



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

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

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

CWTB&TS

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made 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 55.

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

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BETHEL HYMNS FOR MARCH, 1925

Sunday	1	233	8	23	15	196	22	304	29	68
Monday	2	21	9	19	16	6	23	329	30	278
Tuesday	3	13	10	40	17	24	24	286	31	44
Wednesday	4	133	11	32	18	201	25	114		
Thursday	5	238	12	78	19	244	26	289		
Friday	6	87	13	164	20	109	27	322		
Saturday	7	170	14	135	21	82	28	272		

RADIO PROGRAMS

Broadcasting the truth has proven so satisfactory up to date that we suggest to the friends, wherever it is possible, to arrange for a good receiving set with a loud speaker and invite their neighbors in to listen to the program of the nearest station broadcasting the truth. We give here the time of the stations of which we are informed, and as others are added, broadcasting the truth, we will publish their schedules.

W B B R, New York City (official address, 124 Columbia Heights, Brooklyn, N.Y.), 273 meters. Sunday and Thursday evenings, 9:10 to 10:30; Monday, Wednesday and Saturday evenings, 8:00 to 9:00; Eastern Standard Time.

W O R D, Batavia, Ill., (Official address, Webster Hotel, Chicago, Ill.), 278 meters. Sunday evenings, 7:00 to 9:00; Monday, Tuesday and Thursday evenings, 8:00 to 9:00; Central Standard Time.

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We request the friends to report at least once a week to the station whose program they receive.

EUROPEAN TOUR

For the information of friends who might desire to accompany Brother Rutherford on a European trip, this is to advise that he expects to sail about March 28. Any one desiring accommodations on the same boat may address A. R. Goux, Secretary, 124 Columbia Heights, Brooklyn, N.Y.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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THE ROBE OF RIGHTEOUSNESS

"I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah 61:10.

THE terms righteousness and justification are often properly used as synonymous terms. When the term righteous is applied to Jehovah or to the Lord Jesus, it is synonymous with just. The Lord is always just and always righteous. The righteousness which man obtains when he gives himself to the Lord does not result from what man does, but comes to him by reason of his faith in the merit of Christ's shed blood imputed to him and the judicial determination by Jehovah that he is justified or righteous.—Romans 3:22-24; 5:1, 9; 8:33; 1 Corinthians 1:30; 2 Corinthians 5:21.

²But the robe of righteousness must be something different from that righteousness received by the individual through Christ at the time of consecration and justification. It could hardly be said that the robe of Christ's righteousness represents justification, because both consecration and justification must be had before one can be accepted by Jehovah and begotten by his spirit as a new creature. It is quite manifest that the *new creature* is the recipient of the robe of Christ's righteousness. If justification is the robe of righteousness, then man would possess it before he becomes a new creature. The very purpose of justification by faith in the merit of Christ Jesus' sacrifice is to make such an one acceptable unto God that he might be a part of the sacrifice of our Lord Jesus Christ.

³In our text under consideration, Isaiah 61:10, the "garments of salvation" and the "robe of righteousness" seem clearly to be used in a symbolic sense. What, then, do they symbolize? Who receives them, and when are they received? The only way we can determine what is symbolized by the garments of salvation and the robe of righteousness is to ascertain in what manner these terms are used in the Scriptures.

⁴A garment means a covering by which one is marked, designated and distinguished from others; it is a means of identification and is used as an emblem or insignia of office. In support of this some scriptures are here considered.

⁵In Genesis 39:16 Pharaoh's wife laid up Joseph's garment by her, that by it she would be able to identify Joseph when her lord, or husband, came.

⁶In Genesis 38:14 Tamar put off her widow's garments and covered herself with a different robe in order that she might not be identified as a widow but as some one else.

⁷In Exodus 28:1-5 Moses is commanded to make a garment for Aaron suitable to wear to identify him as the priest.

⁸In Deuteronomy 22:5 the command of the law is that a woman shall wear a certain garment and that a man shall not wear that garment, in order that they could be distinguished or identified.

⁹In 2 Samuel 13:18 it is shown that when a garment of divers colors was worn by a virgin it signified that she was of a royal family.

¹⁰In Esther 8:15, if the garment was made of blue and white fine linen and purple, the wearer was understood to be of the royal line.

¹¹In Psalm 69:11 it is shown that persons in great distress and woe were indicated or identified by covering themselves with a garment of sackcloth.

¹²A shepherd of Israel wore a garment that particularly revealed his identity as a shepherd.—Jeremiah 43:12.

¹³In Mark 16:5, 6, when the witnesses went to the tomb of our Lord they saw a young man clothed in long white garments, and by this they identified him as an angel from the Lord.

¹⁴In Revelation 1:13 St. John identifies the Lord himself, and describes him as being clothed with a garment down to his feet and girded with a golden girdle.

¹⁵These scriptures ought to serve to definitely show that a garment is used as a symbol of identification or distinction. That which then would distinguish man as a Christian amongst the peoples of the world would be properly symbolized by a garment. A garment also is used as a protection, and affects the state of mind in which one may be found. Everyone knows from experience that the garments worn by himself, whether bad-look-

ing or beautiful-looking, affect the mind or mental condition accordingly.

¹⁶A robe may be properly defined as an outer garment or dress of rich, flowing and elegant style, or wrap, a dress of state, indicating rank or office. A robe, therefore, would necessarily be an insignia of approval, when given by the one who has the authority to install another in office.

¹⁷Moses was a type of Jehovah. Moses clothed Aaron with robes of glory and beauty, picturing the royal priesthood, thus indicating that the priesthood is approved by Jehovah.—Leviticus 8:7.

¹⁸The kings of Israel and Judah, when they sat upon their thrones, were clothed with royal robes, testifying that they were occupying an honorable office and position.—1 Kings 22:10; Ezekiel 26:16.

¹⁹Job used the term robe as referring to approval when he says: "I put on righteousness, and it clothed me: my judgment was as a robe and a diadem."—Job 29:14.

²⁰Concerning the faithful saints who died before the second appearing of our Lord, and who had been faithful and had his approval, it is written: "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."—Revelation 6:11.

²¹The Bride of Christ when fully approved and ready for the marriage is described as arrayed in fine linen, clean and white.—Revelation 19:7, 8.

²²Upon the basis of these scriptures it seems that we are fully warranted in concluding that the robe is used to symbolize or represent protection and favor, and is a mark of approval, which brings peace and joy to the one covered by it.

²³In Isaiah 61:10 the two words "garments" and "robe" seem to be used to symbolize some special favor from the Lord. It will aid us in the consideration and understanding of these texts to determine who is the person there speaking.

²⁴In verses one to three of the same chapter we well know that the speaker first represented is the Lord Jesus, because he applied it to himself; and secondly, they refer to the members of the Body of Christ acting in the capacity of servants of the Lord, completing the work which God gave to the priesthood to perform while on earth. In verse ten the speaker is the same servant class of the Lord, to wit, the members of his Body, the Church this side the veil, to whom kingdom interests have been committed and who are faithfully giving attention to those interests when the Lord comes to his temple. This class at that time realize that the time of deliverance is at hand; that they are in harmony with the Lord's will, and have the Lord's favor and approval. It is then when he says to this class: "Thou hast been faithful over a few things, I will make

thee ruler over many things. Enter thou [now] into the joy of thy Lord."

²⁵The giving of the robe of righteousness does not seem to apply to individuals but to the company of approved ones. The speaker represents the body of consecrated devoted ones this side the veil as a body. The covering is furnished by the Bridegroom to his prospective Bride, the priestly class. The marginal reading of the text is: "He hath covered me with the robe of righteousness as a bridegroom decketh as a priest." Since it is the servant class of the Lord, those who are serving in harmony with his will, the Church this side the veil, that receives the robe, the statement seems plainly to mean: "My God [*El-o-heem*, the Lord Jesus Christ, the Lord and Head of the Bride] . . . hath clothed me with garments of salvation [the great salvation promised, Hebrews 2:3], he hath covered me with *the* robe of righteousness." The term "garments", it will be noted, is used here to indicate security. Salvation is through the Lord Jesus Christ; and the garments would indicate that each one approved of the Lord when he comes to his temple is recognized as receiving the garments of salvation. (2 Chronicles 6:41; Psalm 21:1-5) The robe of righteousness is used to indicate approval. There is but one robe of righteousness which covers the priestly class. It seems quite clear, therefore, that the robe of righteousness could be nothing else but the robe of Christ, the Bridegroom, which he furnishes to the members of his Body, approved by him, who are still on this side the veil. Coming under the robe of Christ's righteousness would necessarily bring joy unto the heart of each one who was thus favored. Having in mind that there is but one robe, and that this robe is Christ's robe of righteousness which he furnishes to the Bride class, we can see that it is not an individual robe.

²⁶In harmony with this we read in the 149th Psalm: "For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds [of ease]."—Psalm 149:4-6.

²⁷This scripture has heretofore been applied, and quite properly so, to the saints this side the veil. It could hardly apply to saints on the other side the veil, because they are not pictured as resting upon beds, nor as using the two-edged sword. It seems clearly to represent that class of consecrated ones whom the Lord finds devoted to him when he comes to his temple, and whom he approves and invites to enter into his joy. These do enter into his joy. (Isaiah 51:3) They are then in a position of glory, which means specially honored of the Lord. Their beds represent a condition of absolute faith, trust and confidence in the Lord. There are songs of praise upon their lips; and they have the two-edged sword, the sharp truths of God's Word, placed in their hand or power by the Lord, which they are using under his direction and supervision.

ROBE GIVEN WHEN

²⁸If the robe of righteousness represents the Lord's approval to the Bride class this side the vail, then surely it could not be given to each individual at the time of being begotten to the divine nature. No one is at that time approved, but must pass through a course of training, which training and discipline consists in some very severe trials, which afford opportunity to demonstrate unselfish devotion to the Lord.

²⁹"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Hebrews 12:5-11.

³⁰Here the Apostle shows that each son whom the Lord receives with approval must pass some severe tests; and that these tests will be crucial at the end of the age. The words of the Apostle seem to indicate that the severest testing will be during the time of great stress on the earth when the kingdoms of this world are crumbling to pieces. He contrasts the conditions surrounding, and immediately preceding, with conditions that surrounded and preceded the inauguration of the Law Covenant at Mount Sinai. He then adds: "Ye are come unto mount Sion [God's organization which gives birth to the new order of things], and unto the city [organized power] of the living God." And it is certain that those who are to enter into that general assembly of the Church of the first-borns must be approved by the Lord this side the vail, and that this approval would take place a short time before the glorification of the Church, and that those who would receive such approval would rejoice in the Lord, entering into his joy.

³¹It is the understanding of the consecrated that the sleeping saints were resurrected in 1878. Glorified with their Lord they would shine in glory. (1 Corinthians 15:41, 42) It would seem that that is the time where the words of the Prophet would be specially fulfilled or begin to have a fulfilment: "Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:2) It must be from that time that the work of these resurrected saints begins on the other side the vail. It must

be from that time the words apply: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14:13.

³²From that time forward the work of gathering together the saints progressed in fulfilment of the prophecy: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

³³Truly that was the work the Lord did by and through his faithful and wise servant, Brother Russell. That time was a period of preparatory work, and with this preparatory work done the Lord came 'suddenly to his temple'.—Malachi 3:1.

³⁴The Lord's temple consists of the saints, some of whom were on earth then. (1 Corinthians 3:16) We would understand that his coming to his temple means that the Lord there began the examination of the anointed class; that is to say, their trial and their judgment time. This must be the first work after coming to his temple, as indicated by the Apostle's words: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17) It seems evident from the language of the Scriptures that coming to his temple is for the purpose of testing those who are righteous by reason of being in Christ.

³⁵The prophet of God says: "The Lord is in his holy temple; the Lord's throne [place and authority of judgment] is in heaven: his eyes behold; his eyelids try, the children of men. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright."—Psalm 11:4-7.

³⁶This scripture indicates that one of the purposes of coming to his temple is to examine the temple class and determine who are the ones approved by the Lord. The ones whom he does approve are of the royal priesthood. It is this priesthood that is clothed with the garments of salvation and receives the robe of righteousness. (Isaiah 61:10) May we not, then, see that the robe of righteousness is Christ's robe or covering, under which he brings the members of his Body yet on earth at the time he comes to his temple, whom he finds to be faithful at that time; and that thus coming under the robe they will enter into his joy? This is exactly in harmony with the parables concerning the pounds and the talents.

³⁷We read: "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."—Luke 19:15.

³⁸The Lord returned prior to 1914. In 1914 he

received his kingdom and began his reign. In 1918 he came to his temple; that is to say, began the special reckoning with the temple class.

³⁹Concerning the parable of the talents we read: "After a long time, the lord of those servants cometh, and reckoneth with them," evidently referring to the same time. It was the interests of the kingdom he had committed to his servants; and it became their duty and privilege to safeguard all these interests by earnestly contending for the faith once delivered to the saints and by telling that message of him and his kingdom to others. When he examines the faithful ones he says: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matthew 25: 21, 22.

⁴⁰Necessarily this would mean approval. That body of Christians on earth who at the time are faithful, and who have the approval of the Lord because of faithfulness, it seems would be the ones that would receive his robe of righteousness; that is to say, an approval which would bring joy to their hearts. It does not seem reasonable that the Lord would take under his robe those who claim to be his, and who at the same time were opposing the work of his kingdom; nor those who were failing and refusing to avail themselves of the opportunity to make known his presence and his kingdom. The facts show that only those who have been anxious to tell the message of the kingdom have entered into the joy of the Lord.

⁴¹We understand it was in 1918 that the Elijah work ceased, and that in 1919 the Elisha work began; and those who discerned this fact, and appreciated the privilege of boldly declaring the message of the King and advertising his kingdom, received a double portion of the spirit; that is to say, their joy in the Lord was greatly increased. These have thrown aside all fear, and delight to do the Lord's will in telling forth the message of his kingdom. (1 John 4: 17, 18) These appreciate the words of the Prophet: "The joy of the Lord is your strength."—Nehemiah 8: 10.

⁴²All such then abiding in Christ, and who joyfully continue in the faithful performance of their covenant, appreciate that the King of Glory is present leading his army on to victory, and that he is setting up his kingdom for the blessing of mankind; and this brings great joy to their hearts. Having absolute confidence in the Lord, and knowing that he is at the helm, they say in substance: 'I know my Lord is here and doing his work. Where he leads I shall delight to follow. No matter what I am called to pass through, I know that all things will work together for my good, because I love him and have the confidence that he has called me according to his purpose.'

⁴³It does not follow because the Lord came to his temple in 1918 that the examination or trial of the saints was there completed. It seems reasonable that he would continue this examination and testing to the

very conclusion of the Church's earthly experience. Some have come into Christ since 1918; and upon their proving themselves loyal and faithful, we would understand that they also would receive the robe of his righteousness, coming into his approval as being of the temple class.

⁴⁴Receiving the approval of the Lord, indicated by the garments of salvation and the robe of righteousness, would suggest that such a one is saved. Hence he would use the words the Prophet has put into his mouth: "He hath clothed me [invested me] with the garments of salvation and covered me with his robe of righteousness." Each individual would be able to say: 'The Lord has brought me under the robe of Christ's righteousness.' Be it noted that the Scriptures do not refer to this as individual robes for each one, but as *the* robe which is granted to the approved class.

⁴⁵At the Cedar Point Convention, September 1922, there was assembled a representative body of Christians. They represented many other Christians throughout the earth. It was there for the first time that we began to have an understanding of the vision of Isaiah. (See Isaiah 6: 1-11) In this picture the Prophet represents the temple class after the Lord Jesus takes his power to reign and when he comes to his temple class. The time of the fulfilment of this prophecy is located by the death of Uzziah, who represented nominal Christendom. It was in the latter part of 1918 and the beginning of 1919 that ecclesiasticism openly joined hands with the devil's empire. There the true Church began to realize, as never before during the harvest, that a wide witness must be given concerning the Lord's kingdom. As did Isaiah so did the Church hear the voice of the Lord saying, "Whom shall I send and who will go for us?" And as a body, representing all the fully devoted ones throughout the earth, the response was: "Here am I, send me." From that time forward the Lord's truly consecrated and devoted ones in the earth have gone forth in his strength rejoicing. Since then they have engaged in the most strenuous and effective campaign in advertising the King and his kingdom. This they have done with joyful hearts. They have truly entered into the joy of the Lord.

JOY ESSENTIAL

⁴⁶Understanding, then, that it is when the Lord comes to his temple, examines and proves those remaining this side the veil, that the robe of righteousness is granted to the company of the approved ones, it would follow that those who continue under the protection of the Lord for the remainder of the way must also abide under his robe of righteousness. It would mean that the loss of the *joyful* devotion to the Lord would also seem to mean a loss of the robe of righteousness, the Lord's approval and protection. The joy of the Lord seems absolutely essential to the Christian's successful warfare. The Apostle puts it: "But Christ as a son over his

own house[temple of the Lord]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Hebrews 3:6.

⁴⁷Joy in the Lord does not mean a temporary happiness. Even the seed of the serpent may be happy for a time, but not joyful. One who is really joyful in the Lord possesses that inward satisfaction and delight that results only from a knowledge, realization and appreciation of the fact that the Lord's kingdom is here; that the Lord is marching on to victory and we know that victory is certain; that Satan's empire soon must fall, and that the people then will have a blessing. These things bring a real joy to his heart. It is the joy of the Lord. It is, then, the Christian's blessed privilege and duty to have part in advertising the King and his kingdom. A real enthusiasm for the Lord's cause and his kingdom seems to be absolutely essential; and why should not the Christian rejoice? He sees about to be fulfilled the hopes held by Christians for 1900 years. He sees, further, that the hopes long held by faithful Jews are to be realized; and, furthermore, he sees that soon the people will be relieved from their great burden and will enter the valley of blessings, there to bask in the sunshine of the Lord's love and be healed of their physical, mental and moral sin-sickness, and bring glory to Jehovah and to the great King.

THE WEDDING GARMENT

⁴⁸There seems to be a difference between the robe of righteousness and the wedding garment. Briefly stated, we believe that difference may be set out thus: The robe of righteousness, as above stated, is a covering given by the Bridegroom to the prospective *Bride class*, indicating her approval and complete protection; and the wedding garment symbolizes a joyful conformity by the Christian to the Lord's way or arrangement in preparing for the wedding.

⁴⁹Since a garment is a covering by which one is marked or designated or distinguished from others, or a means of identification, it would follow that a wedding garment would identify the wearer as one who had complied with the requirements concerning those who will be of the Bride class.

⁵⁰This would depend somewhat at least on what the wearer himself did or does in order to conform himself to these requirements.

⁵¹The parable of the wedding garment undoubtedly had an application to the ecclesiastical element at the end of the Jewish Age. (Matthew 22:2-14) At the end of the Gospel Age we find that there is an exact counterpart of that ecclesiastical element which existed at the end of the Jewish Age. By this we mean a class of men who claim to represent God but who do violence to the Word of God. Surely the parable applies at this end of the Gospel Age. Verses four and five of Matthew 22 show that the Lord sends forth his servants to tell his message concerning the wed-

ding, and that those bidden made light of it and went their way to their farms and merchandise. During the harvest period the Lord sent forth his faithful and wise servant, Brother Russell, together with his fellow servants, to the professed Christian people to tell them, and who have told them, about the Lord's kingdom: That the Church is the Bride of Christ and that soon the wedding between the Bride and the Bridegroom would take place, and that the blessings of the world would follow. The special message was: "Come out from the world, and declare your allegiance to the Lord."

⁵²The clergy of nominal Christendom and the principal ones of their flocks scoffed at the message, and made all manner of light of it; and these turned to worldliness, and have engaged in worldly schemes for what they call the uplift of mankind. Their message has been, and is, "The world for man and man for the world. Let us make much riches and build strong world powers and rule the world for ourselves." This they have emphasized particularly since 1918 to this time.

⁵³Verse six of the parable states that the remnant took his servants and treated them spitefully and slew them. The remnant here properly refers to those of ecclesiasticism who had not openly joined hands with the devil's organization, but who in fact did so, who claim to represent the Lord, yet who led the persecution and still lead it against those who faithfully declare the message of the kingdom.

⁵⁴Be it noted that those who are most vicious in the persecution of the Lord's servants are of the class who claim to believe in the Bible and to represent the Lord. The Modernists, who have denied the Bible and the Lord, care little what anyone says concerning the Lord's kingdom. They are too much wrapped up in themselves.

⁵⁵Verse seven shows that when the king heard of their conduct he was wroth, and sent forth his armies and destroyed those men and their city. This may be said to apply to the complete casting off of ecclesiasticism and the destruction of its power and influence. In 1919 ecclesiastics either openly or covertly abandoned the Lord. It is a fact that the power of ecclesiasticism over the common people is rapidly passing away.

⁵⁶In verse eight the Lord says to his servants that the wedding is ready and that they who were bidden were not worthy. When ecclesiastics joined hands in the adoption of the League of Nations as "the political expression of God's kingdom on earth", they declared themselves wholly unworthy of the Lord's further favor.

⁵⁷In verse nine the Lord commands his servants to go out in the highways to proclaim his message and to gather in some likely and some unlikely. During the past few years the consecrated have been fulfilling this by advertising the King and his kingdom, and by declaring his message to all of those who have a hearing ear,

announcing that the wedding is ready, that the Lord is setting up his kingdom. Some have come in, some likely and some not so likely.

⁵⁸Then the King comes to see the guests. "He saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless."—Matthew 22: 11, 12.

⁵⁹It could hardly be said that the wedding garment is justification, for the reason that justification must be had before one becomes a new creature; and it is the new creature who wears the wedding garment. Bearing in mind that the wedding garment is used as a symbol of identification or distinction to identify one as ready for the wedding, then surely it must be worn by those who are expecting to be members of the bride class. The garment is to be put on by the guest himself, and this garment is that which would win the approval of the Lord. The garment, or that which will constitute his approval, is furnished by the Lord and the guest must put it on and keep it on. It must be put on according to the Lord's requirements. It would therefore seem to picture clearly the class of Christians who see the message of the Lord, who recognize his presence, who recognize that his kingdom is here, and who joyfully obey his commandments to proclaim the glad tidings of his kingdom to others and who strive to conform their own life to that message. Otherwise stated, it would be doing the Lord's will, keeping his commandments *in the way he has pointed out that the same must be done*.

⁶⁰Without doubt there is quite a number on earth who have a knowledge of the truth and who have some hope of being of the Bride class, but who since 1918 in particular have been doing nothing towards advertising the King and his kingdom. The Lord says: "If ye love me, keep my commandments." (John 14: 15) One of the special commandments he has given to the Church is, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matthew 24: 14.

⁶¹The Lord has said to his people: "Ye are my witnesses, saith the Lord, that I am God."—Isaiah 43: 12; 51: 16.

⁶²St. John says: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."—1 John 5: 2, 3; 4: 17, 18.

⁶³Surely these scriptures can mean nothing else but that the Christian who gains the approval of the Lord must joyfully proclaim the message of his kingdom.

If the work of advertising the King and his kingdom has the approval of the Lord, then it necessarily follows that those who oppose that work can not have the approval of the Lord; and this would be represented by the ones who present themselves at the wedding, but who have not on the wedding garment. Jesus plainly stated that there will be a class who will claim to have preached in his name and to have done many wonderful works and to whom he will say: "I never knew you."—Matthew 7: 22, 23.

⁶⁴May we not understand this to mean that many will claim to represent the Lord who have clearly ignored his commandments in doing his work in his way, whom he will therefore not recognize? These would present themselves for the wedding and, not having done the work in his approved manner, would therefore not have on the wedding garment. The Lord has his own way of doing his work preparatory for the wedding, and those who insist on doing work in his name but in *their own selfish way* we would not expect to have his approval.

⁶⁵It would seem then that the wedding garments identify a class who joyfully obey the Lord's commandments, which calls forth his approval; while the robe of Christ's righteousness represents that this class has the approval of the Lord, therefore has come under his robe of protection and blessing and joy. Otherwise stated, a class of Christians do the Lord's work as best they can, in his way, and by so doing *they are putting* on the wedding garment and keeping it on; and when the Lord examines them and grants his approval this is pictured by them as a company receiving or coming under the robe of his righteousness.

⁶⁶The Lord, addressing the man without a wedding garment, says: "Friend, how camest thou in hither, not having a wedding garment?" The Bible shows that only three times the Lord used this word "friend" and in each instance it was addressed to *one who claimed to be* a true and faithful follower of the Lord.

⁶⁷The Lord used this term in addressing the murderer who complained and murmured against the Lord for the reward he had received. (Matthew 20: 13) He used it in addressing Judas, who professed fidelity to the Lord and who became a traitor to the Lord. (Matthew 26: 50) He uses it in this parable to a class at the end of the age *who claim* to be his servants, yet who have failed and refused to be obedient to him, and who are therefore disobedient. It may be properly said then that the word is used ironically or as a mode of speech meaning that which is contrary to the literal sense of the word.

⁶⁸There may be some who are consecrated to the Lord, who have a knowledge of the truth, and who read the WATCH TOWER, but who do not agree with what it contains. With such we have no controversy. There may be some who claim to love the Lord, but who do not believe that the SOCIETY is doing the Lord's work and

who oppose the SOCIETY and those who are working together therein. These are entitled to their opinion. We will not quarrel with them. But it seems that we can truly say that all who love the Lord and his second presence, and who are joyfully anticipating being of the Bride class *must have boldness in this day to declare the message of his kingdom, to advertise the King and his kingdom and thus to show forth their love for him.*

⁶⁹Let each one judge for himself whether there is any other body of Christians on earth aside from those of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION and the WATCH TOWER BIBLE & TRACT SOCIETY that are boldly declaring the message of the Lord's kingdom and trying to obey his commandments by carrying this message to all parts of the earth.

⁷⁰Believing that the Scriptures clearly teach that joyful service of the Lord is essential to receiving his approval now, we shall be pardoned for urging all who claim to be consecrated to the Lord, whether they agree with us or not, quickly to engage in the Lord's service and go forth joyfully, telling to others the message of his kingdom. The joy of the Lord is essential and is strength from the Lord to every one who will receive his approval.

QUESTIONS FOR BEREAN STUDY

What is righteousness? How do we obtain it? Is the robe of righteousness a different thing? Who is the recipient of the robe? ¶ 1, 2.

How are the phrases "garments of salvation" and the "robe of righteousness" used in the Scriptures? How is "garment" used? ¶ 3-15.

How is a robe defined? ¶ 16-23.

Isaiah 61:1-3. The speaker is who? Who is the speaker in verse 10? When this is understood, what is imminent? ¶ 24.

How does the phrase "robe of righteousness" apply, and what does it mean? How does the term "garments" apply, and what does it mean? ¶ 25-27.

When are the saints approved? ¶ 28-30.

From what point of time does Psalm 50:5 apply? ¶ 31-33.

Of what does the "temple" consist? Is there a special inspection and judgment of the Lord's people going on now? ¶ 34-38.

Who are those who bear the words of divine approval? ¶ 39, 40.

When did the Elijah work change to the Elisha feature?

What is the result to those who discern the change? ¶ 41, 42.

How long will the Lord continue this special examination?

When did these matters begin to impress the minds of the Lord's people? ¶ 43-45.

What is indicated by a loss of joyful devotion to the Lord? ¶ 46, 47.

Is the "wedding garment" different from the "garments of salvation" and the "robe of righteousness"? ¶ 48-51.

What message have nominal Christians scoffed at? How were the messengers treated? What does the Lord do? ¶ 52-58, 65.

Who puts the "wedding garment" on? Who takes it off? To put it on means what? ¶ 59-64.

How did the Lord address the man without a wedding garment? How did he use the word "friend"? ¶ 66, 67.

Does it not seem reasonable that those who read the WATCH TOWER, who know the truth, and who know where we are on the stream of time, should with boldness be advertising the King and his kingdom? ¶ 68-70.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MARCH 4

"I am he that comforteth you."—Isaiah 51:12.

TO LIVE is the sincere desire of every intelligent creature. This is a proper desire because God intends it thus. The apprehension of loss of life or the desirable things incident thereto causes fear. Enjoyment of ease of body, good name, and reputation are among the things desired; and these are incident to life. The fear of loss of these causes some to avoid activity in giving the message of the Lord's kingdom. The fear of man is a snare.

Our God is love. He is the God of comfort. He has done, and does, every thing unselfishly for us. It is his will that we know these facts, and that we know him and his beloved Son. To do so will lead to the greatest of all blessings. Jesus said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

The more we study God's Word the more we learn of his complete unselfishness towards all of his creatures. As the beauty of his plan is unfolded before the mind of the real student of the Bible, the mind is filled with wonder, amazement and gratitude. The great Eternal One is our Father; for he gives us life. As we learn of

his unselfishness we imbibe his spirit, and by reason thereof we grow in the likeness of his beloved Son. We learn and appreciate the fact that all consolation proceeds from God. We learn from his Word that he desires each of his sons to be a comforter. The way he has marked out for us furnishes the opportunity to become comforters. Faithfully following this way leads us to eternal life, and thus becoming trees or righteousness, of his planting, we shall be privileged to extend blessings to others. But we must keep in mind that all we have and all we are and all we hope to be is graciously given to us by our heavenly Father, the great Father of mercies and the God of all comfort.

TEXT FOR MARCH 11

"Fear ye not the reproach of men."—Isaiah 51:7.

THE fallen creature, man, is blinded by Satan and used by Satan to cast reproach upon every one who tries to represent the Lord. From time immemorial Satan has reproached God and every one who faithfully served Jehovah. Concerning Jesus it was written: "The reproaches of them that reproached thee

are fallen upon me." (Psalm 69:9) In the end of the Jewish Age the ecclesiastics were leaders of the people of Israel, and these caused all manner of reproach to be laid upon the Lord Jesus Christ. This, however, did not cause him to fear; because he had come to accomplish his Father's will, and his zeal in so doing led him to a sacrificial death. The same ones that have brought reproach on the name of Jehovah reproached the Lord Jesus.

It is written that the followers of Jesus Christ should show unselfishness toward mankind by giving forth the message of life, even though by so doing they will bring the reproaches of men upon themselves. (Romans 15:2, 3) But the real Christian will not fear because of these reproaches. If he unselfishly, that is to say, prompted by love, declares the message of the kingdom to others he will receive comfort from Jehovah, through His Word and through the Lord Jesus Christ. (Romans 15:4) For this reason, where the heart is perfect, where one is perfect in love, where the motive for ac-

tion is induced by unselfishness, the Christian will not fear the reproaches of men. Real love and fear can not be in the same person at the same time.

The Christian takes consolation from the fact that the precious promises are given for his benefit, amongst which is the declaration that if the Christian suffers reproaches as did the Lord and continues faithful to the end, he shall reign with the Lord. He will be cheered and comforted by the promise: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." (1 Peter 4:14) For this reason God caused to be written for the benefit of the Christian these words: "Hearken unto me, ye that know righteousness, the people in whose heart is my law fear ye not the reproach of men, neither be ye afraid of their revilings."—Isaiah 51:7.

All who are the people of the Lord will be energetic in doing his service and will delight to engage therein.

CHRIST BEFORE PILATE

—MARCH 1—MATTHEW 27: 11-31—

JESUS TAKEN AT NIGHT—FALSE ACCUSATIONS BY HYPOCRITES—JESUS SHAMEFULLY TREATED—HOPE ENTERTAINED FOR SOME.

"He was wounded for our transgressions, he was bruised for our iniquities."—Isaiah 53:5.

THIS is the world's greatest and saddest picture; the portrayal of its greatest shame; the revelation of the terrible degradation to which humanity had fallen, of the bitter hatred and malice of the religious bigot, and the callousness of the man who cares neither for God nor for man.

²Jesus had left the garden and had come again to his disciples. Almost immediately a mob appeared, armed with swords and staves. It was led by Judas. When they came near, Judas stepped forward and kissed Jesus, saying, "Hail, Master." This, the wickedest kiss ever given, was the sign to the mob that Jesus was the man whom they were to seize. Jesus said unto him: "Friend, wherefore art thou come?"

³There were three occasions when Jesus used the word "friend" to call attention to hypocrisy. "Friend," said the master of the feast to the one who had no wedding garment, "how camest thou in hither, not having a wedding garment?" (Matthew 22:12) "Friend," said the master of the vineyard to the spokesman of the murmurers, "I do thee no wrong. . . . Is thine eye evil, because I am good?" (Matthew 20:13-15) "Friend," said Jesus to Judas, "wherefore art thou come?" (Matthew 26:50) In no case was there an answer to these questions.

⁴Jesus asked the mob whom they sought. Perhaps they thought that the disciples would fight for their master. They said: "Jesus of Nazareth." He said:

"I am he"; but there was that in his manner of speech which caused them to fall backward. No doubt Jesus manifested this power to show that they could do nothing against him save by permission. But it seems just as true that it was for the sake of his disciples; for now he again spoke to the crowd and claimed that the disciples should go free. But Peter, every ready to act, and perhaps encouraged by seeing his Master's power over the mob, was not ready to take the Lord's protection. With a sword he had found, which surely he had not when at the supper with Jesus, he cut off the ear of the high priest's servant. Jesus replaced the ear and rebuked Peter, saying that he must drink the cup his Father had poured.—John 18:10, 11.

JESUS TAKEN AT NIGHT

⁵There was some argument between the Lord and the chiefs of the mob. As if he would rebuke them, he asked why they had come out against him as a thief; he had taught daily in the temple and had not been molested; now they sought him with lanterns by night. (John 18:3) They proved that their deeds were evil in that they were afraid to show themselves openly. While this was taking place the disciples, finding themselves unmolested, took to flight, leaving their Master in the hands of the mob.

⁶Wanting to follow his Father's will whatever it might be for him, and seeking to drink the cup that

had been poured out for him, Jesus permitted himself to be bound and taken by the crowd. He was taken to Annas, father-in-law to Caiaphas, the high priest. (John 18:13) Annas, also called high priest, was not in office, but he had considerable authority, and the officers took Jesus to him. What happened while Jesus was before Annas we may not certainly know; perhaps he was ordered there until the high priest could get the necessary members of the Sanhedrin for this special meeting. Annas sent Jesus, still bound, to the high priest, who asked Jesus concerning his doctrine and his disciples.

⁷Jesus answered that he had ever spoken plainly, there had been no secret in what he had said and done; and then he asked the high priest why he thus questioned him. He bade him ask those questions of those who were making a charge against him. One of the officers of the high priest smote Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" (John 18:22) Jesus said: "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

FALSE ACCUSATIONS BY HYPOCRITES

⁸The Council being gathered, false accusations were made against Jesus by suborned witnesses. They wanted charges against him which should give them justification, and which would enable them to charge him with sedition before the Roman governor. They got what they wanted, chiefly by his own confession (Luke 22:70); and at the earliest moment Jesus was taken before Pilate. But the hypocritical Jews would not cross the threshold of the Roman judgment hall for fear of being contaminated with evil; for they were "holy" men, and must preserve their purity in order to keep the Passover! Pilate listened to the charge against Jesus, but saw no case against him. He saw that *they* were full of hatred and malice. Seeking to escape from an embarrassing situation, and at the same time to gain something for himself, he sent Jesus to Herod (who was in Jerusalem for the feast); for the Jews had said that this man had stirred up all Galilee, which was Herod's jurisdiction. Herod was very glad to see Jesus, and hoped that he would work some miracle. (Luke 23:8) No doubt he thought Jesus would be glad to show that he was no ordinary man.

⁹Herod questioned him in many words, but Jesus answered nothing. The chief priests vehemently accused him, and still he did not answer. Then Herod and his men began to mock him; they arrayed Jesus in a gorgeous robe; they would take some satisfaction out of the Nazarene. Jesus was sent back to Pilate; and these two callous and wicked men, who had been at enmity with each other, made friends with each other in their ill-treatment of him.—Luke 23:12.

¹⁰Pilate now spoke to Jesus about his claims. In few words Jesus gave Pilate to understand that he was in-

deed a king, and that his kingdom was no competitor with that which Pilate represented. His was a kingdom of truth.

¹¹Pilate then told the chief priests and the others that there was nothing in this man wherewith to accuse him; that neither Herod nor he found cause worthy of death. He said: "I will therefore chastise him and release him." (Luke 23:16) This wicked decision reveals the cruelty and the callousness of the man. He cared nothing for justice, but was willing to pander to the desire of the people, and hoped that if they saw Jesus further ill-treated their madness might be satisfied and that he would not have upon himself the injustice of sending a man to death without sufficient occasion. But they cried for Jesus' death, and would not be satisfied.

JESUS SHAMEFULLY TREATED

¹²Pilate sentenced Jesus to be scourged. The brutal soldiers were glad to inflict this terrible punishment on a hated Jew; they maltreated him, mocked him, crowned him with thorns, and pressed them upon his head. With blood running down his face, and covered with a purple robe which served both to mock Jesus and to hide his torn flesh, Pilate now brought him before the people and said: "Behold the man!" (John 19:5) It was not, as some have thought, a noble sight that the people saw. Jesus was indeed the noblest, greatest, as he was the best beyond all comparison; and with all the indignity put upon him, he bore himself perfectly. It was a terrible sight which met the eyes of the people, and Pilate hoped by it to obtain a cessation of their hostility towards Jesus. But the lust of blood was upon them; and they cried, "Crucify him, crucify him." They added that he claimed to be the Son of God.

¹³This made Pilate afraid, and he took Jesus aside to question. It was in such a condition that Jesus talked with Pilate of his claims to be a king, and caused Pilate to quail before him. Pilate said: "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." (John 19:10, 11) What a contrast there was between these two men, representatives of the world power and of the kingdom of heaven! Pilate thought himself strong and powerful; but he was weak in the hands of the mob and because of his own self-interest. Jesus was strong in the strength of righteousness, calm and dignified. Jesus was the master all the time and in every circumstance.

¹⁴While Jesus raised his voice against the injustice done to him, he was dumb in this, that he would not for a moment justify himself nor seek to divert the course of events. He was in his Father's hands and would make no plea that he should be delivered, or that he should be heard in his own defence. It was the cup that his Father had poured for him, and he would

drink it. He was oppressed, and judgment was taken from him. (Isaiah 53:3, *margin*) The reason of this apparent injustice we know, and the reason for his silence we know; our Golden Text states it: "He was wounded for our transgressions, he was bruised for our iniquities."—Isaiah 53:5.

¹⁵It was a strange way that the Son of Man must take to win salvation for men. "It pleased the Lord to bruise him; he hath put him to grief." (Isaiah 53:10) Wicked men did as they pleased, and unwittingly worked out the purposes of God; for Jesus was God's Lamb for sacrifice. He went to the altar a willing sacrifice.

HOPE ENTERTAINED FOR SOME

¹⁶The accounts of these sufferings of Jesus carry God's message to us. We learn what hatred will do, and the terrible depths to which self-will can drop those who are self-seekers. The murderous hate of the Pharisees is the outstanding world-example of the terrible condition to which the religious hypocrite may fall; and the cruelty of Pilate is an example of the heartlessness of man away from his God. These hypocrites were much more blameworthy than Pilate, though no excuse can be made for him. The people who supported their leaders were less blameworthy than either; for they took their lead from these.

¹⁷There is hope for the people in the day of their return to favor; and Pilate, despite the shame and contempt which will be his in the resurrection (Daniel 12:2), may, if he will, get the blessing of God which will come to him through his victim. But Judas, the son of perdition, went out into the darkness forever. And those who made use of him, and urged him on, probably shared his fate; for despite all their professions they were bitter enemies of truth, of Jesus, and therefore of God.—Luke 10:16.

¹⁸It should be noted that all the leaders were against Jesus; Sadducees, Pharisees, Herodians, lawyers, chief priests, scribes, and elders are named. (Matthew 22; 26:3) Jesus was not wanted by the Jews, either by the leaders or by the people; and with the exception of Pilate at the last, the Romans despised him.

¹⁹Men both great and small are still the same, and history is repeating itself. But the trouble now upon the world is causing some of the people to look for hope from God, and to listen to the message of the kingdom.

²⁰Though Jesus would not reply to his accusers, and said nothing beyond that which gave a witness against injustice, it is evident he did not intend that his disciples should not speak in self-defence when haled before those in power; for he promised "a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."—Luke 21:14, 15.

QUESTIONS FOR BEREAN STUDY

- What is the world's most shameful and saddest picture? ¶ 1, 2.
- How of en and with what intent did Jesus use the word "friend"? ¶ 3.
- How did Jesus manifest to the mob that they could not take him against his will? What is meant by the cup in John 18:11? ¶ 4, 6.
- What was Jesus' method of rebuke to the mob? To the high priest? ¶ 5, 7.
- How did the Jews show their hypocrisy? Why did Pilate send Jesus to Herod? ¶ 8, 9.
- How was Pilate's own callousness demonstrated? ¶ 10, 11.
- Was it a noble sight to see Jesus gorgeously robed and crowned with thorns? What caused Pilate to quail before Jesus? ¶ 12, 13.
- Would Jesus attempt to justify himself? ¶ 14, 15.
- What are the outstanding world-examples of murderous hate and cruelty? ¶ 16.
- For whom is there hope, and for whom is there no hope, in this great tragedy? ¶ 17, 18.
- Has the world materially changed since Jesus' day? What is the trouble now upon the world doing? Is there a difference between the defence of Jesus and that of his disciples? ¶ 19, 20.

INTERESTING LETTERS

BEREAN STUDIES STILL IMPORTANT

DEAR BRETHREN:

It is maintained by some of the friends in the ecclesia that THE WATCH TOWER teaches that the study of THE WATCH TOWER at this time is more important than the study of the Volumes. In fact, there is evidence of an increasing disregard for Volume study. We find that many of the friends in various classes are doing less and less home reading of the Volumes.

Since I do not find that THE WATCH TOWER takes such a stand, I would be glad to have you give me a direct expression as to what we shall understand THE WATCH TOWER does hold. I am sure it will be a great help in maintaining that oneness of spirit in the ecclesia and may incidentally be of blessing to other friends.

Ever praying that the Lord may continue to guide and bless your labors of love, I am, by his grace your brother in his service. _____, Calif.

Replying to the above letter: The policy of the SOCIETY has not changed in this respect whatsoever. We urge the

brethren everywhere to keep up their Berean studies, using the STUDIES IN THE SCRIPTURES and also THE WATCH TOWER. This has been the policy of the SOCIETY at all times, and we feel sure that it is important that the classes continue in the same way.

V. D. M. QUESTIONS BRING BLESSING

DEAR BRETHREN:

Greetings in the Lord. Please find enclosed V. D. M. Questions, which I have tried to answer because I feel that it is necessary to go forward in the Lord's work. Even though I may not have come up to the standard required I have derived a great blessing in attempting to answer them.

Many pleasant hours have I spent looking up the Scriptures, not only pleasant but instructive.

I wish you all joy in the work you are doing for the Lord and please accept the love of your Brother, in Christ,

H. AMES, Australia.

THE SAVIOR ON THE CROSS

—MARCH 8—LUKE 23: 33-46—

JESUS' SUBMISSION TO GOD—PEOPLE SHARED IN DERIDING JESUS—ATONEMENT MUST BE MADE—PARADISE IS STILL FUTURE.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Romans 8: 32.

BEFORE sending Jesus away, Pilate washed his own hands in the presence of the people to declare his innocency of the blood of Jesus. But he did not wash away his guilt nor his shame. There are two names forever associated with the shame of the death of Jesus: That of Judas, who represented the chief priests, and the name of Pontius Pilate, who represented the world powers. It was because it was the will of God that Jesus should die, that these men were permitted to pursue their way unhindered.

²There are several reasons why God permitted these things: (1) Jesus had come from heaven to die as a ransom price for the human family; (2) as God had separated the Jews from the other nations and had made a covenant with them, and as failure to keep its law meant a curse (Deuteronomy 11: 28, 29), it was necessary, because of their failure, that they should have a special redeemer, and that the redeemer must be made a curse (Galatians 3: 13); (3) also it was part of the purpose of God that the redeemer should suffer in his dying.—Isaiah 53: 12.

³Jesus therefore must meet death in such a way as to bring him wounds and bruises, and make him as a curse. It was not necessary for God to arrange these things to be done. If God permitted Satan to have Jesus in his power, he, Jesus' enemy, would put him to shame and death in quick time, and would see that all manner of shame and injury was done to him.

JESUS' SUBMISSION TO GOD

⁴Pilate turned Jesus over to a quaternion of soldiers and to the mob. A cross was ready and was laid upon him; but the burden was too heavy for the torn and bleeding back. For a time in full submission to his Father's will Jesus struggled to carry the cross. Some of the women of the city cried aloud their pity; and hearing them, Jesus said to them that they should weep for themselves and for their children because of the trouble which was about to come upon them. (Luke 22: 28-31) After a time Jesus was apparently unable to carry his cross, and would have fallen under it. Just then one Simon, a Cyrenian, was coming into the city from the country; and perhaps because he expressed some pity for Jesus or surprise at their treatment of him, he was seized and made to carry the cross. The Gospels do not say whether or not Simon bore the cross willingly; but it was an honored burden. It is our pleasure to think that he gladly assisted Jesus with his burden, and that very probably the tradition that he was the father of the Rufus mentioned by Paul in Romans 16: 13 is a true one.—See Mark 15: 21.

⁵Arriving at the place of crucifixion, the soldiers lost no time in the execution of their duty. Jesus was subjected to the indignity of being disrobed, then to the terrible cruelty of being stretched out and nailed on the cross. Whatever others might do, he was as a lamb in the hands of the slaughterers; there was no resistance from him. When the hole had been digged, the cross was raised and placed in position, a terrible moment for the crucified. And there is no reason for thinking that the soldiers would show any pity.

⁶Now the Son of Man was lifted up. (John 8: 28) But there was no one now to say: "Behold the Lamb of God." The disciples had not yet regained their courage, but kept afar off. The fear which was upon them prevented them from remembering Jesus' prayer for them—that the Father would keep them while he, their Shepherd, was unable to do so. (John 17: 11) But the women who had been in Galilee, less afraid than the disciples, were there.

PEOPLE SHARED IN DERIDING JESUS

⁷His persecutors now had their wish; he whom they so violently hated was now soon to be put out of their way. They went near to him and derided him, bidding him who saved others to save himself if he could. Also Pilate caused a writing, "This is Jesus, the King of the Jews," to be placed on the cross over his head. (Matthew 27: 37) In this he showed his contempt for both Jesus and his persecutors; but he also fulfilled the purpose of God. The soldiers again mocked Jesus and, hailing him as king, offered him drink.—Luke 23: 36.

⁸The people also shared in the shameful proceedings. They wagged their heads at him, deriding him. Contemptuously they called upon him to come down from the cross if he were the Son of God. They said: 'He professed to save others: himself he cannot save'; and, 'If God be his Father, why does he not come to his aid?' "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." (Matthew 27: 43) His body was thin; and he being naked, all his bones could be counted as he hung on the cross. (Psalm 22: 17) To add to the shame they would put upon him, he was crucified between two thieves, both of whom railed on him, joining with those who were putting him to death. But in this also scripture was fulfilled; for it had been written: "He shall be numbered with the transgressors." (Isaiah 53: 12) He touched the lowest point in humiliation to which he could go.—Philippians 2: 7, 8.

⁹Jesus retained consciousness; he purposely refused the pain-dulling drink offered to him, in order that he might do so. With neither triumphant cry, as is recorded of some martyrs, nor word of complaint, he suffered the pain, the agony, and the jeers. It was the cup which his Father had poured, and he would drink it.

¹⁰One of the thieves now began to see that here was something unusual. This man was altogether different from expectation. There was no resentment shown, no impatience manifested, no desire to have his pain eased; there was even a prayer for forgiveness for his tormentors. This thief came to the conclusion that he had made a mistake and began to rebuke his fellow; and turning to Jesus he said: "Lord, remember me when thou comest into thy kingdom." Jesus replied: "Verily I say unto thee today, Thou shalt be with me in the paradise."—Luke 23:42, 43, corrected punctuation and translation.

¹¹By this time John had ventured near; and Jesus' mother being there, Jesus said to her: "Woman, behold thy son!" and to John he said: "Behold thy mother!" (John 19:26, 27) From that time John took the care of the mother of Jesus. At noon darkness crept over the face of the land, a most unusual and altogether unexpected happening, and one which inspired fear in the hearts of the people. With the darkness came silence.

ATONEMENT MUST BE MADE

¹²The jeers of the people, who said that God was certainly doing nothing to show that he had any regard for this man who claimed to be his Son, must have been very painful to Jesus, who himself was looking for some token from his Father. But Jesus was taking the place of the sinner; and there must be a severance of the union which he had with his Father. All through the long six hours there was no sign that the Father was watching and caring for him! Just before 3 o'clock the silence was broken by his cry: "My God, my God, why hast thou forsaken me?" (Matthew 27:46) He then said: "I thirst"; and a sponge with sour wine was put to his lips, and of this he tasted. When he had thus cried, and all the scriptures relating to his suffering had been fulfilled, he said: "It is finished." Now he yielded up his spirit, saying in full confidence to his Father, "Into thy hands I commend my spirit." (Luke 23:46) He bowed his head and died. He died at the time of the slaying of the lamb for the evening sacrifice, as if he had kept himself alive till then.

¹³Although the end of Jesus' life had come, on the part of his enemies by a brutal murder, but on his part as the consummation of his offering of himself at Jordan to do his Father's will, and with a consciousness that his life was being given as a ransom for many and to seal the New Covenant with Israel, it

did not follow that when he died the ransom price for human deliverance from sin and death was paid, and that therefore condemnation which was upon the world through its sin was removed, nor that the curse upon Israel was lifted. God's way of salvation is by ransom and sin-atonement. The death in itself could remove neither the guiltiness nor the power of sin. It pleased God to have the sin-atonement made in heaven and by him who was the Lamb of sacrifice; and therefore it could not be until the sacrifice had been offered and accepted in heaven that the ransom could begin to take effect and sin-atonement be made.—Hebrews 9:24-26.

¹⁴It follows that the common interpretation which has been put upon our Lord's words when he spoke to the thief on the cross is altogether wrong. At the day of his death Jesus descended into *hades*, as the Scriptures declare. (Psalm 16:10; Acts 2:31) He died, and remained in the state of death until God gave him release. The foolish conception of an intermediate state which is an effort to bridge the chasm between the dogmas of Christendom and the facts of Scripture, has, of course, no support in the Bible. The plain fact is that both Jesus and the thief went that day into death, into *hades*.

PARADISE IS STILL FUTURE

¹⁵The thief was a Jew, and knew of the hope of a resurrection; and probably he had heard something of what Jesus had said about the resurrection in the last day; for that knowledge was not confined to Martha. (John 11:24) He now therefore believed that Jesus would come some day into His kingdom; and he expressed his faith as he offered his prayer: "Lord, remember me when thou comest into thy kingdom." (Luke 23:42) As if he said: 'Though all appearances are against me,' Jesus replied: "Verily I say unto thee today, thou shalt be with me in the paradise."

¹⁶The thief on the cross is not an illustration of how one can get into heaven by a pious prayer, or even by aspiration at the last moment of a wicked life; but it is an illustration of the fact that none is cast away from God who desires to conform himself to the will of God. He will rise in due order, and under the care of Jesus will enjoy the benefits of the Millennial reign and enter into paradise restored, which will be the joy of earthly life in harmony with the will of God.

¹⁷This foolish "orthodox" teaching in the time of the great war was stretched to its utmost limits. Wise and grave "reverends" expressed their conviction that untold thousands of soldiers would find their way to heaven, even though they had gone into the battle which ended their life excited by intoxicants and with their mouths full of oaths and blasphemy! They erroneously taught both the soldiers and their friends to hope that, dying in the good cause, they would at last have at least some pious aspiration which, however fleeting,

would be sufficient to give them entrance into eternal bliss in the presence of Jehovah.

¹⁸We thank God that human salvation does not depend upon such a flimsy foundation. It is based upon the love and power of God, and his declared purpose in giving his Son for the salvation of the world. Jesus lives to save. He is present again, to complete the work he began when he died.

QUESTIONS FOR BEREAN STUDY

Why did Pilate wash his hands? Did the act wash his guilt away? Why did God permit Jesus to be mistreated? ¶ 1, 2.

Was it necessary for God to arrange the details of the crucifixion, or did he use his restraining power to some extent? ¶ 3.

Why did Jesus tell the women to weep for themselves?

What may we think of Simon's frame of mind? ¶ 4.

What was the most terrible moment for the crucified? ¶ 5, 6.

How did Pilate show his contempt for Jesus and his persecutors? In what way were the people affected by the spirit of the world? ¶ 7, 8.

Why did Jesus refuse the pain-dulling drink? ¶ 9.

What effect did the full submission of Jesus have upon one of the thieves? What did the answer of Jesus imply? ¶ 10, 15.

What took place that showed that the Father did have a care? ¶ 11.

What was necessary for Jesus to take the place of the sinner? Was there a "due time" for Jesus to die? ¶ 12, 9.

What great benefit comes to the world as a result of Jesus' death? When will it come? ¶ 13-15.

When will the thief enjoy the privileges of salvation? ¶ 16. Does salvation depend upon the flimsy foundation of our creeds? ¶ 17, 18.

QUESTION AND ANSWER

QUESTION: Was Jesus raised to the spirit or to the divine nature at the time of his resurrection, as represented by planes L and K (chart insert in the First Volume of *STUDIES IN THE SCRIPTURES*)?

Answer: Plane L represents the perfection of being in the resurrection on the spirit plane. While it might be argued that plane L represents all who will be on the spirit plane whether one is of the "little flock" or of the "great company", without taking into consideration whether they shall be mortal or immortal beings, yet it is clear that Brother Russell did not have the "great company" in mind in describing it; for he says: "The reaching of plane L brings full personal glory; i. e., glorious being, like unto Christ."

Page 227, paragraph 1, says: "Plane L represents the condition of perfect spiritual being; . . . The entrance upon plane L is called birth, or the full entrance into life as a spirit being. The entire Church [meaning the Bride] will enter on this plane." The "church of firstborns" includes the Bride and the "great company", all of whom are to be spirit beings. Our Lord said: "That which is born of the Spirit is spirit." Upon the spirit plane there are different natures, as for instance, the divine, the cherubimic, the angelic, etc. But Brother Russell's explanation shows that he had in mind the Body of Christ only.

When Jesus was on earth he said: "As the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26) This statement shows that the life which was promised to our Lord was the divine. There was no secondary place for him. There is no reason to believe that Jesus was resurrected with one kind of nature and afterward exalted to a different nature. There is no intimation that he was raised out of death and given one kind of organism, and at a later date given another kind of organism. After he was raised out of death and before he ascended on high Jesus said: "All power is given unto me in heaven and in earth." (Matthew 28:18) Without doubt, the divine nature was provided for him from the

beginning. He was resurrected to that nature, and there was no change.

Page 227, paragraph 2, says: "But there is a still further step to be taken beyond a perfection of spiritual being, viz., to 'the glory that shall follow'—plane K. We do not here refer to a glory of *person*, but to a glory of power or office." The personal glory of Jesus after his resurrection is represented by pyramid *i*, plane L. The glory of office at the right hand of the Father is represented by pyramid *k*, plane K.

Page 231, paragraph 3, says: "Forty days after his resurrection, Jesus ascended to the majesty on high—the plane of divine glory, K (pyramid *k*)."¹ Some of our readers have taken this statement in support of the claim that Jesus was raised to one nature (plane L) and afterward exalted to another nature (plane K).

But it should be noticed that *natures* are not stressed here, but *conditions*. Jesus' personal glory in the divine nature is represented by pyramid *i*, and the added glory of being Jehovah's Vice-gerent and High Priest in the majesty of the heavens is represented by pyramid *k*.

The separating process, or condition obtaining in the separating of the "wheat" from the "tares", is shown by the headless pyramid *s*; the risen personal glory of the saints by pyramid *r*; and the splendor of the heavenly marriage, when Christ and his Body are united and installed into office as earth's Prophet, Priest, and King, is shown by pyramid *w*. The glory of office represents Jesus as the Melchisedec Priest, and also, Jesus and the Church unitedly composing the Mediator of the New Covenant, which condition will be attained when the Church is "glorified together with him".—Romans 8:17; 2 Timothy 2:12.

St. John, speaking of Jesus, said: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." (1 John 3:2) It follows then that the members of his Body at the time of resurrection will have a nature similar to that of the Lord Jesus, which we are distinctly told is the divine nature.—2 Peter 1:4.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

South Norwalk, Conn.	Feb. 16	Dover, N. J.	Feb. 23
Danbury, Conn.	" 17	Easton, Pa.	" 24
Stamford, Conn.	" 18	Canton, N. J.	" 25
Port Chester, N. Y.	" 19	New Brunswick, N. J.	" 26
Passaic, N. J.	" 20	Trenton, N. J.	" 27
Paterson, N. J.	" 22	Riverside, N. J.	Mar. 1

BROTHER J. A. BOHNET

Sandusky, O.	Feb. 10	Findlay, O.	Feb. 17
Norwalk, O.	" 11	Portonia, O.	" 18
Bellevue, O.	" 12	Attica, O.	" 19
Chester, O.	" 13	Shelby, O.	" 20
Tiffin, O.	" 15	Marion, O.	" 22
Freemont, O.	" 16	Delaware, O.	" 23

BROTHER C. W. CUTFORTH

Chilliwack, B. C.	Feb. 12	Penticton, B. C.	Feb. 24, 25
Vancouver, B. C.	" 13, 15	Rock Creek, B. C.	" 26
Kamloops, B. C.	" 16, 17	Grand Forks, B. C.	" 27
Ilklicilwaet, B. C.	" 18	Trail, B. C.	Mar. 1, 2
Grandrod, B. C.	" 20	Nelson, B. C.	" 3
Vernon, B. C.	" 22	Winlaw, B. C.	" 4, 5

BROTHER H. H. DINGUS

Chevenne, Wyo.	Feb. 16	Denver, Colo.	Feb. 23
Carpenter, Wyo.	" 17	Cripple Creek, Colo.	" 24, 25
Sterling, Colo.	" 18	Victor, Colo.	" 26
Haxtun, Colo.	" 19	Colo. Springs, Colo.	" 27, Mar. 1
Holyoke, Colo.	" 20	Florence, Colo.	" 2
Fort Morgan, Colo.	" 22	Rockvale, Colo.	" 3

BROTHER A. J. ESHLEMAN

San Francisco, Calif.	Feb. 8	St. Helena, Calif.	Feb. 24
Oakland, Calif.	" 12-15	Richmond, Calif.	" 25
Eureka, Calif.	" 17, 18	Lodi, Calif.	" 26
Healdsburg, Calif.	" 19, 20	Stockton, Calif.	Feb. 27, Mar. 1
San Rafael, Calif.	" 22	Tuolumne, Calif.	" 2, 3
N. Vallejo, Calif.	" 23	Oakdale, Calif.	" 4

BROTHER M. C. HARBECK

Hammond, Ind.	Feb. 13, 15	Bay City, Mich.	Feb. 24, 25
Kalamazoo, Mich.	" 16	Flint, Mich.	" 26, 27
Grand Rapids, Mich.	" 17	Lansing, Mich.	Mar. 1
Muskegon, Mich.	" 18, 19	Jackson, Mich.	" 2
Grand Rapids, Mich.	" 20	Plymouth, Mich.	" 3, 4
Saginaw, Mich.	" 22, 23	Detroit, Mich.	" 5, 6

BROTHER H. E. HAZLETT

Stoneburg, Tex.	Feb. 18	Fort Worth, Tex.	Feb. 25
Bowie, Tex.	" 19	Cleburne, Tex.	" 26
Childress, Tex.	" 20	Alvarado, Tex.	" 27
Wichita Falls, Tex.	" 22	Fort Worth, Tex.	Mar. 1
Electra, Tex.	" 23	Weatherford, Tex.	" 2
Decatur, Tex.	" 24	Muskogee, Okla.	" 3, 4

BROTHER M. L. HERR

Monticello, Wis.	Feb. 15	Watertown, Wis.	Feb. 23
Madison, Wis.	" 16, 18	Waukegan, Wis.	" 24
Boaz, Wis.	" 17	Kenosha, Wis.	" 25
Lake Mills, Wis.	" 19	Racine, Wis.	" 26
Oconomowoc, Wis.	" 20	Milwaukee, Wis.	Feb. 27, Mar. 1
Waukesha, Wis.	" 22	Oshkosh, Wis.	" 2

BROTHER W. M. HERSEE

North Bay, Ont.	Feb. 20	Barnie Ont.	Feb. 27
Huntsville, Ont.	" 22	Toronto, Ont.	Mar. 1
Bracebridge, Ont.	" 23	Brampton, Ont.	" 2
Gravenhurst, Ont.	" 24	Guelph, Ont.	" 3
Orillia, Ont.	" 25	Galt, Ont.	" 4
Midland, Ont.	" 26	Woodstock, Ont.	" 8

BROTHER J. H. HOEVELER

Peru, Ind.	Feb. 15	Indianapolis, Ind.	Feb. 22
Wabash, Ind.	" 16	Acton, Ind.	" 23
Marion, Ind.	" 17	Batesville, Ind.	" 24
Alexandria, Ind.	" 18	Greensburg, Ind.	" 25
Elwood, Ind.	" 19	Madison, Ind.	" 26
Tipton, Ind.	" 20	Whiteland, Ind.	" 27

BROTHER H. HOWLETT

Assiniboia, Sask.	Feb. 11	Kispiox, Sask.	Feb. 23
Victoria, Sask.	" 12, 13	Souris, Mar.	" 24
Moose Jaw, Sask.	" 15	Treherne, Man.	" 25, 26
Semans, Sask.	" 17	Winnipeg, Man.	Feb. 27, Mar. 1
Laird Grey, Sask.	" 18	Ashern, Man.	" 3
Regina, Sask.	" 20-22	Eriksdale, Man.	" 4

BROTHER H. S. MURRAY

Aberdeen, Miss.	Feb. 10	Pensacola, Fla.	Feb. 20, 22
Fulton, Miss.	" 11, 12	De Funiak Springs, Fla.	Feb. 23
Iuka, Miss.	" 15	Marianna, Fla.	" 24
Tusculum, Ala.	" 16	Monticello, Fla.	" 25, 26
Birmingham, Ala.	" 17, 18	Jacksonville, Fla.	Mar. 1
Montgomery, Ala.	" 19	Sanford, Fla.	" 2

BROTHER G. R. POLLOCK

Oneida, N. Y.	Feb. 16	Elmira, N. Y.	Feb. 24
Auburn, N. Y.	" 17	Hammondsport, N. Y.	" 25
Syracuse, N. Y.	" 18	Batavia, N. Y.	" 26
Oswego, N. Y.	" 19	Rochester, N. Y.	" 27
Watertown, N. Y.	" 20, 22	Medina, N. Y.	Mar. 1
Newark, N. Y.	" 23	Lockport, N. Y.	" 2

BROTHER B. M. RICE

Teague, Tex.	Feb. 15	Normangee, Tex.	Feb. 23, 24
Corsicana, Tex.	" 16, 17	Marion, Tex.	" 25
Kerens, Tex.	" 18	Palestine, Tex.	" 26
Athens, Tex.	" 19	Russ, Tex.	" 27
Tyler, Tex.	" 20	Dixville, Tex.	Mar. 1
Palestine, Tex.	" 22	Clawson, Tex.	" 2

BROTHER V. C. RICE

Notasulga, Ala.	Feb. 15	Midland City, Ala.	Feb. 23
Columbus, Ga.	" 16	Enterprise, Ala.	" 24
Union Springs, Ala.	" 17	Liba, Ala.	" 25
Etahula, Ala.	" 18	Opp, Ala.	" 26
Clanton, Ala.	" 19, 20	Geneva, Ala.	" 27
Dothan, Ala.	" 22	Andalusia, Ala.	Mar. 1, 2

BROTHER C. ROBERTS

Orillia, Ont.	Feb. 15	Port Arthur, Ont.	Feb. 25
Bracebridge, Ont.	" 16	Kenora, Ont.	" 26
North Bay, Ont.	" 17	Winnipeg, Man.	Mar. 1
Maclean, Ont.	" 19, 20	Fortage La Prairie, Man.	" 2
Sault Ste. Marie, Ont.	" 22	Brandon, Man.	" 3
Searchmont, Ont.	" 23	Rapid City, Man.	" 4

BROTHER R. L. ROBLE

Waldo, Fla.	Feb. 12	Tampa, Fla.	Feb. 22
Wiliston, Fla.	" 13	St. Petersburg, Fla.	" 23, 24
Homasassa, Fla.	" 15	Bradentown, Fla.	Mar. 4
Zephyrhills, Fla.	" 16	Sarasota, Fla.	" 5
Tampa, Fla.	" 18	Arcadia, Fla.	" 6, 8
Oldsmar, Fla.	" 19	Punta Gorda, Fla.	" 10

BROTHER O. L. SULLIVAN

Norfolk, Va.	Feb. 15, 18	Kinston, N. C.	Feb. 26
Exmore, Va.	" 16, 17	Selma, N. C.	" 27
Currituck, N. C.	" 19	Fayetteville, N. C.	Mar. 1
Vanceboro, N. C.	" 20, 22	Hayne, N. C.	" 2
Bridgeport, N. C.	" 24	Salem, N. C.	" 3
Trenton, N. C.	" 25	Wilmington, N. C.	" 4

BROTHER W. J. THORN

Wilburton, Okla.	Feb. 15	Antlers, Okla.	Feb. 24
McAlester, Okla.	" 16	Idabel, Okla.	" 25, 26
Quinton, Okla.	" 18	Valliant, Okla.	" 27
McCurrian, Okla.	" 19	Durant, Okla.	Mar. 1, 3
Fort Smith, Okla.	" 20	Achille, Okla.	" 2
Albion, Okla.	" 22	Atoka, Okla.	" 4

BROTHER T. H. THORNTON

Coeburn, Va.	Feb. 18, 19	Jeffersontown, Ky.	Mar. 4, 5
Paintsville, Ky.	" 22	Louisville, Ky.	" 6, 8
McRoberts, Ky.	" 23, 24	Grandenburg, Ky.	" 9
Lexington, Ky.	" 25, 26	Riney, Ky.	" 10, 11
Frankfort, Ky.	Feb. 27, Mar. 1	Sonora, Ky.	" 12
Shelbyville, Ky.	Mar. 2, 3	Elizabethtown, Ky.	" 13

BROTHER S. H. TOUTJIAN

Reedsport, Ore.	Feb. 12	Salem, Ore.	Feb. 20
Eugene, Ore.	" 13, 15	Monmouth, Ore.	" 22
Oakridge, Ore.	" 16	La's City, Ore.	" 23
Lugene, Ore.	" 17	Dallas, Ore.	" 24
Albany, Ore.	" 18	McMinnville, Ore.	" 25, 26
Marion, Ore.	" 19	Portland, Ore.	Feb. 27, Mar. 2

BROTHER J. B. WILLIAMS

Harrisburg, Pa.	Feb. 13	Kittanning, Pa.	Feb. 22
Pittsburgh, Pa.	" 15	Penns. Shawnee, Pa.	" 23
Waynesburg, Pa.	" 16, 17	Mahaffey, Pa.	" 24
Washington, Pa.	" 18	McGees Mills, Pa.	" 25
Cannonsburg, Pa.	" 19	Du Bois, Pa.	" 26
New Kensington, Pa.	" 20	Brockwayville, Pa.	" 27

BROTHER L. F. ZINK

New Martinsville, W. Va.	Feb. 17	Fairmont, W. Va.	Feb. 27
Mohley, W. Va.	" 18, 19	Oakland, Md.	Mar. 1
Wallace, W. Va.	" 20	Mountain Lake Park, Md.	" 2
Charlottesville, W. Va.	" 22, 23	Lonaconing, Md.	" 3
Heaters, W. Va.	" 24, 25	Frostburg, Md.	" 4
Morgantown, W. Va.	" 26	Chamberland, Md.	" 5

IBSA. BEREAN BIBLE STUDIES

By means of "The At-one-ment"

STUDY XI: "THE HOLY SPIRIT OF AT-ONE-MENT"

Week of Mar. 1...Q. 1-7 Week of Mar. 15...Q. 15-20
Week of Mar. 8...Q. 8-14 Week of Mar. 22...Q. 21-26
Week of March 29...Q. 27-32