power or influence against those who have knowledge of the truth? We are of the opinion that some taste of this is what we may expect.

We are in the habit of supposing that our Lord's words, "Brother shall deliver up brother to death," applied merely to our Lord's time and during the Dark Ages. Do we forget that similar conditions may be expected in the end of this age? The delivering up may not be physical, however; the crucifying, the scourging and the roasting may not be literal; but we believe that very much the same things may be expected with only such limits as our civilization will compel. Apparently it is not enough of a test to us to be "hated of all men for my name's sake". We must be tested by the hatred, the malice, the evil speaking and evil surmising of those who dipped with us in the dish, of those who partook with us of the present things of divine bounty at the table of the Lord, the spiritual food. Ah! If this be so then we may indeed expect for the closing days of the church, the body of Christ, experiences not dissimilar to those which came to the Master in Gethsemane, one of the most trying of which must have been the Judas kiss.

GODLY SORROW WORKETH REPENTANCE

When some of those who heard the apostles on the Pentecost Day came to an understanding of what was the real situation of affairs, and of how that they and their rulers had crucified the Prince of life—some of them actually and some of them by falling to protest—those who were right-minded were cut to the heart and cried out, "What must we do?" The Apostle assured them of forgiveness because they did it ignorantly. And so with us. If any of us find that under any snare or delusion of the adversary we have been entrapped into wrongdoing toward a brother, we should immediately feel cut to the heart, and should go to the Lord for divine forgiveness and to those whom we have wronged, for their part of it, that thus we might turn defeat at the hands of the adversary to victory.

Undoubtedly just such a storm is coming; and as the prophet expresses it, the question is not, Who shall fall, but "Who shall be able to stand?" (Malachi 3:2) A thousand shall fall to one who will stand. The elect will not be deceived, but the question is, Are we of the elect? and our answer must be that the Lord will decide this matter according to the manner in which we decide when under the test. It is impossible for us to surmise what may be the various apparent grounds for unbrotherliness, for the loss of a brother's love. If we give heed to the adversary, he will make us think it proper to break away from the regular rule of procedure, and, if we are willing, make us to feel that we are fully justified in violating all the various directions which the Lord our God has given us. It will require of all of us loving faithfulness to the Lord and to the brethren to enable us to withstand the trials of this day; and we cannot at this point refrain from reminding the dear followers of the Lord afresh of what has already been amplified in *STUDIES IN THE SCRIPTURES*, Volume VI, Chapter 9, the course which the new creature should take in every matter in which he feels that a brother has offended him, outlined by our Lord in Matthew 18:15-17.

Let us be sure that the adversary will use every means to turn us aside from this plainly stated rule of love; that he will endeavor to make us think that it cannot be applicable to the difficulty which troubles us. Let our answer to all such suggestions of Satan be: "Get thee behind me". We write thus pointedly, because here and there intimations come from brethren of misunderstandings and in some instances the manifestation of a hypercritical spirit, an unbrotherly spirit, a spirit in direct opposition to the golden rule and to the Lord's instructions, to go to him alone, to seek to win the brother, and not to cast him off nor excommunicate him. On the contrary, it is appropriate to be ready to die for him. "We ought also to lay down our lives for the brethren."—1 John 3:16.

A SHEPHERD BOY CHOSEN KING

— JUNE 13 — 1 SAMUEL 16:1-13 —

"The spirit of Jehovah came mightily upon David from that day forward."—1 Samuel 16:13.

SAMUEL'S MINISTRATIONS TO SAUL CEASE WITH THE LATTER'S REJECTION — SAMUEL INSTRUCTED TO VISIT JESSE TO ANOINT ONE OF HIS SONS — MISREPRESENTATIONS AND PARTIAL REPRESENTATIONS — GOD'S SPIRIT OR POWER UPON THE LAD DAVID.

THE record is, "Samuel came no more to see Saul until the day of his death". That is to say, God having cut off Saul from special guidance and relationship, it was no longer Samuel's province as God's representative to go frequently to him to give direction respecting the interests of the kingdom. The record, however, implies that Samuel had great sympathy for Saul and mourned for him. So it is sometimes with the Lord's children of this gospel dispensation. We feel a deep interest in matters and persons of our intimate association, and at times might almost be tempted to think that the Lord had made some mistake in his dealings with them—especially if they be near and dear to us by the ties of blood or fellowship. It is for us to learn, as did Saul, not to question the ways of the Lord, but to rely upon his unerring wisdom in the management of his own cause. With a slight reproof the Lord sent Samuel to anoint Saul's successor, saying, "Fill thine horn with oil and go; I will send thee to Jesse, the Bethlehemite, for I have provided me a king among his sons".

Samuel was a wise man, and knew instinctively that while Saul had been ready enough to receive the anointing himself he would never consent to have another anointed as his successor in the kingdom, but would desire to retain the authority, the position, for the members of his own family. He therefore replied to the Lord: "How can I go?" Will not my mission be interrupted if Saul learns of my intentions, and I shall not even have the opportunity to carry it out, for he will kill me, and justify his action under the plea that I was a traitor to the king. The Lord replied: "Take an heifer with thee, and say, I am come to sacrifice unto the Lord".

MORALISTIC RIGHTEOUSNESS OFTEN A HINDRANCE

Should any of the Lord's dear people, lacking a proper balance of mind on this subject, be inclined to repudiate such an avowal as being a lie, an untruth, and say Samuel's real purpose and the Lord's was that he should anoint a king, and the offering by sacrifice was merely a subterfuge and misrepresentation, a falsehood out of the whole cloth, and they hesitate to brand such a course as both speaking and acting a lie merely because it was the Lord who gave this direction and his inspired Prophet who carried it out, we would reply that the principle involved is the same whoever may be the ones carrying it out. If the course had been wrong for Samuel or for any other man, it would have been still more wrong for the Almighty God. But if, as we claim, it was right and proper for the Almighty, it would be an equally proper course for any one to take.

It would not have been proper to say that he was going to sacrifice if there had been no intention to sacrifice, but merely to anoint! As a matter of fact, the sacrifice was the purpose of the visit, so far as the people of Bethlehem were concerned, the matter of anointing being purely the Lord's business and that of Jesse and his family. As the anointing was none of the business of the people of Bethlehem, it was entirely proper that it should not be mentioned to them. Our Lord frequently followed the same course during his ministry, telling only those things which his hearers could "bear". Sometimes he spake in parables, that the multitude might hear and not understand the true import of his message, and this he explained to the apostles, saying, "To you it is given to know the mystery of the kingdom of God: but unto outsiders these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand". (Mark 4: 11, 12) Again he said to the disciples: "I have many things to tell you, but ye cannot bear them now".—John 16:12.

No one could be in relation with the Lord at all who is not honest at heart: but this does not mean that he must tell everything he knows to everybody.

SEVEN SONS DECLINED

The account is evidently not a complete one. We may suppose that after all who wished to draw near unto the Lord through the sacrifice had attended, and the matter and the feast were entirely at an end, Samuel went with Jesse to his home and there looked over his sons, waiting for guidance from the Lord as to which of them should be anointed. Apparently Jesse had been asked to send his sons one by one to the Prophet, and they came, the eldest first. So seven of Jesse's sons passed before Samuel, and the Lord rejected all of them; there was some unfitness at the core, at the heart, which was not apparent to the outward observer, who like Samuel would have concluded otherwise. Then Samuel, evidently surprised, said to Jesse, "Are here all thy children?" and he replied, "There remaineth yet the youngest, and, behold, he keepeth the sheep". And Samuel said: "Send and fetch him, for we will not sit down until he come hither, and he sent and brought him". The youngest son was David, and we read: "He was ruddy, and withal of beautiful countenance and goodly to look upon". The description is thought to indicate that David was fair-complexioned and of auburn hair. It is supposed that he was in his eighteenth year. The Lord said to Samuel: "Arise, and anoint him, for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren."

God looked for the same characteristics in David that he now seeks in those whom in this age he calls to be anointed for the kingdom. He found in him faith, meekness, courage, energy, and loving obedience. Yet he was young and inexperienced and untrained and unskilled in the duties of the high office to which he was called. This latter condition, which, in the estimation of men, would have been an unsurmountable barrier, was no obstacle in God's sight; for God is able to inspire his called ones with his spirit and to arm them with his might. So he did with David, and so he does with the Christ—our Lord Jesus and his body, the church. In the Psalms of David his typical character is very clearly indicated, sometimes personifying Jesus our Head, and sometimes the whole body of Christ. Thus, for instance, when he says: "They part my garments among them, and cast lots upon my vesture," the reference is only to our Head; while in other cases, as in Psalm 23, the application is to the whole body, whose Shepherd is the Lord Jehovah.

"FROM THAT DAY FORWARD"

"And the spirit of the Lord came mightily upon David from that day forward." We are not to understand from this that David was begotten of the holy spirit, as are members of the body of Christ, the church, during this gospel age. No; ours is a special and peculiar blessing from the Lord, the like of which never came before Pentecost, except in the one case of our Lord's baptism of the spirit at Jordan, when he received the holy spirit without measure. The spirit, influence, power of God upon David was similar in its operation and effect to what it had been upon Samuel and the prophets. Undoubtedly it gave him wisdom, strength, and courage and enabled him wisely to appropriate to himself the various opportunities for the learning of the imperfect lessons in connection with his daily experiences, all of which were a schooling or preparation for his future work as king.

David when anointed was but a youth. He was not one, however, who wasted the precious springtime of life in sowing "wild oats". He was a bud of promise, a noble youth—meek, modest, gentle, faithful, courageous in the line of duty, and brave to face danger and to endure hardness in any good work, especially wherever the interests of God's people were at stake. Seeing in him this sterling stamp of character, God called him to higher service.

A FRIEND AS ADVERSARY

Question: What did our Lord mean by referring to the Apostle Peter as an adversary? See Matthew 16:22, 23.

Answer: This occurred just after Peter had openly confessed his belief in Jesus as the Messiah and after Jesus' declaration that his church would be founded on that confession. Following this conversation with the disciples our Lord charged them particularly not to make his Messiahship generally known to the people. This suggests the thought that neither the disciples nor our Lord had previously been enunciating his Messiahship, but rather preaching that the kingdom of heaven was at hand, without saying precisely who was to be the king. The command not to make the matter known was evidently because the result of such a program would have been to rouse at least a party spirit among the people, some of whom accepted his miracles, etc., and would have espoused his cause, while others with the Pharisees would have opposed, and thus an insurrection would naturally have followed. Besides, it would have interfered considerably with the program which our Lord saw marked out for him in the divine Word—his death as the sin offering. He did not need to proclaim his Messiahship; for he already knew, as he had stated, that whosoever the Father would draw would come; and that those not drawn of the Father, and not disposed to become his disciples, should not be especially drawn by the proclamation of his Messiahship and the prospects of the kingdom.

PETER A STUMBLING-STONE, AN ADVERSARY

Having prepared the minds of the disciples by the declaration that hades, death, would not be permitted to triumph over his church, our Lord began from that time onward to break gradually to them information respecting his own decease and his resurrection from the dead. It was then that the same noble Peter forgot himself, as we would say, and undertook to correct our Lord and to outline for him other things. He was moved to this, not merely by selfish motives of prejudice and by hopes of sharing in the kingdom and of avoiding the ignominy, but doubtless also by his love for our Lord and by his desire to see the Master honored and exalted, rather than set at nought and killed. But as on another occasion this noble Apostle said things, "not knowing what he said," so now he evidently did not realize the import of his language and how, if it were followed, it would mean to our Lord the rejection of the Father's plan and the substitution therefor of a plan more agreeable to the flesh.

The text says that "Peter took him"; and this we may understand to signify that Peter took our Lord apart from the others. It was a private interview and exhortation; and no doubt Peter intended to bring in various supporting arguments; for instance, that the disciples would be discouraged with such talk, etc. However, he only "began", and did not get to finish his argument; for the Master was so full of the spirit of loyalty to the Father and his plan that he could not endure even a suggestion to the contrary, and must needs hasten to repudiate such disloyal suggestion. His answer was a severe rebuke to Peter, yet doubtless was

a blessing to him as long as he lived, and probably helped him afterward to be much more modest.

When our Lord said: "Get thee behind me, Satan", he did not mean that he considered Peter possessed by the devil. Rather, in the original the word Satan is "adversary", and was properly used in respect to any person taking a position adverse or in opposition to another. The great adversary of God and man is called Satan, that word being used for him as a proper name. At this time our Lord turned to Peter, and addressed his words so that all the apostles might hear him, in order that the matter might be the more impressive and all the more a valuable lesson to them, that they might all know that their Master never compromised his Father's will in any sense or degree. "Get thee behind me, adversary: thou savorest [partakest] not the things that be of God, but the things that be of men"—you are viewing matters not from God's standpoint, but from that of fallible, fallen men.

So it is today, and ever has been with the church, the body of Christ. If they are intent upon following the footsteps of the Lord they must expect adversaries to arise who will seek to turn them away from the path of sacrifice and duty, to make the path seem too difficult or to attract their attention to other plans or methods less costly, more in harmony with the fleshly mind. We should remember the Master's course and take a similar one, and point out to these, if they be friends and in the truth (and such they frequently are, as was Peter), and their influence is being exercised in a wrong direction, against the truth, against our best interests, against the divine plan, and hence that they are adversaries not only to us, but also to the Lord. We should thus seek to reclaim them and to help them to walk in the same way with us, instead of leaving the narrow way to follow their kindly meant but pernicious influence.

The word here rendered "offence" would more properly be translated, as in the Revised Version, "a stumbling block", or a stone of stumbling. Thus we see that it was the same Peter whose noble confession had so refreshed the Lord and blessed the other disciples and Peter himself, and who on this account was designated a stone, indicative of strong character, that was now, by reason of the same strength of character, strong-mindedness, strong will, in danger of becoming, not a stone in the Lord's temple, but a stumbling stone. And should some of the Lord's people, strong in character, become stumbling stones to us, we have here our Lord's illustration of our proper course—to turn from them, refusing to be stumbled, refused to be led away.

THE TERMS OF DISCIPLESHIP

Our Lord took this occasion to lay pointedly before his disciples the fact that if they loved the present life, with its advantages, more than the future one with its present disadvantages, they had no business being among his disciples; that any one who would be his disciple should reckon self-denial, self-negation, absolutely necessary to discipleship, and should be prepared with no uncertainty of mind or of purpose to follow after Jesus with a cross—not a literal cross, but the crossing of human self-will with the divine will.

"SAINTS IN CHRIST JESUS"

Question: Is it advisable to apply the Bible term "saints" to those who are merely probationary members of Christ; might it not lead to confusion?

Answer: The word "saints" is one of particular attractiveness. It signifies holy ones, those believers who are being sanctified in Christ Jesus. There is much opposition to the use of the word today, attributable, apparently, to two reasons: one is that the vast majority of professing Christians know that they are not saints, not being made holy, not living as near to the Lord as they could live, not separate, even in heart, from the world, the flesh, and the devil. Such persons have strong reasons for disliking the word "saints". They realize that it would exclude them and nearly all of their friends and special associates in religious work. Another reason for opposition to the word "saints" is

that in the dark ages it became the custom for the Roman and Greek Catholic Churches, and in some measure the Armenian and Anglican Catholic bodies, to canonize or legally set apart as objects of reverence, certain persons respecting whom, after several centuries had elapsed, nothing specially evil was remembered, but only things esteemed as honorable and praiseworthy. The word *saints* thus became separated from living saints; indeed, this may have been because there were few Christians really so much alive toward God as to be representative of saintship.

Another reason why some people dislike this term, saints, is that they consider it to be rather boastful. Some would even say that it is hypocritical; because, having lost sight of "justification by faith" and its effect upon the stand of the believer before the throne of divine grace, they have

become accustomed to think of and to pray for all Christians as "miserable sinners", overlooking the fact that there are some in whom "the righteousness of the law is fulfilled", because they are "walking not after the flesh, but after the spirit". The merit of Christ covers all their unwilling shortcomings.—Romans 8:4

REQUESTS FOR PILGRIM VISITS

In order to facilitate the annual revision of our lists containing requests for Pilgrim visits, THE WATCH TOWER urges those classes desiring a resumption of the periodical visits by the Society's lecturers to answer at once the questions appended to this notice. Postcards should be used in making applications. The questions need not be repeated, but the answers should be given consecutively after a, b, c, etc. Please write plainly; use a typewriter, if possible. We wish to emphasize the necessity of advising us promptly of any changes in the information submitted. Failure to do so is frequently the cause of considerable expense to the Society, loss of time for the Pilgrim brethren, and disappointment for the class.

It is quite probable that there is not a class of the International Bible Students Association in the United States that was not on our list of requests for Pilgrim visits during the past year, and we presume that all will decide, in harmony with the reasonable requirements herein set forth, to renew their requests for the ensuing year.

Now that the world-war is over, there is developing an increasing number of requests for public meetings. This is due, no doubt, to the fact that the public mind is quickened by the perilous times that have come and desires to learn what the Scriptures have to say respecting the outcome of present world-wide troubles.

These lecturers are in a special sense the representatives of the WATCH TOWER BIBLE AND TRACT SOCIETY, as it represents the Lord. They thus represent the kingdom now close at hand, and are prepared to serve at two meetings each day—preferably afternoon and evening, the morning frequently being devoted to travel and study.

It must be borne in mind that the word *saint* does not signify actual perfection, merely, as it did in our Lord's case, but also those who are *made* holy through him. The apostles were saints and classed themselves with the saints of God, declaring respecting this, "we also are men of like passions with you".—Acts 14:15

In the matter of entertainment of these Pilgrim brethren, nothing luxurious is expected—merely a clean and comfortable room and plain and wholesome food. The Society pays their expenses, and thus they represent its interests only. The Society uses great care in the selection of these brethren, to the intent that their presentations of the truth may be clear and helpful to the pure, the sincere in heart—upbuilding in the most holy faith.

As the kingdom draws nigh there is no wonder that the requests for Pilgrim visits increase in number. Who can tell how much longer will tarry the time "called day" before the night fully settles down, during which the Pilgrim visits will necessarily cease! Following are the questions which need immediate answers for guidance in fulfilling our part:

- (a) How many Bible Students in your class who accept the complete series of STUDIES IN THE SCRIPTURES?
- (b) Are weekly meetings held?
- (c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home, notify us of changes).
- (d) At what hours are the Sunday meetings held?
- (e) Was a vote taken on the Pilgrim invitation?
- (f) Do you desire Sunday for special public lectures, and how frequently?
- (g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
- (h) Give name and address of one member of class (other than Secretary) whom we may notify in re Pilgrim visits.
- (i) If your town is not a railroad station give the name of proper railroad station at which to stop.
- (j) How many miles from station is meeting place?
- (k) Give full name and address of Class Secretary (always notify us of changes).
- (l) Any additional remarks.

ONE AIM AND ONE PURPOSE

MY DEAR BROTHER RUTHERFORD

After such a sweet season of fellowship at the Memorial Convention, followed by a brief though very profitable visit at the Bethel, I feel that a fitting climax was reached by the reading of the very helpful article in the April First Tower on the Society's position and purpose. I refer to the first article in the issue.

To me this article seems not only to be guided by the Lord but also it must appeal to even those who do not see eye to eye with the Society on every point as most consistent and showing the spirit of the Master. Its careful reading has been of great comfort to me.

As the Lord's people we all have one aim and purpose, and surely there is too little time left for us to quarrel over non-essentials when the great Prize is so near at hand. How I do long to be with you all at that great Convention, dear Brother.

I took a Vow some years ago, a clause of which was to always remember the dear ones at the Bethel. I have tried to keep that ever since, and while I have been somewhat slow to take resolutions, realizing my many weaknesses, still I have taken another, which, by the Lord's grace, I intend to keep. That is that since I am sure that I agree perfectly on all doctrinal points with the Society, and since there are no essentials on which I am at the slightest variance, I shall refuse to discuss or argue non-essentials, and use my feeble efforts to build up and not tear down.

Will you please take this letter from me, using it as you choose, as an expression of my warmest love, and most

ardent desire to be of any possible cheer and assistance to you and the other dear ones there who are seeking daily to lay down their lives for the brethren?

By His grace, your devoted brother in the Lord,

WALTER H. BUNDY, N. Y.

DEAR BROTHER RUTHERFORD:

For some weeks Sister Baker and I have been once more meeting with the I. B. S. A. class here, and are realizing more and more the wrong position we have been in. There is one thing yet to be done, however, before the missteps will have been fully retraced, and that is to ask your forgiveness for belittling and criticising you and other prominent brethren.

Had we been actuated by Christ's spirit instead of seeking points of criticism we would have been endeavoring to support with prayer and sympathy in the trying times through which we have passed. Dear Brother, we do ask your forgiveness.

Probably the one thing more than all else that aroused and startled us was to find a sour and suspicious spirit filling us and to realize that this was the natural and logical result of the things on which we were feeding.

We realize that the Standfast movement had its inception in "unteachableness", and it will retain its grasp on each one, except as they learn of Jesus—meek and lowly in heart.

We are determined to use our remaining strength in proclaiming the "Kingdom at Hand".

Yours by his grace,

Brother and Sister E. J. BAKER, Wash.

Lectures and Studies by Traveling Brethren.

BETHEL HYMNS FOR JULY

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

(1) 160; (2) 95; (3) 45; (4) 197; (5) 114; (6) 12; (7) 224; (8) 322; (9) 284; (10) 147; (11) 119; (12) 54; (13) 313; (14) 267; (15) 240; (16) 1; (17) 128; (18) 304; (19) 229; (20) 186; (21) 261; (22) 43; (23) 208; (24) 239; (25) Vow; (26) 196; (27) 136; (28) 258; (29) 233; (30) 8; (31) 312