



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

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

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"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—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 13:26; Luke 21:29-34

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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CONVENTION AT PITTSBURGH

Three days of convention are arranged for in connection with the Annual Meeting of the Watch Tower Bible and Tract Society in Pittsburgh, Pa. As announced in our last issue the business session will be held on Monday morning, November 1, but the Saturday and Sunday preceding, namely October 30 and 31, are given over to a program calculated to be both enjoyable and edifying to all of those who are able to attend the meetings.

Eight speakers of experience are appointed to address the convention, the program beginning at 10:00 o'clock on Saturday and terminating Monday evening.

All of the regular convention sessions, including the business meeting on Monday, will be held in the Northside Carnegie Music Hall, Ohio Street, near Federal. The Sunday afternoon public meeting will be held in the Davis Theatre, Pittsburg proper. Love feast will be held Monday evening.

Address: W. E. Spill, 2509 Perrysville Ave., Pittsburgh, Pa.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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

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

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

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

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

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

SERIES VII, "The Finished Mystery," consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, \$1.00 in cloth, 50c. in magazine edition—latter treats Revelation and Ezekiel only.

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EUROPEAN TOUR

AGREEABLE to previous arrangement, August 12 marked the date for the departure of some of our brethren for foreign shores. They sailed by the *S. S. Imperator*, the largest ship now in service. A number of the Lord's dear sheep from Bethel and the New York Congregation came to the dock to visit the great ship and to bid the brethren farewell and godspeed on their journey. The vessel was due to depart at noon, but a strike by the stokers held it up until 4 o'clock in the afternoon. During that time some of the friends dined with the departing brethren, inspected the great ship and had sweet fellowship together.

The vessel backed out of the slip amid the screeching of whistles and the waving of flags and handkerchiefs by the great crowd on the pier, and then turned its nose seaward and majestically sailed away. As the ship passed in sight of the Bethel a number were noticed on top of the roof waving a white sheet as a token of love and best wishes. The party aboard consisted of Brother Rutherford, Brother Goux, Brother Driscoll, Brother Soper and Brother Macmillan. Brother Macmillan will remain in Great Britain for some months, visiting all the classes; while the other members of the party, after a brief tour of the British Isles, will proceed to continental Europe and then to Egypt and Palestine, visiting other offices and classes of Bible Students and making some moving pictures which will be used with the miniature projecting machine recently announced in these columns. The party goes well equipped with one of the finest and latest improved DeBrie moving picture cameras and other necessary equipment; and it is expected that they will return with some interesting and instructive pictures which will greatly aid in teaching Bible truths.

AT SEA

The voyage was a most delightful one. The great vessel rode the waves of the ocean so perfectly that there was scarcely a noticeable vibration about it. It was like living in one of the large metropolitan hotels. Everything was quiet, restful. Aside from this the voyage was uneventful. Some moving pictures were taken in mid-ocean which may be of interest to the friends. The officers of the vessel were very kind and courteous to our party. No arrangements, however, could be made for any of the brethren to speak to the public aboard the ship, for the reason that the Cunard Line now has a custom of having no service except that of the English church. Brother Rutherford had several very pleasant visits with the Captain, Charles A. Smith, C. B. E., R. D., R. N. R., and several moving pictures were taken of the two together, on board.

Captain Smith became very much interested in the Magnavox Telemegafone which was taken by the party; and when entering the harbor at Cherbourg, France, he invited Brother Rutherford and other members of the party onto the bridge, and at his request the Magnavox was installed and the Captain used it to speak to other vessels.

The morning following, our ship docked at Southampton, where the party was met by a number of friends from nearby classes; and while the baggage was being inspected we had an hour's very pleasant visit with them. We journeyed by train from Southampton to London, and on arrival at the Waterloo station we were there met by another company of friends. It was a great joy to meet these brethren whom we had not seen for six years and who amidst all these trying circumstances had stood firm, putting forth their best efforts to make known the glad tidings of the kingdom.

It was Saturday afternoon when we arrived, August 21. Sunday there was a meeting of the London Congregation at the London Tabernacle, which has a seating capacity of one thousand fifty. At the afternoon meeting, which was addressed by Brother Rutherford, the house was packed and all standing room occupied. The dear British brethren, to manifest their love, stood in silence when Brother Rutherford entered in the afternoon. Then they sang together - -

"Blest be the tie that binds
Our hearts in Christian love."

All faces showed how deeply they appreciated this precious tie, and many cheeks were wet with tears of joy and thankfulness for the Lord's providence and loving-kindness manifested to all of us during the trying times of the past few years.

The subject of the afternoon was "Love", the speaker showing the Scriptural and other proof of God's manifestation of love toward us and of the love of Jesus shown for us; and defining the meaning of love for the brethren, he set forth how essential this is to growth in grace, and how absolutely necessary it is to develop it to the point of perfection in order to be pleasing and acceptable to the heavenly Father. It was a season of very sweet fellowship together with all the Lord's dear ones here assembled.

At the evening session the friends were addressed by Brother Macmillan, who spoke upon the same subject "Love"; and the day closed with every one's heart drawn closer to the Lord and to each other. A number were present who had previously separated themselves from the London Congregation, and we hope that much good was done for them.

BRITISH CONVENTIONS

As previously announced in *THE WATCH TOWER*, arrangements had been made for Brother Rutherford to address a number of public meetings in different parts of Great Britain, and also for three general conventions of the International Bible Students Association of Great Britain.

The tour for public meetings began Wednesday, August 25, at Birmingham. In the afternoon several hundred friends had assembled and they were addressed by both Brothers Macmillan and Rutherford, greatly to their comfort and joy. Before leaving New York, the Bethel Family and the New York Congregation, by unanimous vote, commissioned Brother Rutherford to carry to the friends across the sea their sincere love and Christian greetings. This message was delivered at London, Birmingham, and other points visited, and was received with joy by the brethren. At the Birmingham meeting the friends at the opening sang "Blest Be the Tie that Binds". The joy expressed in their faces showed how sincerely they meant every word of the beautiful hymn.

The hall engaged for the public lecture, which was held in the evening, has a capacity of twenty-five hundred. Every available space in the hall was occupied, while thousands were turned away. The streets were crowded with people, many of whom stood at the outside doors for two hours, hoping that some one else would leave that they might enter. The public manifested great interest in the subject used, "Millions Now Living Will Never Die". They sat with rapt attention while one point after another was presented by the speaker, proving that we have reached the time for the passing away of the present order, that it is passing away, and that the time is at hand for the fulfillment of the many promises made by God through the prophets concerning the restoration of mankind to that condition of happiness and perfection enjoyed by father Adam prior to his disobedience. We hope that much good was done in this city. About four hundred turned in their names and the colporteurs at once became busy to canvass them for the *STUDIES IN THE SCRIPTURES*.

The next day, a meeting at Leeds. Again several hundred friends had assembled for an afternoon session and they received Brothers Rutherford and Macmillan with much joy and likewise sang together that hymn precious to all the Lord's people, "Blest Be the Tie That Binds". The evening meeting in the main hall was attended by thirty-two hundred of the public, every available space in the hall being occupied, while great numbers thronged the streets and many tried to crush in the doors after they were closed. Some of the brethren mounted the steps in front of the hall and called out to the crowd that in the Court Room would be held another public meeting, to be addressed by an American gentleman, Mr. Macmillan, who was travelling with the speaker at the main meeting. The people made a rush to that place. It has a capacity of only five hundred and was soon crowded full, with great numbers turned away in disappointment. The subject used here, of course, was the same: "Millions Now Living Will Never Die;" and the interest manifested by the public

shows how the trouble that has resulted from the world war, famine and other disturbances, has prepared their hearts to receive the message of God's love. Five hundred and fifty cards were turned in at this place. The interest was unusual. The friends were heard to say on every side: "The greatest witness that Leeds ever had!" The friends were very much lifted up and gave thanks to God for the manifestation of his favor to them there.

Glasgow, Scotland, has long been the home of one of the strongest ecclesias of Bible Students in Europe, nearly all of whom have stood firmly and loyally for the message of present truth. A four-day convention had been arranged for Glasgow, beginning Friday, August 27. About twelve hundred of the consecrated attended this gathering. It was a happy season. The convention was addressed by Brothers Driscoll, Macmillan, Rutherford, Hemery, Tait, Kirkwood, Burton, Bowland, Kelly, and Brother Cochran, who acted as Chairman. All of the addresses were well received by the brethren, and the testimony meetings gave evidence of the joy that filled their hearts.

Sunday evening at 6:30 a public meeting was held in St. Andrew's Hall, the largest auditorium for such a service in Glasgow. Brother Driscoll had preceded the party there to attend to the press notices. All of the Glasgow papers gave splendid notices of the coming meeting, some of them carrying half-page, and others full-page, advertisements. This public meeting will be long remembered by the many who attended it. Before 6 o'clock the great hall was packed full, with crowds surging in the streets. Those who gained entrance to the hall, including the number that were crowded in to stand, were about five thousand. A nearby hall with a capacity of one thousand was immediately filled and Brother Macmillan addressed the audience on the same subject used by Brother Rutherford in St. Andrew's Hall. At the same time a great crowd stood in the streets and some brother conducted an open-air question meeting. Fully five thousand were turned away; so that in all between eleven and twelve thousand people came to this public meeting. The interest was unusual, and never before had there been such great enthusiasm manifested at a public meeting of the Bible Students in Scotland. The close attention given by the people is an evidence of their great interest, and we hope much good will result. Several clergymen were present, some of whom left their addresses; and we trust that they will read the literature to their own benefit.

The convention was closed on Monday. In the afternoon Brother Rutherford addressed the friends, outlining to them the work of the Society now in progress and some of the future work to be done. The brethren were greatly lifted up and many were heard to say: "Now we will go forth with a greater zeal and determination than ever, because we realize that the Lord is directing the work and that there is a great work yet to be done by the church". The convention concluded in the evening with a love feast, after a brief address by Brother Rutherford on the text: "The Father himself loveth you". While these dear ones sang songs of gladness, broke bread together and shook each other's hand, they

shed tears of joy and gave thanks to God for all his loving-kindness so bountifully bestowed; and many were heard to say: "This is the best convention ever". And we should expect that, of course; for as the Lord's dear ones draw near to the end of the way they should be and are developing a greater appreciation of the Lord's goodness.

Tuesday afternoon there was a meeting of the friends at Dundee, Scotland, addressed by both Brothers Rutherford and Macmillan, and in the evening a public meeting. The friends here were unable to get a large hall. The auditorium secured has a seating capacity of only one thousand, but it was completely filled; and out of this small number 228 cards were received. The usual marked interest was shown by the public, the subject being the same as at the other points: "Millions Now Living Will Never Die".

Wednesday, September 1, was Edinburgh's date. Some three hundred of the friends had assembled in the afternoon and were addressed first by Brother Rutherford and then by Brother Macmillan. It was a happy season. It was a great joy to renew acquaintance with many of the dear ones whom we had seen before and to mark their steadfastness and loyalty to the Lord and his cause. In the evening a public meeting was held at the beautiful Usher Hall. This hall has three thousand seats, every one occupied, while many people stood. For nearly two hours this great audience listened with rapt attention to proof upon proof given by Brother Rutherford from the Scriptures to show that millions now living will never die. Cards to the number of six hundred twenty-seven were turned in at this meeting. The friends were delighted and many were rather surprised that on a Wednesday evening in creed-ridden Edinburgh there should be such a great crowd of people. A number of clergymen were present; but they remained silent, and we hope got some good out of the subject discussed.

Newcastle-on-Tyne is one of the oldest cities in Great Britain. The dear friends at this place had greatly desired that they might have a strong public witness. They were unable, however, to get a large hall. The only one they could procure had a capacity of one thousand. On Thursday evening, September 2, a public meeting, with the hall fully crowded, was here addressed by Brother Rutherford on the same subject used at other points, and unusual interest was manifested by those present. After the meeting had concluded, many of the audience remained quiet for some time, as though they were meditating upon the wonderful truths which they had heard for the first time. An afternoon meeting of the friends at this place was addressed also by Brother Macmillan and Brother Rutherford.

Hull, on the east coast, was the next stop. Friday, September 3. In the afternoon a meeting of about one hundred fifty friends was addressed by Brothers Rutherford and Macmillan. It was a season of sweet fellowship with these dear ones, who by their smiling countenances and words of loving-kindness gave evidence of their deep appreciation of the Lord and his great truths. In the evening fully twenty-five hundred attended the public meeting—to use the language of the brethren there: "The greatest meeting that Hull ever had". The dear

friends were lifted up and rejoiced greatly. The interest manifested at the public meeting was very marked, more than five hundred leaving their names and addresses.

THE LIVERPOOL MEETINGS

The Liverpool Convention came next, opening on Saturday September 4th, and concluding Monday evening, the 6th. About twelve hundred of the consecrated attended this meeting, thirty of whom were immersed during the convention. The assembly was addressed by the following named brethren: Brother Gillatt, Brother Guiver, Brother Lloyd, Brother Driscoll, Brother Bowland, Brother Macmillan, Brother Walder, Brother Cochran, Brother Burton, Brother Rutherford, and Brother McCloy, who served as chairman. The convention was concluded on Monday evening with short addresses by a number of brethren, and then Brother Rutherford conducted the love feast following a brief address, in which all the speakers participated, together with all the brethren present. It was a happy season, a most blessed convention. All went away rejoicing in their hearts, and many were the expressions heard to the effect that "we are determined to show forth greater zeal in the witness to be given for the Lord and his kingdom".

The public meeting at this place was rather remarkable for the interest manifested. A strike of the pressmen was on and no newspaper advertising could be given and the friends were compelled to rely solely upon small folders and bill posters to announce the meeting. Philharmonic Hall is a beautiful structure with a capacity of three thousand. The meeting was announced for 6:30 Sunday evening. Some time before the hour for beginning this hall was filled beyond its capacity, many standing. A policeman approached some of the ushers and objected to people standing, and when told that this was a religious meeting and that there would be no trouble, the officer withdrew his objection and stayed throughout the meeting; and at the conclusion he ordered the entire set of seven volumes of STUDIES IN THE SCRIPTURES from one of the sisters, and he was seen present at the meeting of the friends on the evening following, indicating great interest.

Large crowds surged in the streets, striving to gain admittance. Just across the street from this hall stands one of the most prominent Protestant church buildings in the city of Liverpool. The clergyman had widely advertised a meeting at this church for the same hour of our public meeting, his subject being, "The Everlasting Mercy". He was seen standing in the entrance to the church together with his gray-haired deacon, anxiously waiting for some one to come while they watched the throng trying to get into the Philharmonic Hall. Brother Driscoll and Brother Soper noting this, took a picture of the "divine" and his assistant. After the crowd in the street were convinced that they could not gain entrance to the Hall, one lone woman was noticed walking into the church across the street, and she was warmly greeted by the clergyman and his deacon, who accompanied her to the inside.

Then some one announced to the great crowd in the street that another meeting would be addressed by Brother Macmillan at St. George's Hall, seven block

away; and the crowd stampeded to that place. It has a capacity of only one thousand and was soon filled to overflowing. Some one mounted the steps at this hall and cried out: "Another meeting, with the same subject as used by Judge Rutherford, will be addressed by Mr. Driscoll, an American gentleman, at the Renshaw Street Church". The crowd rushed to that place, four blocks further on, and soon taxed its capacity of five hundred, and others were turned away disappointed. All Sunday afternoon there was a steady downpour of rain, and this great crowd of people had waited in the streets in the rain and rushed through the wet streets from one place to another to get into the halls. The subject, "Millions Now Living Will Never Die," was of such interest to them that they would eagerly hear. The friends were frequently heard to say: "Never before anything like this in Liverpool".

At the meeting addressed by Brother Rutherford there were seven hundred sixty-six cards turned in; at Brother Macmillan's, two hundred eighty; and at Brother Driscoll's, ninety; making a total of eleven hundred thirty-six names turned in by the audiences that attended these three meetings. In view of the fact that there were fully twelve hundred friends in attendance at the convention, the percentage of the audience turning in their names was far above the average, more than one-third of the strangers leaving their addresses.

Throughout the period of nearly two hours the great audience in Philharmonic Hall sat with rapt attention, hanging upon every word. The hearts of all the dear consecrated were rejoiced to see these hungry ones being fed. Indeed, as one stood in the streets and watched the surging crowds, he could but recall the scathing rebuke administered to the clergy by the Lord through the prophet Ezekiel: "Woe be to the shepherds of Israel that do feed themselves. Should not the shepherds feed the flocks? Ye eat the fat and ye clothe with the wool; ye kill them that are fed, but ye feed not the flock." They have neglected to comfort the people that mourn, and now the waters are being turned away from Babylon. One of the brethren who stood and watched the surging multitude that refused to go into the nominal church building, but who eagerly sought to gain admittance to hear the truth, remarked: "Surely this is turning away the waters from Babylon". The message, "Millions Now Living Will Never Die," appeals to their hearts and the proof of it is a comfort to their souls.

Without a doubt the peoples of earth are awakening to the fact that they have had no food in recent years from the nominal clergy; and the sorrows which have afflicted humankind have put their hearts in a condition to receive a message of comfort. Surely the words of the Master are now in course of fulfillment: "This gospel ["The World Has Ended: Millions Now Living Will Never Die"] shall be preached in all the world for a witness, and then shall the end come". The Master's inspiring words thrill the heart of the Christian and spur him on with greater zeal to give the witness now.

We urge the dear brethren everywhere, everyone who is qualified, according to the Lord's arrangement, for speaking to the public, to use for all public addresses the subject: "Millions Now Living Will Never Die". It

is the message that we want to get to the people. It is the message of the hour. It is the message that must go to all Christendom as a witness before the final end of the present order. Our dear British brethren are catching the inspiration and with eagerness are grasping the opportunity to make known the glad tidings.

When this subject was first announced, the British brethren, following their usual course of conservatism, stated it thus: "Millions Now Living *May* Never Die". But now you can hear every one of them say: "Millions Now Living *Will* Never Die". Suppose we should be wrong in the chronology and that the kingdom will not be fully set up in 1925. Suppose that we were ten years off, and that it would be 1935 before restitution blessings began. Without a doubt there are now millions of people on the earth who will be living fifteen years from now; and we could with equal confidence say that "Millions Now Living Will Never Die". Whether it be 1925 or 1935, restitution blessings must soon begin, as shown from all the evidence; and when that time comes, all who respond obediently to the new arrangement shall be blessed with life, liberty, and happiness.

A FRIENDLY SUGGESTION

We feel sure that our dear British brethren will pardon a friendly criticism which we make because they are the Lord's dear sheep and because we love them for their devotion to his cause. They are excusable in a measure, because it has always been a custom and belief among the British people that a man should attain mature years before he could be trusted with weighty matters. We notice, therefore, that the elders of most of the classes are men of mature years. Especially is this true in the ecclesias in Scotland. In all of these ecclesias are bright young brethren with a clear knowledge of the truth and with ability to present it to the public. We strongly urge upon the classes, then, that these younger brethren, who possess the Scriptural qualifications, be elected to eldership and that the opportunity be given them as representatives of the class to make public proclamation of the message concerning the Lord's kingdom.

While we pray that the Lord may send more into the field to do the work, let us see to it that we do not stand in the way of those who want to go, but aid in opening the door of opportunity for them to serve. Let us remember that when St. Paul sent out Timothy to preach the latter was but a young man. There are many young men now who have ability to preach the gospel. Let every one who has the ability and the opportunity devote himself, in humility and love, to the task of making known the glad tidings.

And here we are reminded of a remark once made by Brother Russell concerning the qualifications of one thus to serve—one which is entirely in harmony with the Scriptures: "First, a full consecration to the Lord; second, humility; third, ability". Each one, then, should remember that any ability he has to serve, any opportunity to serve, is all a gracious gift from the Lord, and he should walk in humility, serving with a humble heart, giving glory to God and not to man.

Now the brethren throughout Great Britain are bending their efforts in preparations for the London Convention, a report of which we hope to give in our next. At the conclusion of the tour in Great Britain, the American party will be joined by Brother Hemery of the London office and Brother Walter Sharples of Thelwall, who will accompany them to Palestine. A stop will be made at Paris for a few days, where Brother Rutherford will visit the friends and, if possible,

address the public. Paris has always refused to permit a public witness of the truth; but we are still hoping that the way may be opened. At Paris the party will take train for Athens, Greece.

We are constantly remembering our dear brethren in America, and particularly those at the Bethel; and we know that their prayers are following us and that the Lord will direct, oversee and bless his work in all places.

FAITH: MORALE OF THE CHRISTIAN

"Fight the good fight of faith, lay hold on eternal life."—1 Timothy 6: 12.

DURING the last six years the world has had to accustom itself to military expressions to a degree not hitherto necessary. Much has been said in the newspapers and by speakers and writers on military topics about *morale*. The word is used to represent a highly important element in warfare. The same kind of idea as applied to a business corporation is called *esprit de corps*, or corporate unity. The same thought as applied to temporary undertakings is called, in common parlance, team-work.

Without a healthy morale an army is sadly disadvantaged, no matter how well drilled its officers, no matter how experienced its men, or how well provided with the most modern of weapons. In no war prior to the recent world war was the importance of morale so fully realized. Just why it counted and how much became a subject for research and examination on the part of the wisest heads of Christendom. Surely Christian morale cannot be less important. Surely the issues at stake in the bivouac of faith have greater bearing on the welfare of the human race than even the greatest of military conflicts.

WHY FAITH COUNTS AND HOW MUCH

As the military psychologists found that morale contributed immeasurably to the power of *endurance* on the part of the individual soldier, so we find that faith as applied to Christian experience (i. e., faithfulness or loyalty) is the basis for successful Christian endurance. As the Apostle explains, successful faith has a double objective: first, we believe that God is, and secondly, that he is a rewarder of them that diligently seek him. (Hebrews 11: 6) If our confidence in the fact that Jehovah is a rewarder of those that diligently seek him wanes our morale will slip away even though we retain a belief in the existence of Jehovah. The fact that we believe in a just recompense for all the loss or discomfort that we may suffer in the name of Jesus becomes a spur and a support for our endurance; for we are informed that only "he that endureth to the end shall be saved". Matthew 10: 22.

It has been observed that the most effective kind of morale inspires the individual soldier to a certain amount of appropriate *initiative*. One of the lessons which the soldier must learn most carefully is that of implicit and unquestioning obedience to the orders of his superior officers. But there are times in actual conflict where detailed orders cannot be issued. Under

such circumstances the merely automaton soldier will be entirely bewildered and unable to accommodate himself advantageously to the changed and changing conditions. But, on the other hand, the soldier who has a general sense and appreciation of the war in which he is participating, who believes in its purposes and who recognizes himself to be an important though small part of the general offensive and defensive forces, will have some idea as to what should be done, in cases of emergency, for the furtherance of the cause he is fighting for and for the bringing of it toward a victorious end. Craven and servile obedience finds no lasting place in Jehovah's arrangements. "He seeketh such to worship him as worship him in spirit and in truth."—John 4: 23, 24.

The earthly soldier who has a well-developed sense of morale has also a certain *power of sacrifice* which the disinterested fighter does not have. He will unhesitatingly place himself in positions of extreme danger, if under orders to do so or if the exigencies of the case demand such action. Likewise it is only by the presence of a well-established faith in the hearts and lives of the Lord's people that they have any power of sacrifice at all. It is because they believe first in the existence of Jehovah, then in the integrity of his character and in the dependability of his promises that they are able to forego or give up comforts or positions, or houses, or lands, or mothers, or fathers, or families, or friends for Christ's sake and the gospel's and feel that what they are giving up is "an offering far too small". They feel that all the sufferings of this present time of which they are capable are not worthy to be compared with the glory which shall be revealed in them.—Romans 8: 18.

LOYALTY AND CLARITY

An essential and indispensable part of the soldier's morale is *loyalty*. But he cannot be loyal to an issue that is hazy in his mind. He must know what he is fighting for and be convinced of the correctness of his position before he can manifest the truest and most dependable kind of loyalty. It is even so with the soldier of Christ. Any lack of reasonable information respecting the real object and purpose of the Christian's day is sure to lead to faltering and gradually failing loyalty to the Lord and Head of the church. If the soldiers of Christ are fighting for some object which is not God-given and which does not enter into the divine purpose—as regards the church in its trial time, then such members are bound to be less faithful, less loyal, if not

in the end disloyal. Those who labor under the hallucination that it is a God-appointed work for the church to convert heathendom to the gospel during this age are sure to fail in the point of loyalty (at least to that work) as soon as the fallacy of that view becomes manifest to them. Our need for more detailed information on points affecting faith has been recognized by the Lord and has been met by giving us the harvest message of present truth. It is no compliment to us whatever that the Lord has seen fit to let the light of truth shine more brightly during the last fifty years. It is only another way of saying to us that if he had not increased the light on his Word we would not have been able to stand at all. So many, so diverse, and so attractive have become the avenues of human interest and activity and so greatly has knowledge increased along legitimate worldly lines that our faith in and interest for spiritual things could hardly have withstood the magnetic power of enticing earthly things, had not the Lord increased the attractiveness of his Word at least in proportion to that of other things.

PERSONAL INTERESTS AND PRIDE

The presence of a healthy morale in the earthly soldier leads also to an ability on his part to *subordinate personal interests and pride* to the furtherance of the supreme object striven for. Likewise, it is in proportion to the strength and healthiness of one's Christian faith that the Lord's people are able to subordinate personal interests, pride, comfort, etc., to the accomplishment of the things which Jehovah designed to be accomplished through the church, the body of Christ. Some of the Lord's people make the mistake of thinking that they can have faith in Jehovah and faith in his Word and message without believing those parts of his Word which bear on the corporate unity, the spirit of unison, of the body of Christ. In the church it is preëminently true that "none of us liveth to himself, and no man dieth to himself". (Romans 14:7) If faith is strong and virile and active, a healthy influence radiates to other members of the body of Christ, confirming the feeble knees and strengthening the hands that would otherwise hang down. If faith be weak, the whole life is irresolute and unstable. The influence on others is discouraging. The Lord's providence has arranged that some acquaintanceship with or knowledge of those who have been giants of faith should come to the individual members of the church, as "ensamples to the flock". (1 Peter 5:3; Philippians 3:17; 1 Timothy 4:12) Those who have not felt the unity of purpose and the consequent spirit of coöperation in Christ's body may have serious grounds for doubting their membership in that body. If they find themselves indisposed and unable to put down or to set aside personal interests and personal pride for the furtherance of the gospel or for the carrying on of other activities of the body of Christ they have good grounds for examining themselves to see 'whether they be in the faith'.—2 Corinthians 13:5.

The power of *taking the measure of the event* is another element which enters into morale, and which in turn is produced by it. It does not require vast learning

nor extensive experience on the part of the true child of God to be able to recognize in what direction either he himself or any group of the Lord's brethren are moving. If they have ceased to strive against the current of the world or of the flesh the Christian with strong faith should be able to recognize the importance of the situation—that the actual destinies of intelligent creatures, of members of the new creation, are at stake. No less should be his power of taking the measure of the event in case a group of the Lord's people is active and vigilant and on the alert in respect to all matters pertaining to the body of Christ at large. Of course no true child of God will have the disposition to find fault, or to hunt for shortcomings. But, if a division of an army *should* be advancing northward and an individual soldier encounters them strolling back toward the south it is no spirit of faultfinding to recognize the facts in the case and to realize that the situation is serious.

Good morale enables its possessor to *discount the unfavorable turn* in a battle. This does not mean that he will have to overlook any facts, but that he will be able by a supreme confidence in the righteousness of his cause to discount the apparent *unfavorableness* of the facts. This is just what the faithful ones among the Lord's people have been doing throughout the whole gospel age. The outward appearances are nearly all against them. They are not of the great, or wise, or mighty, or noble, according to the standards of the world. They have suffered the loss and deprivation at one time or another of practically everything which the world holds dear. But they are able to discount the seeming unfavorableness of the situation by saying that "though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4:16, 17.

The power of *responding to apparent disaster with redoubled resolution rather than with fear* is one of the most marked demonstrations of morale in the earthly soldier. It is not less so on the part of those who are enlisted under Christ Jesus as Captain of their salvation. This means not merely that they will have a double portion of the spirit of courage, the portion of the firstborn (Deuteronomy 21:17), in respect to matters affecting the church at large; but it also means that they will respond with renewed resolution rather than with fear and dismay and hopelessness at their own apparently disastrous failures at making a saint out of a goat. Those who are able to maintain their fearlessness and resolution under these circumstances do so by reason of their knowledge of the fact that the Lord is seeking not primarily to reform the flesh of the members of his body, but rather to enable his people to use that flesh as faithfully and as judiciously as possible in the carrying out of the mission for which the church is anointed.—Isaiah 61:1-3.

THE FAITHLESS DOG

Suppose a shepherd dog discovers that he is lame and partly blind and scraggly and mangy in appearance. Suppose that, in addition to his lacks in pulchritude, he comes to realize the fact that someone has tied a tin

can, an old comb, and a piece of old shoe to his tail. If the dog used the same kind of sophistry which sometimes besets members of the body of Christ he would say to himself: I know it is time to go get the cows, but I won't add anything to the honor of my master by appearing in such a public way. I am really very disadvantaged and cannot make the fine showing of the Scotch Collie across the road, though I suppose I really ought to go and do my duty. But no: that won't do either, for the minute I start to move, these unwelcome appurtenances which have been attached to me by enemies will not only be disgraceful and humiliating to the standing of my master, but will serve to call attention to my own personally poor appearance.

The result is that the opportunity of service is allowed to pass. Vanity is the real trouble. The thing that the dog's master expects most of him is faithfulness. The thing which he wants most to have done under the circumstances is the bringing up of the cows. The dog's fine-spun excuses have no effect whatever on getting the cows home. If the master wanted a handsome dog he could get one. If he wanted to remove the objectionable things attached to the dog he could do that. With no greater reason or faithfulness is it that any of us decline to do what we can in the Lord's field simply because we are not so well endowed as we would like or because the artificial tales which enemies have attached to us give us an unenviable reputation in the eyes of many people.

APPRECIATING THE EMERGENCY

An important factor in army morale is the ability of *appreciating the real emergency and of rising instantly to meet it*. This means that all the powers of perception which the individual possesses are at work. He is not dreamy or hazily contemplating things back at his home. He knows when the circumstances are worthy of his keenest thought and his best endeavor.

There are certain underlying qualities which make morale a possibility in an earthly soldier as well as in the soldier of Christ. There is *virility*. The soldier must be reasonably alive. If he is largely eaten up by the ravages of disease or dissolute living he is not capable of anything worth while. There is also *integrity*. Integrity is due to a sense of justice on his part as applied to his individual relationship to his country or king. He realizes that as he has assumed certain responsibilities in entering the army he must fulfill them manfully. With a soldier of the cross integrity, dependability, genuineness in all the relations of life, is absolutely indispensable. One might be a tare and befool one's associates; but God is not mocked thereby, neither deceived. A certain *spiritedness* is also necessary before morale can have very much influence in the life of the soldier. In Christian wording we call this zeal. The individual who has no zeal for anything is never attracted by the gospel of Christ, nor by any other gospel. There must be a certain *capacity for endurance* also. The capacity for endurance on the part of the earthly soldier is tested and somewhat increased, though not created, by the severe drilling and training he has before he actually enters into hostilities. Likewise it

requires no inconsiderable amount of endurance of mind and body, and of morals, to apply one's self to the acquisition of a knowledge of God's will for the church as provided for the church in the publications carrying that message. He who has not the basic endurance or sufficient continuity to acquire that knowledge does not have the endurance which will enable him to prove faithful after the knowledge is once acquired. No unfavorable time comparisons can be drawn in these matters, however. Some will be able to do it more quickly than others; but that is not the vital point.

A certain basic sense of *humor* is also necessary to be a good soldier in the armies of the world. Humor is not merely wit, nor yet levituous fun-making. Humor is an ability to see one's self in correct perspective. One having humor can look at himself, his powers and activities, in an objective way, and realize how small is his contribution to the carrying out of God's great plans and purposes. Our observation has been that among those who at different times have become offended at or in connection with the harvest work nearly, if not quite, all of them have been deficient in this power. Such a circumstance has tended to develop in them a morbid conscientiousness which sees some real or imagined injustice and which is unable to shake its attention loose from that one item and to see the relative smallness of it, especially if such real or fancied injustice is something for which they are not responsible.

Sentiment is another factor which often enters into morale. But sentiment is not a stable factor. It often does almost as much harm as good. When the soldier-to-be has just enlisted and marches away from his home village amid the huzzahs of his admiring townspeople, sentiment runs very high. The conflict into which he has engaged to enter is not very clear in his mind. Months afterward when he is in the front-line trenches and he finds that there is a great deal of disagreeable and even repulsive daily grind of work, there is a very noticeable slump in sentiment. It is practically all gone; and if he has no other basis for morale than sentiment he will throw down his gun and quit. Our Lord referred to some such believers as these when he said in his parable of the sower that some received the word gladly, but had not the depth of knowledge or of character to enable them to be fruitfully faithful. They run well for a time (Galatians 5:7), but as soon as the real, earnest work begins their sentiment leaks out and runs away.

CHEERFULLY WILLING SERVICE

Morale is seen in the spirit put into obedience, the evident good will with which one adds the touch of briskness and grace to what is required of him. There are plenty of people who are languidly willing to do the Father's will; there are others who are reluctantly willing, after some murmuring and some registering of ifs and ands about it. The most precious jewels are surely those who are *cheerfully willing* to respond to any indication of the divine purposes or preferences. On the whole there is much less likelihood of suffering spiritual injury by cheerfully coöperating with some activity in the Lord's field concerning the full wisdom of which

we are not convinced, than there is by trying to save our reputation for good, "sound" judgment by holding off to see what the results of such work will be. That which looks to us unwise or unnecessary, may look so because of defective information on our part or because our power of taking the measure of the event is dulled. There is seldom any injury done to anything but our vanity by subordinating personal interests, personal feeling, or personal judgment in our practice work for the Lord. What serious difference will it make to a recruit being drilled in the manœuvres of the field if the commanding officer insists on the drill being conducted on a rocky hillside, whereas the individual soldier might think it much wiser and much more convenient to conduct the same drill on level ground? Even if the private soldier's judgment were best he would lose nothing by cheerful coöperation with the commands given. In fact, he would gain much that could not be gained in any other way. In the last analysis he is not subordinating his *best* judgment; for his best judgment is that his best interests lie along the line of practice in self denial. The real work of the church now is practice and drill. Enough of drill and enough of experience with the enemy is given to develop an unfaltering faith, an unwavering morale which will stand the church in good stead when she faces the entrenched weaknesses and vices of twenty billions of people.

SETTLED COURSE OF ACTION

Knowledge, belief, trust—all lead to a settled course of action. Dearth in any one of these will make the individual unstable in all his ways. It is for this reason that the church is urged to be "steadfast, unmovable" (1 Corinthians 15:58), and to be "rooted and built up in him, and stablished in the faith".—Colossians 2:7.

There are certain enemies of morale which are likewise enemies of faith, the morale of the Lord's people. One of the foremost of these enemies is a *failure to realize the issue* at stake. There is a great difference between knowing about an issue and *realizing* it. If a mere knowledge about God's plans and purposes were sufficient then the Bible would not need to contain more than a few pages of the ordinary-sized book; but it is because of the need for realizing those plans and purposes that the Bible is written after the manner pursued. It is line upon line and precept upon precept, so that the general facts may be not only available but also impressed upon the mind and heart and life of the believer in God. Furthermore, the experiences of life are given us as a tap on the shoulder to call our attention to the frequent reiterations of God's Word. It is in harmony with this need for realizing the issue of our course (not merely life or death as such, but rather the wonderful privilege of divine association and favor on the one hand and the blackness of darkness for ever on the other) that the Apostle prayed for the Colossian brethren, that they "might be filled with the [exact] knowledge of his will, in all wisdom and spiritual understanding; that [they] might walk worthy of the Lord unto all pleasing".—Colossians 1:9, 10.

The *inherent fickleness of human feeling* is one of the most disastrous elements fighting against the maintain-

ance of strong morale. The soldier just leaving home was convinced that the enemy he expected to fight was, every man of them, a beast of the lowest type. He was convinced, moreover, that he would be performing a service to humanity, if not to God, in ridding the earth of such a vile and pestiferous creatures. He approached the work of exterminating them very much as he would approach the work of killing snakes or rats. But a few weeks on the field of battle disillusioned him in many respects. Such glimpses of the enemy as he obtains show him that they are men very much like himself and that they have families and interests at home very much as he has, and unless some stronger force than human feeling dominates his mind he will presently be throwing down his arms and fraternizing with his erstwhile enemies.

The same difficulty is involved in maintaining faithfulness even unto death on the part of the Lord's people. With some temperaments there is a kind of exhilaration, an almost exotic happiness in the signal undertaking to do one's bit in routing from the earth the enemy of God and man. But so fickle is this merely human excitement that unless some more powerful agency is at work in the life these floods of feeling, which are swift and great, are sure to subside. And, having abated, he may find his sentiment will begin to sympathize with the little shortcomings or transgressions of his own flesh and to fraternize with them, very much as the Israelites of old did with the residents of Canaan.

The awkward *consciousness of his own imperfections* tends to dampen ardor and to kill morale in a soldier of the world. If the issue in the mind of such soldier does not rise above personalities he is sure to be weak and vacillating. He will observe the virtues of the enemy and note that they are as remarkable as those of his own people. He will, furthermore, have forced upon him an unwelcome acquaintanceship with the shortcomings of his own comrades, perhaps even of his own self. The real issues will thus deteriorate in his own mind into a comparison of the various moralistic assets and liabilities of the individuals involved. Perhaps no effort on the part of the great adversary is more successful in discouraging the Lord's true soldiers than his appeal to their consciousness of personal imperfections and his shaming them by honest comparison with the virtues of non-believers or of nominal Christians. If the thinking of the individual soldier of Christ does not rise above personalities, if he does not see the main issues involved and the general trend of facts and events relating to his warfare he is sure to fall out by the wayside or to retire to the comfortable and respectable rear.

ANOTHER ENEMY TO MORALE

A *vague and unclear image* of the object of the war is another enemy to the spirit of corporate unity in an army. Likewise a vague and unclear image of the prize, the thing for which we are striving, is sure to result in measurable defeat on the part of the Lord's people.

The church of Christ is now on the most precarious ground she was ever called upon to walk. She is unquestionably summoned to declare "the day of vengeance

of our God" (Isaiah 61:2) and to cry aloud, spare not, life up her voice like a trumpet, and declare to the Lord's nominal people their transgression and to the house of Jacob their sins'. (Isaiah 58:1) Instead of 'walking on precarious ground' perhaps it would be a fairer illustration to say that the church is walking a slack wire, a feat which cannot be accomplished except perfect balance be maintained between "pure" and "peaceable". (James 3:17) The church cannot have the heavenly wisdom which is pure, or unswervingly loyal to the divine commands, unless she has great faith in him who gives the commands. If in declaring unto the Lord's nominal people their transgressions there is a feeling of revenge for real or fancied personal wrongs which Christendom has brought against us, then the "peaceable" part of our balance rod will fall off, and we with it. If, on the other hand, we are peaceable to the point of not wishing to repeat or proclaim the severe arraignment which God has made of nominal spiritual Israel our "pure" balance weight will fall off, and we with it. Absolute loyalty to the Lord and his message can be exercised only with the presence of a well-founded and well-drilled faith.

It is not to be expected that the Lord's people would be indifferent to or out of harmony with the message of condemnation against Christendom now due, but their only safe attitude of mind is to rejoice in it because it is *Jehovah's* judgment, rather than because it gives a personal opportunity for "getting even" by saying uncomplimentary things about others.

A POINTED PROPHECY

Those who fail to realize the increase to the point of prominence of certain phases of the Lord's work in the last few years will lose the opportunity of performing part of that work for which the church as a whole was anointed. Puerile pleas that Brother Russell did not go out of his way to call attention to the faults of Christendom are not exactly true; for in the Fourth Volume he has most clearly set forth the deficiencies of Christendom. He did not, it is true, consider the declaring unto Christendom of their transgressions a prominent part of his activities. But he did recognize the need for such a

declaration in due time. We quote from a WATCH TOWER of fifteen years ago:

"Occasionally, and only occasionally, need we enter upon the role of Jeremiah, to be announcers of the evil conditions coming upon the world. Perhaps as we get down in the stream of time, nearer to the actual trouble, *we may see it to be our duty* to call attention to it more particularly, and to urge the people to take the course which would save them from the severity of that trouble: the course of harmony and accord with the Lord. When that time shall come such advice will doubtless run counter to the wishes and ambitions of some who will then be in power and it may be that we shall be imprisoned or otherwise maltreated *after the example of Jeremiah*."—Z, '05-254.

Could any clearer foresight have been had so long ago of the work which resulted in the imprisonment of no small number of brethren and in the maltreating of many others, which has occurred within the last three years? Nothing has occurred to abate the urgency of the duty here mentioned by Brother Russell. The recent work of distributing "The Distress of Nations" is also in clear fulfillment of the need which is foretold above, and as morale is an indispensable element in the successful activities of an army, so the spirit of united coöperation and of loyal unison is necessary if the Lord's people would fight the good fight of faith most successfully and thus lay hold on endless life.

"Triumphant faith!

Who, from the distant earth, looks up to heaven,
Seeing invisibility, suspending
Eternity from the breath of God.
She can pluck mountains from their rooted thrones,
And hurl them into ocean; and from pain,
And prisons, and contempt, extort the palm
Of everlasting triumph. She doth tread
Upon the neck of pride, like the free wind
On angry ocean. Lo! with step erect
She walks o'er whirlpool waves and martyr fires,
And depths of darkness and chaotic voids;
Dissolving worlds, rent heavens, and dying suns;
And oceans of earth's gold, and pyramids
And temples of earth's glory; all these she spurns
With feet fire-shod, because her hand is placed
Immovably in God's; her eye doth rest
Unchangeably on his; nor will she stop
Till, having cross'd the stormy waves of pain
And fiery trial, she may lay her head
Upon her Father's breast and take the crown
From love's rejoicing hand."

THE TWELVE SENT FORTH

— NOVEMBER 21 — MATTHEW 10 —

CHOOSING THE TWELVE SPECIAL EMISSARIES OR APOSTLES—THEIR POWER BESTOWED BY JESUS—GATHERING THE ISRAELITES
INDEED—RELATIVELY TOLERABLE TIME FOR SODOM—THE NEED FOR STALWART COURAGE—"THE SPIRIT OF YOUR FATHER"

"Then saith he unto his disciples, The harvest indeed is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Matthew 9:37, 38.

JESUS had been preaching about a year when he appointed twelve of his followers to be specially his representatives sent forth—apostles. He sent these two and two throughout Judea. They had not the Father's appointment. They had not yet received the holy spirit from on high and did not receive it until Pentecost, some two years later. The holy spirit was not yet given because Jesus was not yet glorified. (John 7:39) But by virtue of the holy spirit given without measure to Jesus at the time of his baptism, he conferred upon these apostles his own special powers, that they might heal the sick, cast out demons, etc. But

their special mission, like his own, was not that of healing physical ailments merely, nor chiefly. They were to proclaim the Lord Jesus to be the King, the long-expected Messiah, and to tell the people that the time was at hand for the establishment of his mediatorial kingdom, in conjunction with their nation. This message would be in harmony with the expectation of all the Jews. For centuries they had been waiting for the fulfillment of God's promise made to Abraham, that through them all the families of the earth should be blessed. The miracles of Jesus and the apostles were to call attention to the procla-

mation: "The kingdom of heaven is at hand". (Matthew 3:2) This message, in harmony with that of John the Baptist, was expected to arouse all the "Israelites indeed" and to attract their attention to Jesus as the King. They were particularly warned that their message was not for the gentiles, nor even for their neighbors, the mongrel people called Samaritans. True Jews, and these only, were called upon to make ready their minds and hearts that they might be participants in the kingdom and its glories. Their message was only "to the lost sheep of the house of Israel".—Verse 6.

DEPENDENCE ON JESUS

They were to make no provision for their journey, neither money, nor extra clothing. They were to learn absolute dependence upon the Master who sent them forth. They were not to be beggars seeking from house to house. On the contrary, they were to recognize the dignity of their mission and service for God as ambassadors of Messiah and were to inquire in each village for the most worthy, the most saintly, the most holy people, because these would be the ones who would be specially interested in their message, whether rich or poor. And such of these as received their message would be glad indeed to treat them as representatives of the King, whose kingdom they announced. Their stay in each place was to be as guests until they were ready to depart to the next place. On entering into a house they were to salute the householder in a dignified manner, advising him of the object of their call. If received peacefully, cordially, their blessing would be upon that house. Otherwise they were not to lose their confidence and serenity, but to pass along and look for one more worthy of the message and of them as its representatives. Those receiving them would receive a blessing. Those rejecting them and their message would lose a great privilege.

Many wonder greatly why it was proper for our Lord and the apostles to declare the kingdom of heaven at hand when, as a matter of fact, it has not yet come and, by the Lord's directions, his followers still pray: "Thy kingdom come; thy will be done on earth as it is done in heaven". The understanding of this furnishes the key to the appreciation of much of the Bible that is now misunderstood. We must, therefore, outline the matter in some detail.

HOW KINGDOM WAS AT HAND

For more than sixteen centuries Israel had been waiting for the fulfillment of God's promise that they would become so great that through them the divine blessing would extend to every nation. Our Lord through the apostles signified that God's time had come to fulfill all of his promises made to the Jewish nation if they were ready for them. To be ready they must be a holy nation. And to instruct them and prepare them their Law Covenant had been introduced to them through Moses centuries before. And now, just preceding Jesus, John the Baptist had preached to them reformation, repentance, getting into harmony with the law, that they might be ready to receive the Messiah. While as a people they were the most religious nation in the world at that time, nevertheless but few of them were "Israelites indeed"—at heart fully consecrated to God; fully in accord with the principles of holiness. As a consequence, instead of the whole nation being ready for God's work, only a small remnant of them were saintly and received the message. At the close of Jesus' ministry only about five hundred worthy ones had been found, and the multitude cried: "Crucify him!" while the godless Pilate inquired: "Why, what evil hath he done?" Most evidently, therefore, Israel was not ready to be used of God in the blessing of the other nations.

God foreknew this, however, and through the prophets declared that a remnant only would be found worthy. To the nation as a whole our Lord declared: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof". (Matthew 21:43) Accordingly, five days before his crucifixion our Lord said to them:

"Your house is left unto you desolate. . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matthew 23:38, 39.

The kingdom privileges or opportunities which were first offered to natural Israel were transferred to spiritual Israel, whose existence began at Pentecost. All "Israelites indeed" of the fleshly house were privileged to become members of the spiritual house, to receive the begetting of the holy spirit and adoption into the body of Christ, which is the church. Of this church St. Peter says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people".—1 Peter 2:9.

After the selection of as many as were worthy a place in spiritual Israel, nominal Israel was cast off from divine favor until the completion of spiritual Israel, when God promises that his favor shall return to them. (Romans 11:25, 26) Meantime the invitation has gone through the Lord's faithful members to every nation, seeking such as have the spirit of loyalty to God, the spirit of Israelites indeed. All such are accepted with the Jews as members of the same kingdom. Around these spiritual Israelites have gathered all sorts, so that there is an outward or nominal body or church numbering millions, as well as a real body or church scattered among them.

As at the end of the Jewish age Jesus came to inspect them and to set up his kingdom if enough worthy ones were to be found, so he will do in the end of this gospel age; he will come to spiritual Israel to find the saintly. The Scriptures assure us that from first to last, from Pentecost until the end of this age, a sufficient number of saints will be found to constitute the elect church of Christ, designed of God to be his queen and joint-heir in the Millennial kingdom, which will then be set up and begin the work of blessing the world. After the spiritual kingdom of God shall have been exalted, the Bible assures us (Romans 11:25-32) that natural Israel will be the first nation to be blessed under the new order of things that will then prevail, and through those of that people in harmony with God the blessing will extend to every nation.

KNOWING REJECTERS OF THE GOSPEL

The Sodomites were wickedly immoral; yet, in the Master's estimation, less wicked than those who, after hearing the Gospel, reject it. This principle applies to many people and many cities of our day, as well as Capernaum. The Master assures us that when the great Millennial age, otherwise called the day of judgment, shall furnish opportunity for the whole world to be on trial for everlasting life or everlasting death, it will be more tolerable for the Sodomites than for many others. In proportion as anyone has come to a knowledge of Christ he has become responsible. The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more. The majority have died in heathenish darkness without any opportunity; and many in Christian lands have disregarded their opportunity, as did the people of Capernaum. All must be brought to a full knowledge of their privileges in Christ and then all rejecters will be destroyed.—Acts 3:23; 1 Timothy 2:4; Matthew 20:28.

It is for us to be followers of Jesus and the apostles, to walk in their steps of devotion and thus to make our calling and our election sure to a share with Messiah in his kingdom, which, during the Millennium, will bless Israel and all the families of the earth under a system of rewards and punishments, called judgments. The Scriptures distinctly tell us that the Israelites and the Sodomites will be sharers in that work of restoration, restitution.—Ezekiel 16:50-55; Acts 3:19-21.

"BEWARE OF MEN"

There are trials and difficulties in the life of each one, great and small, and the right kind of courage finds an opportunity to exercise itself in each of God's children. This is what the Lord is looking for. He is looking for this kind of courage, a courage such as must be found in overcomers.

It is only to overcomers that any place will be granted in the kingdom. Whoever has not good courage will not be in the kingdom at all. Harken to the words of the Lord: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord". (Psalm 31:24) This is the way in which we shall demonstrate our faith in the Lord. He who hopes in the Lord and is loyal to the Lord will be courageous in proportion to his loyalty and his faith.

This kind of courage will stand by us in all circumstances. Its necessity is implied in the words which our Master addressed to his disciples: "Behold I send you forth as sheep in the midst of wolves: . . . yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak." The Lord's people, whatever circumstances may arise, are to have and will have such faith and trust in God that they will conduct themselves courageously, relying on divine power. Under such circumstances as described in the Master's words, when one is taken into custody for the truth's sake, the arrested one would not be speaking on his own behalf but as an ambassador of the Lord Jehovah, and of his Son Jesus. Such an one would not therefore be thinking of something wise or clever to say, from a worldly standpoint, but would be exercised to have his words correspond with the truth, the message of God's Word. And since the effective or operative influence of God's Word is a holy influence, it is here referred to as "the spirit of your Father that speaketh in you". This passage is no justification for any one to expect spiritual voices to be heard by the clairaudient ear. Far from it. The spirit of the Father, the mind which was also in Christ Jesus, is the mind of his people to the extent they have applied themselves to previous opportunities for learning.

The Master then proceeds to shatter any illusions which the fanciful might have respecting the effect of his gospel

upon a wicked and perverse generation. He says that his followers may expect difficulties, opposition, adversity. These adversities and difficulties will not arise for them in some distant country or from some unknown personages. They will arise from those who are close about them, as from brother, father, child. The opposition, led in reality by Satan, would be so great that it would not infrequently result in martyrdom. So far from being popular or kowtowed to by the inhabitants of Christendom, the Master foretold that his followers would be hated of all men for his name's sake.

DIFFICULTIES AND RECOMPENSES

It must be borne in mind that our Lord Jesus throughout this whole chapter is giving instructions to his twelve apostles upon the occasion of their being sent forth as his representatives during the Jewish harvest period. But inasmuch as these twelve apostles were to become foundation stones in the New Jerusalem, the church class, we may quite reasonably expect that these instructions were intended to apply to all of Jesus' followers throughout the gospel age.

While dwelling with considerable emphasis on the difficulties of the narrow way, including being spoken evilly against and being identified in the speech of enemies as members of Beëlzebub's household, he does not overlook the opportunity of encouraging his little ones. Even the sparrow's fall is within the scope of Jehovah's omniscience (Hebrews 4:13), and of how much greater value are those whom the Master is not ashamed to call brethren. (Hebrews 2:11) The closeness and intimacy of the Lord's watchcare, however, is proportionate to our faithfulness in acknowledging him as our Lord and Head; for if our course in life proclaims self-will as the dominating element in our interests this sign language will speak more loudly than any verbal confession we may have made, by merely saying, "Lord, Lord".—Matthew 7:22.

HOW JESUS WAS RECEIVED

— NOVEMBER 28 — MATTHEW 11 AND 12 —

THE IMPORTANT MISSION OF JOHN THE BAPTIST — HIS GREAT TEST OF FAITH — HIS POSITION IN RESPECT TO THE KINGDOM — JESUS' UPBRAIDING OF GALILEAN CITIES — CAPERNAUM'S EXALTATION AND HUMILIATION — THE SABBATH MADE FOR MAN.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matthew 11:28.

JOHAN the Baptist, the Master declared, was a prophet; yea, more than a prophet, for of him it was written: "Behold, I send my messenger before my face, which shall prepare thy way before thee". (Matthew 11:10) This noble character was God's chosen servant for heralding the Messiah to Israel. His message to the people had been: "The kingdom of heaven is at hand; repent and believe the good news". Many had responded and had been baptized, symbolically washing themselves from sin and giving fresh adherence to the law and care in its observance.

Prophetically, John had declared that stirring times were ahead of that nation; that the Messiah was about to make a separation between the true wheat and the chaff class; that he would gather the wheat into his barn, but would burn up the chaff in unquenchable fire. The wheat in this prophecy signified the holy, the righteous, who, as a result of following Messiah, would be exalted or glorified. This prophecy was fulfilled at Pentecost and subsequently, when the "Israelites indeed" were accepted of God as sons on the spirit plane—begotten of the holy spirit—as members of the body of Christ, members of the kingdom class then in embryo, but later on by resurrection power to be ushered into heavenly glory and dominion. The remainder of the nation, only nominally God's people, had merely the outward form, as chaff. For such the Prophet John declared a time of trouble at hand, symbolically represented by a furnace of fire. As the forepart of this prophecy was fulfilled at Pentecost, it reached final accomplishment forty years later, when the entire nation collapsed.

"ART THOU HE?"

But instead of Jesus becoming a great king after the manner of John's expectation, to reward his faithful and destroy the impious, John beheld, What? Himself cast into prison and Jesus surrounded by a paltry few, and barred from the vicinity of Jerusalem because the Jews sought to kill him, and doing most of his preaching in "Galilee of the nations", among those who made less religious profession and among whom were few scribes and Pharisees or doctors of the law. Moreover, Jesus had not made any attempt to deliver his forerunner from prison, although he continually manifested great power in the healing of diseases and the casting out of devils. What could it all mean? was John's query. Had he been mistaken?

Surely he was not mistaken in supposing that he had God's testimony to Jesus at the time of his baptism; as he had declared: "This is he!" But what he? Was he merely another prophet still greater than himself preceding the still greater and true Messiah? Thus wondering, he sent messengers to inquire of Jesus, saying, "Art thou he that should come, or do we look for another?" Are we to look behind you for a still greater through whom God will fulfill his prophecy?

In answer to the query our Lord sent word to John particularly of the work he was doing—healing the sick, casting out devils, and preaching the good tidings of God's grace to the poor. And he added: Tell John not to get offended; not to allow his faith to stumble in respect to me. Otherwise he will lose a great blessing.

GREAT, YET LESS THAN THE KINGDOM

Our Master improved the opportunity to discuss John's case, who he was, etc., with the multitude; for the fame of John's preaching had spread throughout the land and many from all parts went to hear him. What did they find? Merely a reed shaken by the wind, pliable to those who would influence him? Oh, no! They found him a rugged character, strong, independent in the advocacy of the truth, in the bearing of his message. Did they find him clothed in soft raiment and giving evidences of being related to the great, the wealthy, the noble of the time? No, he was simply clad, lived in seclusion, and was faithful and earnest in the delivery of his message to all who would hear. But if they went out expecting to hear a prophet they were not disappointed, for John was more than a prophet. As another account renders this: "Among those that are horn of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he".—Luke 7:28.

These words by our Lord have caused much perplexity among Christian people, who have failed to discern the necessity of "rightly dividing the word of truth". (2 Timothy 2:15) The matter is simple enough when we remember that John was the last of the faithful under the Jewish dispensation. He was not invited to become one of the disciples of Christ, not one of the apostles, neither did he live until Pentecost to share in the blessings there poured out upon the faithful. He belongs to a class described by St. Paul in Hebrews 11:38-40. He was in a class with Abraham, Isaac, and Jacob, and all the prophets, of whom the Apostle says: "They without us should not be made perfect." "God having provided some better thing for us"—the gospel church, the body of Christ, the bride class—than for them.—Hebrews 11:40.

RESPONSIBILITIES OF GALILEE

A further part of our lesson tells us how our Lord upbraided the city where most of his mighty works had been done because they repented not, because they did not note the power of God in their midst and gladly receive the message, the indications of divine favor. Such, Jesus declared, will be less prepared to appreciate the kingdom in the future than will some who have never known him. Tyre and Sidon, heathen cities, would have repented with far less preaching. It is but in harmony with divine justice, therefore, that when the great day of God's favor and of the Messianic kingdom shall dawn, the people of Tyre and Sidon shall have things still more favorable than the people of Chorazin and Bethsaida.

Capernaum, above all other cities of Palestine, was favored because there our Lord did most of his miracles, and uttered more of his wonderful words of life than anywhere else. In this sense of the word Jesus declared that Capernaum had been exalted to heaven—highly lifted up in point of privilege and divine favor and blessing. This being true, it meant that in justice Capernaum's fall would be proportionate. She would fall from the heights of heavenly privilege and favor down to hell—to the grave, to oblivion.

And today we find it difficult to locate that once great and beautiful city, so thoroughly has it been obliterated, brought down to dust. Harken further to the reason for this denouncement: "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Let us not mistake this lesson: While only those who fully accept Christ and consecrate their lives to his service will receive the spirit-begetting, or any share in the heavenly kingdom, all the remainder of mankind who come to any knowledge of the Lord, of his mercy and blessing, and who refrain from rendering homage and from striving to walk in

God's way, will proportionately disadvantage themselves in respect to the future life and the great blessings and privileges and opportunities to be brought to all mankind through Messiah's kingdom and its reign of a thousand years.

Hearken to the words of Jesus; how peculiarly they read: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." How strangely those words once sounded to us, when we supposed that all who failed to receive the message of Jesus, all who failed to make their calling and election sure to membership in the bride class would suffer some kind of an eternal torture!

How strange it seemed that Jesus should thank the Father that these things were hidden from some of the grandest and noblest and most brilliant of our race! We could not understand. But now, how clear! how plain! Jesus was preaching the kingdom, and all who rejected his preaching rejected the kingdom, and will lose it. This does not mean that they may not receive ultimately a blessing under that kingdom, when it shall rule the world, and when all that are in the graves shall come forth to receive those very blessings which Jesus died to procure for them: the blessings of a trial, or judgment of a thousand years, to determine whether they will be accounted worthy of everlasting life, or of everlasting death, destruction.

WHY HIDDEN FROM WISE

Now we see what Jesus intimated, namely, that there is a wisdom in God's course in this matter which is not apparent on the surface. Had those rich and great seen fully, distinctly, clearly, the true situation, it would have increased their responsibility; their condemnation in not receiving and accepting Christ would have been greater. Besides, some of them of strong character and determination might have been impelled thereby to take a course of still more violent opposition than they did take; or, if they had known and seen the truth, it would have made them either opposers or defenders of it. If they had defended Christ, then he would not have been crucified, and the divine plan would not have carried out; or, if they had intelligently permitted his crucifixion, they would have had a tenfold condemnation. St. Peter declares that the extenuating circumstances connected with our Lord's crucifixion was ignorance. He said, speaking by inspiration at Pentecost: "Brethren, I wot that through ignorance ye did it, as did also your rulers".—Acts 3:17.

The special call of God through Jesus, therefore, is to the poor, the broken-hearted, the heavy-laden, the unsatisfied: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

LAW AND MEANING OF SABBATH

Sabbath observance is the essence of Matthew 12:1-14. Reasonable people, regardless of their religious convictions, are ready to admit the wisdom, the expediency, yes, the necessity, for a Sabbath day, a rest day once a week. Whatever disputes there are on the subject, therefore, pertain to which day shall be observed and to the manner of the observance. When, through Moses as Mediator, God adopted the nation of Israel as his peculiar people, accepting them into covenant relationship through their promised obedience to the law, he fixed for them a special day of the week, the seventh, to be their Sabbath, or day of rest. This law especially appertained to Palestine. Had it extended beyond, to encompass the whole earth, it would have been necessary for the law to specify which day should be considered the Sabbath on the other side of the earth, where the time would, of course, be many hours different.

But those of us who are not Jews by nature and not under

that Law Covenant are not bound by its limitation that Sabbath should be on the seventh day of the week. Indeed, neither Jesus nor the apostles ever placed the gospel church under the Law Covenant at all. They tell us that those under it were the "house of servants" in bondage and that we are the "house of sons", if we "stand fast . . . in the liberty wherewith Christ hath made us free". This does not mean liberty or freedom to do wrong. But since Christians are not limited to the land of Palestine, it leaves us free to follow the spirit of the law rather than its letter. This is true of the entire ten commandments, as well as of the fourth.

THE FIRST DAY, THE LORD'S DAY

Acting along the lines of this liberty, the early church began to meet on the first day of the week, because it was on that day that their Redeemer arose from the dead. On that day he appeared to some in the upper room, and to two on the way to Emmaus, and to Mary, and subsequently to others of the disciples near the tomb. These four manifestations of the Lord's resurrection marked that day in a special sense as a holy day to the early church. They waited during an entire week, and then again he appeared on the first day of the week. Indeed, so far as we may know, all of his appearances to his followers after his resurrection were on the first day of the week. No wonder, then, it became known to them as the Lord's Day. No wonder if they especially associated with that day all the blessings of God and a rest of faith which came to them through the Redeemer. Quite probably those who lived in Jewish communities would continue to observe the Seventh Day also, because its general observance would make this a necessity. But the First Day of the week became the general time for the Lord's followers to assemble themselves and to partake of a simple meal called breaking of bread (not the Lord's supper) in commemoration of the fact that on the day of his resurrection Jesus manifested himself to his followers in the breaking of bread.

But we are not to understand that the Master reproved the Jews for keeping the Seventh Day, which was their duty. His reproofs attach to certain extremes. The Pharisees exaggerated some features and entirely overestimated other features of the law. In their theory there was no harm in eating the corn on the Sabbath Day, but to pull an ear of it they construed to be reaping, and to rub it out of the chaff they considered to be threshing and winnowing. Similarly, to scratch or look for a flea was estimated to be hunting, and thus God's reasonable law was made to appear absurd. He showed that one had a right to satisfy his hunger, and cited a case where the Prophet David had done so without blame. He cited also the fact that the priests labored on the Sabbath Day without blame. He explained that God was desirous of seeing in his creatures the quality of mercy towards one another, rather than merely the sacrificing of their comforts. Had they recognized this truth they would not have found fault with the apostles.

Then, as though to demonstrate his position, he healed a man with a withered hand, also demonstrating by his miracle that he had the divine favor and that his teaching on the subject had this evidence of its truthfulness. He pointed out the inconsistency of his critics, saying that since they would relieve one of their brute beasts if it fell into a pit on the Sabbath, they would see, therefore, how illogical was their position in objecting to his performing cures of human ills on the Sabbath Day. But the evil heart is not amenable to reason. The very fact that he demonstrated

his teachings to be superior to theirs excited the Pharisees to envy, malice, hatred, and the very spirit of murder. Thus they evidenced that they lacked the quality of mercy, love, which God would especially approve, and without which we cannot be his children. Sacrifice is right in its place, but mercy more particularly indicates the acceptable condition of the heart. Quite probably Jesus did so many of his miracles on the Sabbath Day as a type, as a prophetic picture of the great fact that the antitypical day, the great Sabbath Day, will be the Seventh-Thousand-Year period, the Millennium.

JESUS ACCUSED OF EVIL POWERS

Satan, because created on a higher plane, is styled the prince of demons in his relationship to the fallen angels. Judge of the delusion in the hearts of the Pharisees which prompted them to charge the Master with operating under the power of Satan himself and, on this score, accounting for his power to cast out demons! The Master took the time to philosophize with them on this subject and to show that if the time had come when Satan would work against his own associates and servants it would imply the speedy fall of his empire. He also pointed out that demons had been cast out by some whom they acknowledged and honored. If he must be Beëlzebub to cast out the demons, what would their logic be in respect to their neighbors and friends who at times had exercised this power! On the other hand, if he, by God's power cast out demons, it was an evidence that God's kingdom was nigh, just as he had proclaimed.

Having thus answered their objection, he showed that they were against him and opposing his word and that this meant that if he were God's representative they were opposing God. Then he called their attention to the fact that their words were blasphemous in that they attributed God's spirit, God's power in him, to Satan's power. Since they did this without any real provocation and in opposition to every evidence, it implied that they were wicked at heart. Ordinary sins resulting from the fall, ignorance, superstition, etc., would all, in God's providence, be ultimately forgivable, but a willful sin against light, against knowledge, would be a sin against God's spirit. And for that sin there would be no forgiveness, either in this age, or in the coming age—either during this gospel age or in the Millennial age. If the sin were committed against full light, its merit or punishment would be destruction, second death. But very evidently it would be such a sin to only a few. With the majority there would be a mixture of willfulness with ignorance, and, if so, the proportion of wrong represented by the ignorance could be forgiven; but the proportion represented by the willfulness would need to be punished, because unforgivable.

The Scribes and Pharisees, envious of his popularity, asked for a sign, a proof of his Messiahship—not recognizing his teachings and miracles as proofs sufficient. He then told them of one sign which would come to them too late: his stay in the tomb would correspond to Jonah's stay in the belly of the great fish. The people of heathen Nineveh in the judgment age, in the Millennial age, he assured them, would rank higher than they, for the Ninevites did repent at the preaching of Jonah, while these repented not at the preaching of a far greater than Jonah. The Queen of Sheba had journeyed afar to hear Solomon's wisdom; yet these who were in the presence of a greater than Solomon realized it not and heeded not his message. Let us not be blinded, but, with our whole hearts, accept and follow the Nazarene!

Ashamed of Jesus! sooner far
Let evening blush to own a star:
He shed the beams of light divine
O'er this benighted soul of mine

Ashamed of Jesus! just as soon
Let midnight be ashamed of noon:
'Twas midnight with my soul, till he
Bright Morning Star, bade darkness flee

Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend!
No! when I blush, be this my shame,
That I no more revere his name.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Pittsburgh, Pa.	Oct. 30-Nov. 1	Leckrone, Pa.	Nov. 8
Buena Vista, Pa.	Nov. 2	Dickerson Run, Pa.	" 9
Monessen, Pa.	" 3	Connellsville, Pa.	" 10
Brownsville, Pa.	Nov. 4, 7	Greensburg, Pa.	" 11
Point Marion, Pa.	Nov. 5	Blairsville, Pa.	" 12
Rices Landing, Pa.	Nov. 6, 7	Johnstown, Pa.	" 14

BROTHER R. H. BARBER

McCool, Miss.	Nov. 1	Big Sandy, Tex.	Nov. 7
Jackson, Miss.	" 2	Grand Saline, Tex.	" 8
Vicksburg, Miss.	" 3	Fort Worth, Tex.	Nov. 10-12
Monroe, Miss.	" 4	Plano, Tex.	Nov. 13
Shreveport, La.	" 5	Dallas, Tex.	" 14
Gladewater, Tex.	" 6	Winnboro, Tex.	" 15

BROTHER T. E. BARKER

Hagerstown, Md.	Nov. 1	Oakland, Md.	Nov. 9
Cumberland, Md.	Nov. 2, 7	Parsons, W. Va.	" 11
Eckhart Mines, Md.	Nov. 3	Clarksburg, W. Va.	Nov. 13, 14
Lonaconing, Md.	" 4	Fairmont, W. Va.	" 14, 15
Westernport, Md.	" 5	Morgantown, W. Va.	" 16, 21
Mountain Lake Park, Md.	" 8	Point Marion, Pa.	Nov. 17

BROTHER W. W. BLACK

Toronto, Ont.	Nov. 1	Cameron, Ont.	Nov. 8, 9
Markham, Ont.	" 2	Fenelon Falls, Ont.	Nov. 10
Stouffville, Ont.	" 3	Highland Grove, Ont.	Nov. 11, 12
Baldwin, Ont.	" 4	Haliburton, Ont.	" 13, 14
Uxbridge, Ont.	" 5	Apsley, Ont.	" 18, 19
Lindsay, Ont.	Nov. 6, 7	Peterboro, Ont.	" 20, 21

BROTHER J. A. BOHNET

Portland, Me.	Oct. 30-Nov. 1	Blaine, Me.	Nov. 9, 10
Auburn, Me.	Nov. 2	Belfast, Me.	Nov. 12
Wilton, Me.	" 3	Dover, N. H.	" 15
Hallowell, Me.	Nov. 4, 5	Manchester, N. H.	" 16
Pittsfield, Me.	Nov. 7	Pittsfield, N. H.	" 17
Bangor, Me.	Nov. 8, 11	Nashua, N. H.	" 18

BROTHER E. F. CRIST

Wadsworth, Ohio	Nov. 1	Vernilion, Ohio	Nov. 9
Akron, Ohio	" 2	Elvira, Ohio	" 10
Hudson, Ohio	" 3	Wellington, Ohio	" 11
Cleveland, Ohio	Nov. 4, 7	Ashland, Ohio	" 12
Painesville, Ohio	Nov. 5	Mansfield, Ohio	" 14
Lorain, Ohio	" 8	Shelby, Ohio	" 15

BROTHER A. J. ESHLEMAN

Vine Grove, Ky.	Nov. 1	Beech Creek, Ky.	Nov. 8
Elizabethtown, Ky.	" 2	Guthrie, Ky.	Nov. 9, 10
Sonora, Ky.	" 3	Hopkinsville, Ky.	Nov. 11
Brandenburg, Ky.	" 4	Paducah, Ky.	" 12
Magnet, Ind.	" 5	Mayfield, Ky.	" 14
Owensboro, Ky.	" 7	Memphis, Tenn.	" 16

BROTHER A. M. GRAHAM

Charlottetown, P. E. I.	Nov. 1-3	Cambridge, N. S.	Nov. 17
Belle River, P. E. I.	" 4, 5	Berwick, N. S.	" 18
Amherst, N. S.	" 8, 9	Middleton, N. S.	" 19
Springhill, N. S.	" 10, 11	Centreville, N. S.	Nov. 20, 21
East Halls Harbor, N. S.	" 12, 14	Deep Brook, N. S.	Nov. 23
Port Williams, N. S.	" 15, 16	St. John, N. B.	" 25

BROTHER M. L. HERR

Plattsmouth, Neb.	Nov. 1	Columbus, Neb.	Nov. 9
Nebraska City, Neb.	" 2	Stanton, Neb.	Nov. 10, 11
Auburn, Neb.	" 3	Winslow, Neb.	" 13, 14
Falls City, Neb.	" 4	Clearwater, Neb.	Nov. 15
Lincoln, Neb.	Nov. 6, 7	Erieon, Neb.	Nov. 17, 18
David City, Neb.	Nov. 8	Ravenna, Neb.	Nov. 19

BROTHER W. M. HERSEE

Watertown, N. Y.	Nov. 2	Buffalo, N. Y.	Nov. 8
Spragueville, N. Y.	" 3	Westfield, N. Y.	" 9
Mannsville, N. Y.	" 4	Ashtabula, Ohio	" 10
Oswego, N. Y.	" 5	Cleveland, Ohio	" 11
Rochester, N. Y.	" 6	Sandusky, Ohio	" 12
Batavia, N. Y.	" 7	Toledo, Ohio	" 14

BROTHER G. S. KENDALL

Petaluma, Cal.	Oct. 28	Santa Cruz, Cal.	Nov. 7
Santa Rosa, Cal.	" 29	Paso Robles, Cal.	" 8
Richmond, Cal.	" 31	Atascadero, Cal.	" 9
Eureka, Cal.	Nov. 2	Santa Maria, Cal.	" 10
San Francisco, Cal.	" 4	Santa Barbara, Cal.	Nov. 11, 12
San Jose, Cal.	" 5	Los Angeles, Cal.	Nov. 14

BROTHER S. MORTON

Champaign, Ill.	Nov. 1	Paducah, Ky.	Nov. 9
Mattoon, Ill.	" 2	Mounds, Ill.	" 10
Effingham, Ill.	" 3	Thebes, Ill.	Nov. 11, 12
Vandalia, Ill.	" 4	Anna, Ill.	Nov. 14
Marion, Ill.	Nov. 6, 7	Patoka, Ill.	" 15
Metropolis, Ill.	Nov. 8	Greenville, Ill.	" 16

BROTHER W. H. PICKERING

Kannapolis, N. C.	Nov. 1	Westminster, S. C.	Nov. 8
Charlotte, N. C.	" 2	Greenville, S. C.	" 9
Gastonia, N. C.	" 3	Greer, S. C.	" 10
Hickory, N. C.	" 4	Hendersonville, N. C.	Nov. 11, 12
Shelby, N. C.	" 5	Asheville, N. C.	Nov. 14
Spartanburg, S. C.	" 7	Brasstown, N. C.	Nov. 15, 16

BROTHER G. R. POLLOCK

Brazil, Ind.	Nov. 1	Bicknell, Ind.	Nov. 9
Bridgeton, Ind.	" 2	Vincennes, Ind.	" 10
Terre Haute, Ind.	Nov. 3, 4	Wadesville, Ind.	" 11
Sullivan, Ind.	Nov. 5	Boonville, Ind.	" 12
Dugger, Ind.	Nov. 6, 7	Evansville, Ind.	" 14
Linton, Ind.	" 7, 8	Washington, Ind.	" 15

BROTHER V. C. RICE

Washington, D. C.	Nov. 1	Greensboro, N. C.	Nov. 9, 10
Charlottesville, Va.	" 2	Chapel Hill, N. C.	Nov. 11
Lynchburg, Va.	" 3	Stem, N. C.	" 12
Danville, Va.	" 4	Henderson, N. C.	" 14
Leaksville, N. C.	Nov. 5, 6	Rosemary, N. C.	" 15
Winston Salem, N. C.	" 7, 8	Scotland Neck, N. C.	" 16

BROTHER C. ROBERTS

Treherne, Man.	Nov. 1, 2	Carleton Place, Sask.	Nov. 11
Souris, Man.	" 3, 4	Weyburn, Sask.	" 12
Brandon, Man.	Nov. 5	Laurel-Hart, Sask.	Nov. 13, 14
Weymouth, Sask.	Nov. 6, 7	Assiniboia, Sask.	" 15, 16
Mair, Sask.	Nov. 8	Mazenod, Sask.	" 17, 18
Oxbow, Sask.	Nov. 9, 10	Moose Jaw, Sask.	" 19-21

BROTHER R. L. ROBIE

Albion, Mich.	Nov. 1	Windsor, Ont.	Nov. 8
Jackson, Mich.	" 2	Port Huron, Mich.	" 9
Adrian, Mich.	" 3	Bay City, Mich.	Nov. 10, 14
Ypsilanti, Mich.	" 4	Midland, Mich.	Nov. 12
Plymouth, Mich.	" 5	Saginaw, Mich.	Nov. 13, 14
Detroit, Mich.	" 7	Alma, Mich.	Nov. 15

BROTHER E. D. SEXTON

Milton West, Ont.	Nov. 1	Fordwich, Ont.	Nov. 10, 11
Galt, Ont.	" 2	Wingham, Ont.	Nov. 12
Guelph, Ont.	" 3	Allenburg, Ont.	Nov. 13, 14
Palmerston, Ont.	Nov. 4, 5	Wapworth, Ont.	Nov. 15
Mount Forest, Ont.	" 6-8	Warthon, Ont.	Nov. 16, 17
Harriston, Ont.	Nov. 9	Owen Sound, Ont.	" 18, 19

BROTHER W. J. THORN

Northland, Minn.	Nov. 1, 2	Cambridge, Minn.	Nov. 10, 11
Duluth, Minn.	Nov. 3	Ogduvie, Minn.	Nov. 12
Wrenshall, Minn.	" 4	Pease, Minn.	" 14
Barnum, Minn.	" 5	Willmar, Minn.	" 15
Arkton, Minn.	Nov. 7, 9	Alexandria, Minn.	" 16
Thor, Minn.	Nov. 8	Minneapolis, Minn.	Nov. 17, 18

BROTHER T. H. THORNTON

Nampa, Ida.	Nov. 1	La Grande, Ore.	Nov. 9, 12
Caldwell, Ida.	" 2	Union, Ore.	Nov. 10
Emmett, Ida.	" 3	Joseph, Ore.	" 11
Ontario, Ore.	Nov. 4, 5	Weston, Ore.	" 14
Weiser, Ida.	" 6, 7	Salla Walla, Wash.	" 15
Pendleton, Ore.	Nov. 8	Dayton, Wash.	" 16

BROTHER W. A. THRUTCHLEY

Lynn, Mass.	Nov. 1	Franklin, Mass.	Nov. 7
Saugus, Mass.	" 2	Taunton, Mass.	" 8
Waltham, Mass.	" 3	Brockton, Mass.	" 9
Concord Jc., Mass.	" 4	Quincy, Mass.	" 10
Worcester, Mass.	" 5	North Duxbury, Mass.	" 11
Milford, Mass.	" 6	Plympton, Mass.	" 12

BROTHER D. TOOLE

Friend, Kan.	Nov. 1	Eldorado, Kan.	Nov. 12
Garden City, Kan.	Nov. 2, 3	Angusta, Kan.	" 14
Hutchinson, Kan.	" 4, 7	Arkansas City, Kan.	Nov. 15, 16
Pratt, Kan.	Nov. 6	Winfield, Kan.	Nov. 17
Newton, Kan.	" 9	Independence, Kan.	" 18
Wichita, Kan.	Nov. 10, 11	Cherryvale, Kan.	" 19

BROTHER S. H. TOUTJIAN

Ontario, Cal.	Nov. 1	Barstow, Tex.	Nov. 8, 9
Oceanside, Cal.	" 2	Snyder, Tex.	Nov. 10
San Diego, Cal.	" 3	Lubbock, Tex.	Nov. 11, 12
Yuma, Ariz.	" 4	Lamesa, Tex.	" 13, 14
Phoenix, Ariz.	" 5	San Angelo, Tex.	Nov. 16
El Paso, Tex.	" 7	Miles, Tex.	" 17

BROTHER C. A. WISE

Pittsburgh, Pa.	Oct. 31-Nov. 1	Denver, Colo.	Nov. 9
Detroit, Mich.	Nov. 2	Colorado Springs, Colo.	" 10
Toledo, Ohio	" 3	Grand Junction, Colo.	" 11
Chicago, Ill.	" 4	Salt Lake City, Utah	" 12
Daytonport, Ia.	" 5	Butte, Mont.	" 14
Omaha, Neb.	" 7	Spokane, Wash.	" 15

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By Means of "TABERNACLE SHADOWS" OF THE BEREAN SACRIFICES

Chapter III. "Consecrating the Priesthood"

Week of Dec. 5 . . . Q. 1-8 Week of Dec. 19 . . . Q. 16-21
Week of Dec. 12 . . . Q. 9-15 Week of Dec. 26 . . . Q. 22-28

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