



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.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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CONVENTION AT BUFFALO

The Society has arranged to have a five-day convention at Buffalo, New York, beginning June 8 and including June 12, with a public discourse on the 12th to be delivered by the President of the Society. Many of the Pilgrims will be present at this convention. This convention will be specially convenient for the friends of New York, Pennsylvania, Ohio, Michigan, New England and Ontario. More details later.

CONVENTION OF COLORED BRETHREN IN ATLANTIC CITY, N. J.

The colored friends in the East are making plans for a four-day convention in Atlantic City, N. J., June 2 to 5, inclusive. Several speakers will be present to serve the delegates, including a Pilgrim brother from Brooklyn who will address a public meeting on Sunday, June 5. Address all inquiries to B. J. McClellan, 1704 Hummock Avenue, Atlantic City, N. J.

A MENA FILM SUGGESTION

The following letter from Brother A. S. Quin is published by request for the benefit of the readers of THE WATCH TOWER. We can see how that the Lord might be pleased to use the pictures of the Mena Film under certain conditions and direction for the spreading of the message of the kingdom, and we await the Lord's indication and providences.

DEAR BROTHER:

At the time of the organization of the Mena Film Company the brethren in the truth throughout the country subscribed stock with the understanding that the pictures, to be made would be used for the spreading of the truth in connection with the Society. I believe if one person had a majority of the stock and held it for the benefit of the Society some arrangement might be made to have the Society use these pictures to help spread the gospel now.

I therefore propose that the stockholders of the Mena Film Company assign their stock to Brother H. W. Stackhouse, 2206 Newkirk Avenue, Brooklyn, N. Y., with the understanding that the assignment is for the use and benefit of the Watch Tower Bible and Tract Society.

My suggestion is that the brethren assign this stock in blank and send it to Brother Stackhouse at his address given above.

I remain your brother in Christ,

ALEC. S. QUIN, Buffalo, N. Y.

ITALIAN "MILLIONS" BOOKLETS

The booklets on "Millions Now Living Will Never Die" are on hand in Italian. Friends can use these to advantage in canvassing the Italian sections of their home town or cities. Prices are the same, both singly and in quantities, as for the English edition. Price per single copy, postpaid, 25c.

"NOT SUFFICIENT FUNDS"

Our financial department has been caused more or less trouble of late by the return of checks marked with the notation "Not Sufficient Funds". Some friends have evidently been careless in keeping their stub accounts. Kindly be watchful in these matters, as an overdrawn account not only causes the payee delay and uncertainty but also reflects to a certain extent upon the payor.

IN RE "THE FINISHED MYSTERY"

The Department of Justice at Washington under date of March 7, 1921, informs the Society's counsel that the Department has issued a circular letter to the United States District Attorneys in all places where "The Finished Mystery" was seized during the war, requesting that application be made to the court for an order returning all volumes seized. If any of the friends have not had their volumes returned, please apply to the U. S. District Attorney in your respective community and ask for the return of the same. Inform us of the results, please.

(Announcements continued on page 127)

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AND HERALD OF CHRIST'S PRESENCE

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LOVE DIVINE

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34, 35.

AM I a friend of every one who claims full consecration to the Lord and who is in harmony with present truth?

Before reading this article we suggest that each reader answer the question here asked and then, after reading it again, answer it and see if the answers are in exact accord. No doubt each reader of the *THE WATCH TOWER* will at first say, Yes, I am a friend to every one who loves the Lord, to every one who has made a consecration, who has entered into a covenant with the Lord by sacrifice.

The great Master Teacher in the words of this text is laying down a rule of action or law by which the new creation must be governed. The law is the same for each who enters the race-course for the prize of the high calling; and it never changes. Those who will ultimately attain membership in the body of Christ must measure up to this standard.

Among the peoples of earth there are different planes of love. Love is one of the divine attributes, and since man was created in the image and likeness of Jehovah he must have possessed the attribute of love. Since his fall the disposition of selfishness has largely predominated and the image of God has been largely effaced from man.

TWO KINDS OF LOVE

The Greek language is more exact than the English, and the different words used therein which are translated love in the English enable us to differentiate between the planes of love. The Greek word *philia* more particularly represents the lower plane of love; while the word *agapé* stands for the higher, yea, the highest plane of love. In the English language we can better understand these planes by defining the lower as a *longing love*, i.e., a love that longs to have the love of another, or loves because it expects to be reciprocated. Unselfish or true friendship love, which is the higher plane of love, is exercised not because it expects something in return, but loves because it wants to do good by doing for or serving the one loved.

Longing love is associated with family or conjugal relationships. It is the love that expects to be paid in kind. It is the love that usually controls the members of the same family, viz., natural brothers and sisters, parents and children. There is more or less selfishness in this because of the relationship of the parties. It is a love between the sexes that naturally springs from one to the other.

The love indicated by the Greek word *philia* also

means that selfish love that desires the approval of others. It is manifested by one who has large approbation. It is active because of its hope or desire of receiving something in return. Some proof texts along this line are as follows: Jesus said concerning the Pharisees: "They love to pray standing in the synagogues and in the corners of the streets, that they might be seen of men". (Matthew 6:5) Those of the same class "love the uppermost rooms at feasts, and the chief seats in the synagogues". (Matthew 23:6) It is the love that would prompt one to appear in a congregation or in the presence of others and pose, that he might be admired or hear some words of approbation. It is the love that would prompt one to keep prominently before the minds of others self virtues and attainments in order that he might receive approval or plaudits. It is readily to be seen that selfishness largely predominates here.

Illustrating this same plane of love, Jesus said: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me". (Matthew 10:37) Since there is a degree of selfishness prompting the family love, Jesus plainly says that a higher plane of love is required of those who are his disciples. The same selfish love is indicated as existing between those who are of the world. "If ye were of the world the world would love his own." (John 15:19) This is not the kind of love enjoined upon the new creation by the Lord Jesus; but he says: "My commandment is that ye love one another as I have loved you".

A FRIEND A LOVER

The word friend in the English is properly defined as one who loves. The etymology of the words friend and lover is the same; although the words are commonly used in a widely different sense, the word lover being used in the sense of ordinary love and friend often used merely as a term of salutation. Since selfishness enters largely into ordinary love, it includes the thought of a relationship existing because of reciprocity between the parties, between the one who loves and the one who is loved. On the contrary, friendship love does not necessarily include the idea of a mutual bond of relationship or selfish benefit; but it is a love one for another because of what that person is in himself. It is a love of one for the sake of that one and not because of what that one is to the one who loves.

True friendship, as will be seen by the Scriptural proof, is synonymous with divine love. It is a love

where all selfishness is eliminated. It is that disposition to do good and also the doing of good to another, even at a sacrifice and without regard to whether the person upon whom the love is bestowed knows or does not know it, and certainly without regard to whether anything in kind is paid for it. It goes out to the object loved regardless of whether there is any return of love or not. Therefore, one may be a friend to another while that other at the same time is not a friend to the one who is his friend. Where there is a mutual friendship, each one must love unselfishly, having the desire always to do good to his friend and not to receive good *from* his friend.

There may be a family relationship where the parties to the family love each other on the lower plane, but which will develop into a higher plane. For instance, the mother would love her child in a selfish manner; yet, when put to a very severe test, would manifest an unselfish love upon the higher plane. Friendship love, therefore, is that love that gladly gives out and goes out to another at a sacrifice to itself; hence it is love on the highest and noblest plane. And while it gives out unselfishly without any hope of a like return, yet it brings the greatest net result; for, according to Jesus' own words, "It is more blessed to give than to receive". The one who loves another unselfishly and strives to do good unto that one is far more blessed than the who is loved by another and who has that other to do good to him. This is the course of development of the new creature in Christ. It grows by giving out, whereas the things of this world grow by acquiring or taking in. Friendship love, the highest and noblest plane of love, therefore, consists in *being* a friend to another and not in *having* a friend *in* another. True friendship in the world is rare; but with the new creation the Lord commands that this kind of love be developed. It is the new commandment, a specific commandment that is given to those who are begotten of the holy spirit for a love which must be brought to the point of perfection before glorification.

It is true that love begets love; and where both parties love upon the higher plane, these become fast and true friends. Where love is on a lower or selfish plane it may burn intensely for a time and then, under disappointment, the flame of love die out; but where the friendship or higher plane of love exists, it never dies, it abideth forever. In the Scriptures and in no other place are these planes of love so clearly marked out.

UNDERSTANDING NECESSARY

It is necessary, therefore, for the new creation to somewhat understand the meaning of divine, unselfish, friendship love in order to grow into the likeness of the Lord and Master and in order to meet the terms of the command or law that he lays down for the new creation. Love is the only attribute of the new creature that can be brought to perfection while the new creature is yet in the imperfect body of flesh. When Jesus said, "Love one another as I have loved you", this means to bring the begotten new creature up to the standard of perfect love; therefore it means to be

transformed into the image and likeness of our Lord and Master Christ Jesus. And whom God foreknew those he did predestinate that they should be thus transformed. It is impossible for one who is in the flesh to develop the attributes of wisdom, justice, and power in perfection; but it is possible for one to develop perfect love. It follows, therefore, that in order to love as Jesus loved us we must learn what is divine love and how it has been manifested toward us.

PROOF TEXTS

Jehovah dealt with the nation of Israel, exclusive of all other nations and peoples for a long period of time. Before organizing that nation he had promised Abraham that in his seed all the families of the earth should be blessed. Abraham is designated as God's friend because he manifested his unselfish love for Jehovah. Later, when the Lord at the death of Jacob organized the nation he manifested his watchcare, his protection and love over them as a nation in an unselfish manner. He did not choose that nation because they were superior to others. To them Moses said: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt".—Deuteronomy 7:7, 8.

God manifested his unselfish, friendship love to man when he gave that great and unspeakable gift, his beloved Son.—John 3:16.

When Jesus chose his disciples and dealt with them as such he manifested the same unselfish, friendship, divine love. They did not choose him, but he chose them and manifested his love toward them; and when they became his disciples he no longer addressed them as servants, but as his friends. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another."—John 15:15-17.

St. John, discussing this same attribute, clearly defines the divine love, saying: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins". (1 John 4:10) That this is the kind of love that is enjoined upon the new creation, and in harmony with the statement of Jesus in our first text, St. John clearly shows when he says: "Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." (1 John 4:11, 12) Again St. Paul gives us the same thought when he says: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us".—Romans 5:8.

HEAVENLY COMMUNION

In discussing the development and purpose of the new creation, St. Paul shows that God is developing this class to be associated with Jesus during the Millennial reign, and not only that, but that thereafter they shall be the special recipients of his favor. It is manifest that he will exalt none to this position except those who develop the divine love. In this connection we are told: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus". (Ephesians 2:4-7) Now the new creation in course of development sit in blessed heavenly communion with the Lord Jesus, through the spirit of the Lord; and being perfected in his likeness, in the ages to come God will show to them the exceeding riches of his grace through Christ Jesus.

Time and again the Apostle emphasizes the necessity of developing this unselfish, friendship love. Then, in order that the Master's followers might see the great necessity of eliminating all selfishness, all desire for approval and plaudits of men, the Apostle says: "If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."—Philippians 2:1-5.

That one does not attain this plane of love immediately upon being begotten and anointed, but that one must grow up into it, seems to be plainly indicated by the words of the Apostle: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you".—1 Thessalonians 3:12.

The one who becomes a real friend of another must be willing to forget self and forget his self-interests, that the object of his love might receive a blessing. When Jesus bestowed his great love upon us by providing the purchase price for us, it was not induced by the thought that we would ever bring any profit to him. He knew beforehand that after we have done all we can we are still unprofitable servants; therefore we are the objects of his love, which love is unselfishly bestowed. The question might be asked, Is it possible for any one while in the flesh to cultivate the quality of divine love, i. e., the friendship, unselfish love for one's fellow creature? The answer is that such is possible, and not only is it possible, but it is *necessary* for those who will attain to membership in the bride of Christ.

God teaches his people by both precept and example;

by precept, meaning the fixed rules set forth in his Word, which is his expressed will and command to his creatures; by example, in this, that he has placed in his Word records of certain examples for the benefit of the new creation. The Scriptures above cited are some of the precepts or rules laid down, clearly defining the divine, friendship, or unselfish love. Let us now examine some of the examples.

JONATHAN AND DAVID

Various things in connection with the Jewish people, who were a typical people, stand recorded for the benefit of Israel after the spirit. The example of Jonathan and David, therefore, is an important one for those of the new creation. Jonathan was a prince of the royal line. He was heir apparent to the throne of Israel. He was highly esteemed and loved by the people, a noble, manly creature. David lived with his father in Bethlehem. He was a shepherd boy. He had gone to his brethren who were of the army of Saul, and while there he engaged in combat and slew Goliath the giant and thus delivered the armies of Israel from the Philistines. David was brought before King Saul. As he stood before him and made his report he was the hero of the hour and the people were singing his praises because of what he had done for them. Jonathan looked upon him and beheld in him the probable future king of Israel. He well knew that the advancement of David to the position of honor and glory upon the throne would mean that he (Jonathan) would be set aside. Had there been selfishness or envy in his heart he would have opposed David. On the contrary, he seemed to be entirely oblivious to his own interest. He forgot himself and bestowed his love upon the noble young man who now stood before his father the king. "And it came to pass, when he [David] had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." And because of this great love between them, they entered into a covenant, "and Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle".—1 Samuel 18:1-4.

Here was a wonderful example of pure, unselfish, friendship love. Does it not appeal to every one who considers this matter that if such love existed between all the brethren in present truth there would never be a division in any class? that a division or separation would be an impossibility? Can each one, then, truly say, I am a friend of all who are in present truth?

David had been anointed to be the king. Jealousy arose in the heart of Saul, who sought to kill him and who attempted to do so on several occasions. Notwithstanding that his own father the king was attempting to kill David, Jonathan risked his own life by aiding his friend and protecting him. Here was an instance of true friendship on both sides. The friendship or love was mutual. When Saul and his sons, including Jonathan, fell in a subsequent battle, David greatly mourned the loss of his beloved friend and exclaimed:

"I am distressed for thee, my brother Jonathan: . . . thy love to me was wonderful, passing the love of women". (2 Samuel 1:16) This was not merely an emotional love or friendship that existed between two friends for a time, but it was a love and friendship that existed as long as they existed. David never forgot the love of his friend. When he became king and long after his friend Jonathan was dead, David asked: "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake, that I may show the kindness of God unto him?" And when he learned that one of Jonathan's sons, a cripple, survived, he sent for him; and when this crippled son came he fell down on his face before David, but David reassured him, saying: "Fear not, for I will surely show thee kindness for Jonathan, thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually".

NAOMI AND RUTH

The friendship of Ruth and Naomi and Orpah is recorded in Holy Writ for the purpose of teaching a lesson to the new creation; otherwise why would it have been recorded at all? This picture clearly differentiates the two planes of love here under consideration.

The country of Moab is east of the Jordan. Naomi resided with her husband and children in the land of Canaan. Elimelech and Naomi his wife and their two sons journeyed to the land of Moab, that they there might find food upon which to subsist. While there the husband of Naomi died. Her two sons married Orpah and Ruth and they dwelt together in the land of Moab. Then the two sons died and now there remained the three widows together. Then Naomi determined to return to the land of Palestine and her two daughters-in-law, Orpah and Ruth, accompanied her. Behold now the three widows standing upon the banks of the Jordan, weeping bitterly; and why? Naomi had requested that they separate. She said to them: "Go your own way; I have no more sons. But even if I should have sons, would you tarry for them until they were grown?" And as they thus stood and discussed the matter, they all lifted up their voices and wept. Orpah loved her mother-in-law, but not with the higher, nobler love. Her love was on the lower plane, of the selfish order. Embracing Naomi she kissed her and then she went back to her own people. But not so with Ruth. Ruth manifested the higher, nobler, unselfish, friendship love. She hung upon her mother-in-law and cried: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me".

The word Ruth translated from the Hebrew means a friend. Doubtless the Lord used this beautiful example and picture to illustrate to the new creation the distinction between a selfish, ordinary love and a friendship, unselfish, noble love.

ENVY ABSENT IN FRIENDSHIP

A true friend does not envy one to whom he is a friend. Envy is a regret by one that another is advanced over him; while friendship love is a desire for the welfare of his friend. He rejoices in the prosperity and attainments of his friend. He is glad to see his friend advanced and honored. We have an illustration of this in John the Baptist. The Pharisees came to John and inquired of him, Who are you? Are you Elias? Are you that prophet? or who are you? We want to know, so that we can tell the people when they ask us. Had there been selfishness in John's heart and a desire for self-honor he might have looked wise and said in substance: 'You know I am a very great and wise man, and I wish to tell you about another that is to come soon after me. He will tell you many wonderful things, but I am going to give you some of the information in advance because I am on the inside.' On the contrary, "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose". (John 1:26, 27) The next day John was standing in their midst and Jesus approached, and in order that the people might honor Jesus John exclaimed: "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me."—John 1:29, 30.

Remembering, then, that God hath set the members in the body as it pleaseth him, let each of us ask ourselves some practical questions: Am I anxious to tell others who I am or what I have done or what influence I have with some one higher up in order to impress the hearers with my importance? Am I anxious to relate my experiences that I may shine in the presence of others? Do I find myself disposed to seek opportunities to relate to others my attainments, what work I have done, what I have written or compiled, and thus to magnify my virtues by my words? Do I seek to impress others with my own importance, and how necessary it is for me to speak or tell of my experiences for their edification? If so, is not this an evidence of selfishness and absence of true, divine love? Can I sit quietly in my seat and see another brother advanced to a place of honor and rejoice in the fact that he is thus advanced; or does it fill me with regret to see him advanced? If the latter, then I am deficient in love. If I can rejoice in seeing him advanced and honored, then I am a real friend of his, loving on the divine plane.

IN HONOR PREFERRING

The Apostle Paul admonishes: "Be kindly affectioned one to another with brotherly love; *in honor preferring one another*". (Romans 12:10) One who is actuated by divine, unselfish love prefers to see his brother or sister honored above himself or herself. He will not be offended because his brother is invited to lead the singing and he is not. He will not be offended because his brother is asked to address the class and he is not. Sometimes there is one, or more, in a class who desires

to be elected elder and he solicits the votes of his associates and enters into schemes in order to get elected. Such an one is not actuated by divine love, but is moved by selfishness. And when some members of the class do not succeed in electing the elder they have preferred, and because of failure become offended, this is an evidence that divine love is absent. It will be found upon a careful analysis of the facts that in every ecclesia where there is trouble or a disposition to separate or already a separation, it is because some or many are failing to exercise divine love, but are exercising selfishness. And where selfishness prevails and divine love is absent, this would certainly prevent one from entering the kingdom.

When Jesus laid down the rule for the new creation, he knew that those who will enter the kingdom can be governed by that rule, and that they must be governed by it. Whenever trouble arises in a class, if each and every one would calmly and prayerfully stop and consider the situation, ask the Lord to help him to put away every selfish desire and to be governed wholly by divine, friendship love, and then act accordingly, a division in a class would be an impossibility. Let every class where a division is sought, and every one in that class, calmly and dispassionately consider and ask himself or herself, Am I acting selfishly or unselfishly? If I am acting selfishly, I must put away selfishness and develop and exercise the divine love which Jesus commanded.

How many in present truth are going to get into the kingdom and how many will be of the great company class? And how many will permit hatred to take the place of love and lead them into the second death? These are solemn and vital questions that should be asked and answered by every consecrated child of the Lord. Let each one keep always before him the divine standard laid down by Jesus, and strive to walk up to that standard, viz.: "A new commandment I give unto you, That ye love one another as I have loved you".

OF WHAT SPIRIT ARE WE

The Apostle Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16) There are two spirits or invisible powers operating in the universe, to wit: (a) selfishness, which is the spirit of the world, the spirit of Satan, because Satan is the god of this world; and (b) unselfishness, which is the spirit of love, the holy spirit, the spirit of the Lord, and this is the spirit by which the new creation must be controlled. Anyone, then, who is controlled by selfishness is led by the wrong spirit. Each one should examine himself as to what motive induces his action, whether selfishness or unselfishness.

THE JUDGMENT

The Apostle Peter declares that judgment must begin at the house of God. (1 Peter 4:17) This judgment has been on for some time. Likewise, we are definitely told that the time must come for the judgment of the demons (2 Peter 2:4); that the time must

come for the judgment of the kingdoms of this world, which are the kingdoms of Satan, and which judgment is now on. Satan has an invisible kingdom over which he is the prince. He has a visible kingdom, the present unrighteous order. The time must come, as pointed out by the Scriptures, when these are to be under judgment; and behold, we are in that time now, because the heavens are on fire and are being dissolved and the elements of the earth are melting with fervent heat. It is the time of judgment. The Apostle then definitely says to us that the saints shall participate in this judgment.—1 Corinthians 6:1, 2.

All the forces of darkness are enemies of the children of light. Then we are at the hour in which Satan, the demons and all their agencies are arrayed against the people of God. Now is the time when the church is realizing the fulfillment of the Apostle's words: "For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world, the host of evil spirits arrayed against us in the heavenly warfare". (Ephesians 6:12, *Weymouth*) There is anarchy in Satan's realm invisible. The same spirit of anarchy is amongst the nations of the earth and amongst the ecclesiastical systems of the world; and these powers of darkness are bending their efforts to produce anarchy amongst the people of God. It is a desperate war between the beast and the Lamb and his followers; and all instruments and influences that Satan can employ are being employed against the followers of Jesus.

PERILOUS TIMES HERE

Let each one, then, who is consecrated take the proper and sane view of the situation and mark the great array of enemies against the people of God, the little handful of consecrated Christians in the world. There should exist among all the members of the little flock the family love, because they are of the house or family of God; and there should exist also that divine, friendship love between each and every one of the truly consecrated, because they are all striving for the same goal, and each one should be diligently looking out for the welfare of the other. The cause of the people of God is a common cause. Any division in their ranks means the lending of their influence to that degree to the adversary. Any spirit of selfishness, envy, hatred or ill will manifested means lending their powers to their own destruction and not to their own blessing. We have been warned that such things would occur in the last days, where we now are. "This know also, that in the last days perilous times shall come . . . For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." (2 Timothy 3:1-4) Can any one for a moment doubt that it is the spirit of the adversary operating in the world that produces such a condition? And the one who induces false accusations, blasphemies, covenant-breaking, etc., is the devil. Of him the Revelator says that

he is the "accuser of our brethren". Then whenever we lend ourselves to placing an accusation against a brother we are lending ourselves to the adversary and are being dominated by his spirit.

LOVE AND LOYALTY

The little flock should be truest friends, or friends in the truest sense of that word, and fight for their brethren (Nehemiah 4:14) and not against them. (Galatians 5:15) Loyalty to the Lord and the proper love for him means that we must be loyal to one another. The spirit of disloyalty is in the world and the people of God come in contact with this same spirit and must resist it stedfastly in the faith; for "the same afflictions are accomplished in your brethren that are in the world", and the trials that beset the world likewise beset the church. (1 Peter 5:9; 1 Corinthians 10:13) "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walking about, seeking whom he may devour." One of his methods of devouring the people of God is by false accusation and slander.

An elder has a difficult position to fill in the church. He is made the special object of the adversary's attack. If he can inject pride and ambition into the mind of the elder, in that way he can succeed in overthrowing him. If he can cause him to lord it over God's heritage, in that way he can cause trouble. If he can have some one bring a slanderous accusation against an elder, in that way he would hope to destroy him also. The Apostle Paul had this in mind when he wrote: "Against an elder receive not an accusation, except at the mouth of two or three witnesses". (1 Timothy 5:19, R. V.) According to another translation (*Weymouth*) it is thus stated: "Never entertain an accusation against an elder except on the evidence of two or three witnesses". This is in keeping with the divine law that God gave to Israel providing that all things must be established by the mouth of two or more witnesses. It is an easy matter to get some one who is moved by the wrong spirit to place an accusation or a charge against an elder or against any brother or sister; but any one who is truly striving to follow the Lord will refuse to receive such an accusation unless the accused is faced by the accuser and the evidence is produced strongly tending to prove the guilt of the one accused.

One who has the higher, divine love for his brother will refuse to surmise evil against his brother and will also refuse to receive an uncomplimentary report against his friend or brother; nor will he indulge in evil speaking against his brother, because that would tend to do him injury. The divine commandment that we love one another as Jesus loved us, and obedience to that commandment, will prevent evil surmising, evil speaking, false accusation.

The love between mother and son may be selfish in a degree and yet develop into the higher degree of love divine. A mother who is truly a devoted mother to her son would never receive an accusation against her son merely upon hearsay or upon the word of one person. Suppose a report is brought to her that her son has done an evil thing. She says, I refuse to believe it until I have the proof before me and before

him. The same rule should operate between brethren in Christ. The devil is their accuser. It is the spirit of the adversary that causes slander; and one who is truly a friend to his brethren will not receive a slanderous report against his brother or sister unless the accuser and accused are fact to face, and the evidence is produced proving the guilt of the one accused. And even when the guilt of the accused is established, if we are a real friend to him, instead of persecuting or punishing, our endeavor will be to restore such an one in the spirit of meekness, lest we ourselves should be tempted or accused.—Galatians 6:1.

One who is friendly to another only when that other is prospering and is highly honored amongst all, but who will forsake him in distress or trouble is not a friend. A true friend loves all the time (Proverbs 17:17)—in adversity and in prosperity. The sun shines toward the earth at all times, whether there be clouds or other planets between it and the earth. Likewise true friendship, divine love, shines always toward the object of its love, regardless of what may seek to interrupt it. The moon shines upon the earth only when it is shined upon. A selfish love likewise shines only when it is shined upon.

LOVE ANALYZED

The Apostle Paul, analyzing the divine rule laid down by Jesus, says: "Love suffereth long, and is kind, . . . is not easily provoked, . . . thinketh no evil". If A is a real friend of the brethren, he will suffer misunderstanding and misrepresentation not for a little while, but long, and still continue to manifest kindness and unselfish love toward even those who misunderstand and misuse him. He will not be easily provoked to anger, nor will he entertain evil in his mind against his brethren. "Love vaunteth not itself, is not puffed up." Love does not parade before others and invite others to admire and extol its virtues. "Doth not behave itself unseemly, seeketh not her own"—it does not act in an unseemly, unreasonable manner; nor does it seek to have self lauded, magnified, and honored, but seeks rather to honor and bestow good things upon others.

"Rejoiceth not in iniquity." We are living now in a time of great iniquity. Iniquity means injustice. Injustice prevails the world over, and Satan tries to inject it amongst the Lord's people. Jesus declared that when we reach the time of the end of the world, where we now are, "because iniquity shall abound, the love of many shall wax cold". (Matthew 24:12) The test is on. Love "rejoiceth in the truth; beareth all things;" i. e., it remains silent under fire and abides the Lord's good time for his deliverance. Love "believeth all things"—attributes the right motive and not the wrong; "endureth all things"—patiently stands under accusation and waits, developing fortitude under the fiery stress. "Love never faileth." And why? Because true, friendship, divine love is a love that goes out to others and seeks to do good, regardless of whether the others receive it properly or improperly. For instance, one who is serving the church is misunderstood and persecuted. If he has the true, divine love for the

brethren nothing can make it fail. The Apostle Paul expressed this rule when he said: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved".—2 Corinthians 12:15.

Therefore, to be loved is cause for unfailing joy. Any one is glad to be loved, but this is not nearly so important as to love. To love with a high, noble, divine, friendship love leads to endless life and bliss. Jesus sets us an example and commands that we follow in his steps; and if we love God and love Jesus, we will keep this commandment. "Hereby know we that we dwell in him, and he in us, because he hath given

us of his spirit." (1 John 4:13) The finishing work of the new creation is now being done. To enter into his presence the good work begun in us must be finished, and that finishing must witness the perfection of divine, friendship love in obedience to the command that Jesus gave to the new creation.

"Finish, Lord, thy new creation;
Pure and spotless let us be;
Show us all thy great salvation—
Thine shall all the glory be.
Changed from glory into glory,
Till we see thine own dear face;
Till we cast our crowns before thee,
Lost in wonder, love, and praise."

ACTIVITY ESSENTIAL

"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; . . . to proclaim . . . the day of vengeance of our God; to comfort all that mourn."—Isaiah 61:1, 2.

WHEN the new creature is begotten and thereby inducted into the mystical body of Christ he is anointed with the holy spirit by virtue of coming into the body under the head of Christ Jesus. Such anointing is a designation to official position or place in the glorified body of Christ in the kingdom, which place will be given unto the new creature if faithful unto the end of his trial time. His place or office in the body will be of greater or lesser importance, depending upon his faithfulness in developing the likeness of his Lord and Master.

The Scriptures seem clearly to warrant this conclusion. The Apostle Paul says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (1 Corinthians 15:41, 42) When giving a parable concerning the end of the age and the harvest work that would be done at that time, and particularly the work in the very close of that period, Jesus said: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matthew 13:43) It does not follow that those who have the most important position in the harvest, or who shine among men with greatest brilliancy, will receive the highest degree of honor with the Lord. But it would seem that the Lord determines this honor according to the degree of faithfulness and loving devotion and loving zeal for him and his cause. There is a zeal peculiar to the house of sons of which Jesus is the head. Of him it was written: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me". (Psalm 69:9) The begotten and anointed ones will be of that house ultimately in glory, if so be that such "hold fast the confidence and the rejoicing of the hope firm unto the end".—Hebrews 3:6.

The Apostle Paul seemed to have in mind this loving zeal peculiar to the Lord's house and the degree of glory to be granted because of loving faithfulness when he wrote: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and

do minister". (Hebrews 6:10) St. Peter seemed to have in mind the same thing when he wrote: "And beside this, giving all diligence, add to your faith virtue, . . . knowledge, . . . temperance [self-control], . . . patience, . . . godliness, . . . brotherly kindness, . . . and love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

. . . Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter 1:4-11.

Briefly summed up, the Scriptures above cited prove that the new creature when begotten and anointed is commissioned to do a certain work in connection with his development; that this commission is in the nature of a commandment, and obedience to this commandment and a performance of the duties enjoined in proportion to one's ability and opportunity are essential; that the Lord has provided a place in the kingdom of glory for each member of the body and that some of these will shine with greater brilliancy than others; that their positions of lesser or greater importance will be determined by their faithfulness in developing the character-likeness of their Lord and Master; that the Lord uses these spirit-begotten and anointed ones to make proclamation of his message, to declare his vengeance and to bind up the broken-hearted who seek him.

In performing his commission to proclaim "the day of his vengeance" the Christian is not to make the mistake of attempting in any sense to administer punishment or meet out vengeance upon another. It is the vengeance of God that the Christian is to declare. To such St. Paul writes: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord". (Romans 12:19; Deuteronomy 32:35; Psalm 94:1; Hebrews 10:30) The Christian must declare the message plainly, calmly, and always in love. In fulfilling this commission he is enabled to develop faith, knowledge, self-control, patience, godliness and

love. It is essential to his spiritual welfare and development that he participate in the proclamation of the divine message insofar as God has granted to him ability and opportunity.

PREACHING NECESSARY

St. Paul emphasized the importance of the preaching of the gospel when he said concerning himself: "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel". (1 Corinthians 9:16) In proportion as the Lord has granted opportunity, this same thing could be said by each one who is in the race-course for the kingdom prize.

Preaching means proclaiming a message. Preaching the gospel means proclaiming the glad tidings. In the commission given to the members of the church the command is to preach the good news to those that are willing to be taught; to proclaim to mankind the day of God's vengeance when that time arrives, and to bind up the broken hearts. Not all are teachable, and therefore not all will hear the preaching. In fact, the preaching is not so much for the benefit of others as it is for the benefit of the new creature in Christ. The preaching generally is for a witness so far as Christendom is concerned, but specially beneficial to the one who preaches, because it enables him to show forth the zeal peculiar to the Lord's house, a zeal that will bring persecution upon him, and if performed faithfully, will ultimately consume his earthly tabernacle and lead him to glory.

Jehovah long ago foretold that there would come a day of his vengeance, at which time his indignation would be upon all of the unrighteous things which Satan has caused to exist in the world; and it pleased him to arrange to have this proclamation, made by the followers of the Master, of such day of vengeance he foreknew and hence foretold that at the end of the age a great time of trouble would come, and that this trouble would break the hearts of men and cause them to seek a means of relief, and that in their distress they would call upon the name of the Lord. Hence he provided that the message should be delivered to bind up the broken hearts and to comfort those that mourn and arranged that this message should be declared by those whom he anointed to be members in the royal family of heaven.

COLPORTEURS AS PREACHERS

There are more ways than one for preaching the gospel. Preaching by word of mouth in a public proclamation is one, and an effective way. Preaching by word of mouth in a more private way, by directing the mind of another to God's plan and placing in the hands of that one the printed message, which enables such quietly and calmly to study it, is even a more effective way of proclaiming God's arrangement. Those who have not an opportunity to engage in either can preach in a more private way by their lives, by their influence, as they come in contact with others; and the Lord has graciously provided that they shall have some part who are required to stay back with the stuff, that others might go forward in a more open and active way in

the proclamation of the message. During the harvest period the Lord's blessing has specially been upon those who have engaged in the colporteur work and who have gone from place to place day after day bearing the message in the printed form and pointing out to the people that the *STUDIES IN THE SCRIPTURES* contain a clear and lucid explanation of the divine plan. A great number have been brought to a knowledge of the truth in this way; and thus the colporteurs have reaped many grains of wheat into the garner of the Lord. While so doing they have developed patience, meekness, gentleness, brotherly-kindness, forbearance, self-control and love upon the highest plane. That condition of heart which prompts one unselfishly to seek out others and teach them the precious truths of the Lord in order to lift them up and comfort their hearts is a condition which manifests love upon the higher plane. Doubtless when the places are assigned ultimately in the glorious body of Christ, it will be found that many of these quiet, meek, faithful, devoted colporteurs have been assigned to some position of great honor and responsibility in the carrying out of God's plan with reference to blessing mankind.

What a glorious prospect, then, the Lord has set before those who diligently seek to know and do his will, to honor him, and to carry out the commission he has given unto them! Many of the Lord's dear children have been literally worn out in the zealous performance of this commission while engaged in the colporteur service—worn out so far as their organism is concerned, but developed into the likeness of the Lord and made meet for the inheritance of the saints in light.

We seem to be entirely justified in expecting 1921 to be one of the important years in the development of God's arrangement. The year 1914 marked the end of the gentile times and the beginning of God's judgment upon the things visible and invisible of Satan's empire, and now the message is going forth that the kingdom is at hand and millions now living will never die; and while this is being done, the elements are gathering rapidly for the great time of tribulation which may shortly follow. While no one can state positively what will happen before the end of the year, all Christians may be sure that it behooves each and every one to be active now who can be in making known God's message due at this time while the opportunity is yet afforded to work.

As the trouble increases, the people continue to inquire, Why are these things so? As they look about for a remedy, they see nothing offered by man to remedy the condition. They are at their wits' end. Man's extremity, therefore, is God's opportunity; hence opportune time for those who have the message of the Lord to make it known to others. This, then, is the time for the colporteurs to engage such in conversation, to call their attention to the fact that this is the day of God's vengeance upon unrighteous things and that this message of vengeance is set forth in the book of Revelation and the book of Ezekiel; that the Lord promised that greater light should come upon these books at the end of the world; that he has fulfilled

his promise; that he has granted an understanding of these two heretofore hidden messages, and that this understanding and explanation is set forth in the book, "The Finished Mystery," which has been provided at such a price that it is within the reach of all. It is true that times are getting harder; it is more difficult for men to earn money in the sweat of their face; yet what could be of greater importance or a better investment than to provide oneself with an explanation of the Scriptures which shows why these things have come to pass, what is the divine remedy and how the relief may come to mankind.

It is the duty of the church also to call attention to the fact that the demons restrained in the time of the great deluge and until the judgment day are now under judgment, and that the claim that human beings can talk with their dead friends, and that these messengers offer some solution of man's difficulties, is fraudulent; and the proof of this is set forth in the booklets "What Say the Scriptures About Spiritism" and "Talking with the Dead"; that all mankind should be armed with this information in order to protect themselves from the fraudulent practices and influences of these evil ones, and that its value to them cannot be measured in money. However, this explanation is provided in such form and at such a small price that any one can afford it.

It needs no argument to convince almost every one now that the nations are in distress and the peoples in perplexity. It needs little or no argument to convince almost any reasonable mind that no human remedy has yet been offered that gives any evidence of solving the difficulties of mankind or of bringing order out of the chaotic social condition. Again, when man has reached his extremity the opportunity is ripe to direct the mind of such an one to the divine remedy as set forth in the Word of God. A brief explanation of this is given in the booklet "Millions Now Living Will Never Die".

SPECIAL INDUCEMENT

Either one of the above mentioned may be used as an opening wedge to induce the inquirer for truth to read, and then it should be pointed out to them that the entire series of seven volumes of *STUDIES IN THE SCRIPTURES* contain a complete and lucid explanation of the divine plan, and this will bring to their hearts when they understand it great consolation, and cause to arise in them a hope for the blessing of life and all the precious things incident to a life of happiness. Surely, then, no one has a greater opportunity of preaching the gospel now than those who engage in the colporteur service.

We hope that many of the dear friends who are not now actively engaged in the colporteur service will engage in it quickly. Many of them have been required to turn aside and "make tents" for a season, and now many find themselves without employment. Consider whether or not the Lord is opening for you an opportunity to engage more actively in the proclamation of his message. The Society desires to aid in every manner possible those who want to engage in the colporteur service, and to encourage those who are already engaged in it. Any consecrated follower of the Lord Jesus who desires to engage in the colporteur service should write to the Society immediately for special terms granted to those entering the work as colporteurs. This information will be furnished upon application.

The remaining days of the year 1921 should be used in making the widest proclamation of the truth yet made during the harvest period. As the trouble increases, there will be a greater desire on the part of the people for the message of the truth. As times grow harder, greater will be their desire to know the reason.

The Society therefore feels impelled to call upon all who are consecrated and who can make arrangements to engage in the colporteur service during the remainder of 1921 that they do so. The fields are ripe to the harvest. The laborers are few. Pray that the Lord may send more into the field; for great is the work to be done.

BIBLE EDUCATION

— MAY 1 — PROVERBS 3:15-18; DEUTERONOMY 6:4-9 —

THE PURPOSE OF STUDY — PROPER SUBJECT MATTER FOR STUDY — HOW TO STUDY — DIVINE INSTRUCTION FOR MANKIND.

"Wisdom is the principal thing; therefore get wisdom."—Proverbs 4:7.

FALSE information and false ideas of education have done much to mislead the world. This system began with Satan, the Father of Lies. He approached mother Eve with a great scheme for education. The effect of his conduct toward her was to say: I have a deep interest in you people down here. Of course I myself am a vastly superior being; I have had all the advantages of heavenly training and association. It has seemed to me that some of the heavenly discipline is unnecessarily strict, but, be that as it may, I have been under it and have been thought so well advanced that I have been appointed guardian over you people down here. In embracing the privilege of governor-generalship of earth I want you to know that my wisdom can be trusted, for otherwise I would not have been put here. Now it is true that God did suggest certain restrictions for you with regard to advanced knowledge. No doubt that was well enough in its time, but now you have had several month's experience. You have had the privilege of

finding yourselves and getting your bearing in relation to other matters on earth. Now this experience which you have had and your noble bearing under it all has excited my admiration very much. It can hardly be that God intended this restriction on knowledge to continue indefinitely. You have powers of mind which would enable you to see things very much from God's standpoint. I am going to make a suggestion to you which you are at full liberty to weigh and reject if you see fit. My proposition is this: I believe the time has come when you are able to bear some of this advanced knowledge. You may think differently; and if you do you are at liberty to remain in your present state. I won't say exactly that I shall pity you if you do, but I will say that I think you will be missing a splendid opportunity. God is very busy these days and he has probably overlooked sending word to you to lift this restraint; and (the thought just occurred to me) it may be that you have come along a little faster than he

had expected and he is just a little desirous of holding you back. There is the fruit, it will surely make you wise. I shan't urge this matter, I merely thought to mention it in a friendly way, believing that you would like to get in on the ground floor of a good proposition which I have, but which I am not able to explain to you until your powers are somewhat expanded.

EDUCATION, WORLDLY AND SPIRITUAL

We know too well the sequel to Satan's temptation of our first parents; and we fear that he still operates along similar lines. Worldly education, whether it be psychologically correct or not, has, to a large extent, the object of developing conformity to the standards of the world as it now exists. Worldly education is a process of gathering up the threads of thought in the minds of children, carefully brushing them out and weaving them into conformist cloth. Thus the world is continuously conformed to itself, and not turned to its God.

We believe it is not an overdrawn statement to say that more than ninety percent of all the books, newspapers, magazines, and other matter connected with the educational systems of Christendom are either false and misleading, or negative as regards any really useful truth. Probably this percentage is not so high in lower as in "higher" branches of education. One of the first works of the Messianic kingdom is to sweep away the refuge of lies. Real information, demonstrable facts, and absolutely dependable instruction on any subject touching human welfare, will be one of the uses of Christ's kingdom for man.

But how different from all that the world has to offer is the education which God gives those who are humble enough to receive it. "The meek will he teach his way," we are told. Our first Scripture passage shows us the divine purpose of consecrated study and proper educative activities. That purpose is wisdom. Wisdom is the principal thing, not in quite the same sense that love is the greatest thing, but in the sense that it is the initial characteristic necessary to an acquaintanceship with the divine mind. In the list of benefits accruing to the Lord's people through Christ Jesus wisdom is placed first. (1 Corinthians 1:30) The fear of Jehovah is the beginning of wisdom. He who does not recognize and acknowledge the existence, power, and position of Jehovah in respect to affairs of the universe is lacking the groundwork for wise decision on any subject. He may be very astute and sharp of discernment as respects things immediately at hand; but he is not farseeing, he does not have wisdom, he is unable to apply with discretion the knowledge which his discernment gains for him.

Our second Scripture passage tells us what to study if we would be wise toward God. Preceding the laws of the book of Deuteronomy are eleven introductory chapters, a large part of which is taken up with the great exhortation, of which this passage in Deuteronomy 6:4-9 is part. Moses, guided by the Lord, laid down some basic instruc-

tion. "Jehovah our God is one God." This does away at once, not merely with the polytheistic ideas of avowedly heathen nations, but also with the nonsense about three gods in one person which Christendom has tried to make itself believe. God is one in the numerical sense of the word and also in the sense that he is unique. Not only is he one person, but he is the only Supreme Being. The admonition to love the Lord with all our heart and with all our soul and with all our mind is one of the most sublime statements in the Old Testament. Our Lord Jesus honored it by placing it as the first and greatest commandment.

HOW TO STUDY

Moses further commanded the people of Israel (and through them us) that these words should be upon their hearts. They should teach them diligently to their children, talk of them when they were sitting in their homes and while they were walking along the road. Could any education be more thorough than what is here suggested? Does it not remind us of those who so loved the Lord that they spake often one with another? Unless our conceptions of God and his will and his purposes are so near and so vital to us that we will talk of them in private with those of like faith, those divine purposes have no very great moving power in our lives. The printed Word, the printed book, however well written, has need of mastication. It is assimilated and becomes a part of our system only when we work our jaws in connection with it. This is the secret of the benefits derived from the various forms of service on the part of the friends of present truth. "With the mouth confession is made unto salvation."—Romans 10:10.

Jehovah has a great educative kingdom just about to be established for the teaching of mankind. Its processes will be so well directed and so thoroughly enforced that it will draw out and build up mankind from imperfect and deficient creatures in every respect to noble and wonderful images of God—which opportunity comes through the ransom sacrifice of Christ Jesus our Lord. The compulsory part of the education, however, will not reach so far as to coerce an individual's final decision for sin or righteousness. The compulsory part will reach just far enough to acquaint the individual with God's character. It will be just thorough enough to enable the individual to determine his own destiny. He knows sin and its concomitants; he will be given a clear conception of God's character and be shown the advantages of righteousness. If he then decides upon a course of rebellion, he is at liberty to do so, but must take the consequences.

As future teachers in this great school God is now giving us a normal training course, familiarizing us with the principles to be taught and enabling us to approach the various subjects from such standpoints as will make it possible for us to meet each mind on the most advantageous ground. There is no law compelling anyone to become a teacher, but if a man decides to become one, he must conform to certain requirements. This is now our work.

REST AND RECREATION

—MAY 8—LEVITICUS 23:39-43; MARK 6:31, 32—

VARIOUS FEAST TIMES OF THE JEWS—REJOICING BEFORE THE LORD—GOD-GIVEN REST—NEED FOR PHYSICAL RECREATION.

"Come ye yourselves apart into a desert place, and rest awhile."—Mark 6:31.

IN GOD'S arrangement with fleshly Israel there were originally three great feast times in each year, Passover, Pentecost, and Tabernacles. After the Babylonian captivity another feast was added, not by divine direction but evidently with divine blessing, that of Purim. God's law commanded that in each of the three first-named feasts every male member of the twelve tribes was to come up to Jerusalem to celebrate the divinely ordained festivities provided for those times. Jehovah's blessing was to be with those who heeded his command in respect

to these solemn feasts; for he promised that no enemy would be allowed to invade the land of Canaan while his people were in Jerusalem.

These three great feasts offered opportunity for education. It made even the remotest inhabitant of the land of Israel a cosmopolitan. It brought him into touch with all of the good and noble ideas which might be available in the whole land. While the means of travel in those days were not such as would now be considered first class, they furnished compensations in the shape of friendly

intercourse along the way which are not always enjoyed by inhabitants of modern lands. This relief from usual activities and the journey to Jerusalem was a rest in itself. The recreation or building up of national hopes and prospects was sure to be one of the fruitages of the days spent in the city, observing the divine commands respecting sacrifices and hearing the reading of certain parts of God's Word.

The Passover had as a central lesson the redemption or deliverance of Israel from Egyptian bondage. During the Passover week the book of Canticles was read. The Feast of Pentecost, or of First Ripe Fruits, impressed the lesson of God's goodness in the land. At this feast the Book of Ruth was publicly read, as showing how even strangers, aliens and foreigners are gathered in to hear of and to share in God's redemption. The Feast of Tabernacles, in the autumn, is called also the Feast of Ingatherings, because the last of the season's harvest was then in and Israel could rejoice at the bounty of the Lord. At this feast the Book of Ecclesiastes was read. This book emphasizes the vanity or emptiness of human conditions even as the booths of leaves and boughs implied the passing state in which the Jews found themselves.

REJOICING BEFORE THE LORD

Moses commanded the people, saying, "Ye shall rejoice *before Jehovah your God*". How different from the harvest home festivities of the heathen, which were wild orgies of sensuality and licentiousness. God's people were to rejoice before him, i. e., they were to rejoice with the consciousness of the fact that they were under his watch-care and surveillance, and hence they were to rejoice in such a manner as would be appropriate in view of his presence among them. Spiritual Israelites learn that the hectic pleasures of the world bring no real happiness but that, on the contrary, such rejoicings as divine providence provides are both restful, recuperative, and edifying.

When the burdens and responsibilities of leadership in Israel began to loom large before Moses' mind Jehovah reassured him by saying, "My presence shall go with thee and I will give thee rest". (Exodus 33:14) Our own efforts at attaining rest, peace and quiet even for our physical bodies will not be attended with lasting success unless they be entirely in harmony with the Lord's will. The disposition to side-step responsibilities or hardships merely be-

cause we think ourselves unable or find ourselves unwilling to stand discomfort will not be productive of even that rest which we selfishly sought. On the other hand if opportunities are entered into we can be assured that the same divine wisdom which provided us with the opportunities will provide us with rest and recuperation sufficient to meet our needs, if not always our desires.

Rest may be defined as cessation from activities, more especially from toilsome or irksome activities. Recreation is recuperation, building up, the developing or receiving of new strength. The former is negative; the latter is positive. God has so made the human organism that recreation inclines to come as a natural consequence of rest.

In our Golden Text is expressed Jesus' consideration for the comfort of his disciples. The twelve had just returned from a special missionary tour and Jesus knew them to be wearied. The time was just preceding the Passover season when all the roads and villages were crowded with pilgrims going up to Jerusalem. This circumstance made it all the more difficult for Jesus and his apostles to have privacy. So they departed by boat to a point on the northeast shore of Lake Galilee. For a while they sat on the mountainside and talked, doubtless concerning the experiences of the past weeks. But before long crowds of men had followed them. There was no murmur or complaint on Jesus' part that his rest was thus unceremoniously broken into, but he employed the occasion to show forth the glory of God. He fed the five thousand men. These were probably the pilgrims enroute to Jerusalem, and for that reason not many women or children were present.

For the new creature in Christ there is rest which goes deeper yet than physical repose, necessary though that be. There is the rest of faith. (Hebrews 4:9) Neither Joshua nor Moses nor any of the arrangements of the Law dispensation were able to give that rest. The rest had been promised, however, and since the Jews did not get it it remained a promise unfilled toward the people of God at the close of the Jewish and the opening of the gospel ages. This rest of God's people was a bequest, so to speak, to spiritual Israel. And as for spiritual recuperation the Apostle tells us that the new man is renewed "by knowledge according to the image of him that hath created him."—Colossians 3:10.

WORKING WITH OTHERS

— MAY 15 — 1 CORINTHIANS 12:4-27; JOHN 6:1-14 —

CHRIST'S BODY COMPOSED OF MANY MEMBERS — THE MEMBERS' NEED OF ONE ANOTHER — ONENESS OF THE BODY OF CHRIST.

"Ye are the body of Christ, and severally members thereof."—1 Corinthians 12:27.

NO FIGURE could be more fitting as illustrating the spirit of coöperation than that of the human organism. The body of man was the crowning feature of God's earthly creation. There are lowly forms of life which do not have the elaborate division and sub-division of function such as the human body has. There is the amoeba. This little creature is merely a tiny jelly-like mass of cells. It extends one part of its plasm as an arm, or wraps a part of itself around a morsel of food, using thus any part of itself as a stomach. We fear some such ideal as this has occasionally found lodgment in the minds of some of the Lord's people respecting the proper conduct of his church. But this is not the divinely given illustration. The human body is notable for its unity in diversity. It has many members, yet they all work together for the accomplishment of one purpose. As man's body is the crowning splendor of earthly creation, so the body of Christ will be the crowning splendor of all creation.

There can be no successful coöperation of Christ's body unless there be a common acknowledgment of him as the Head. There is no real subordination one to another if our faith is strong enough to believe in the divine supervision of

the affairs of Christ's church. We are, first of all, co-workers together with God. (2 Corinthians 6:1) Then we have fellowship or partnership not only with the Father but also with his son Jesus Christ. (1 John 1:8) With such noble partnership as this we can well afford to work with each other despite our natural frailties and differences. We remember how the Apostle Paul worked cheerfully and appreciatively with other members of the body, even though they were of necessity lesser than himself. We must assume that had divine providence indicated for him a different position he would have as gladly coöperated with others, as they did with him under the conditions actually present. He elaborates the figure of the human body to a very interesting extent. He says, that though one more humbly situated might feel himself to be of no use, that feeling would not make it so. The humblest member *belongs* there, and can count himself out by no pettishness. The responsibilities are his and unless he so conducts himself as to leave the body he supplies something toward the proper functioning of that body. It is "that which every joint supplieth" which enables the body to be built up into one symmetrical and useful whole.

In order to coöperate successfully as a body every member thereof has need of humility. Humility is a willingness to occupy one's appropriate position in respect to the Lord, his people, and his providences. Unless there be this genuine willingness to follow the direction of the Head and to let the Head determine the appropriateness of position, regardless of our natural preferences, there can never be the fullest coöperation obtained. If one of the more prominent members, such as the ear or eye or mouth feels that his prominence brings more responsibility than he is willing to bear, then there is a lack of true humility and a lack of full coöperation. If, on the other hand, the ear says, "I am not the eye, therefore I am not of the body," there is just as much difficulty. This is not humility either. It is either self-pity, jealousy, or discouragement—neither of which indicates a healthy state.

Another thing needed for coöperation is the will-to-do. Some are begrudgingly willing; others reluctantly willing; a few are cheerfully willing; and still fewer are eagerly willing to lay hold of every opportunity for growth in grace and service.

For fullest coöperation there must also be a reasonable

measure of dwelling in unity. Psalm 133 speaks of this unison of heart. It shows how this present oneness of spirit is discernible among the members of the anointed body. It shows further how this same spirit of unity and coöperation will be spread abroad in the second Pentecostal outpouring upon all flesh. The oil-anointing refers to the experiences of this gospel age; the visiting of the landscape with dew pictures the same blessing of unity among the human recipients of divine grace under Christ's Millennial reign.

Coöperation is, in short, a mutual recognition of a common head. A body afflicted with locomotor ataxia or St. Vitus dance shows how unhappy the condition of one whose members fail to respond to the dictates of the head. The system of direction has been interfered with by disease or accident. A foot is expected to go forward, but it moves to one side or even backward. This is a sad state physically and its counterpart in the spiritual body of Christ marks a very deplorable condition in which the mutual recognition of and honor for the Head has been seriously interrupted.

A GODLY HOME

— MAY 22 — LUKE 10:38-42; 2 TIMOTHY 3:14, 15 —

HOME AS A BLESSING FOR MANKIND—ITS JOYS AND SORROWS—MAN'S EVERLASTING HOME—LOVE AND OBEDIENCE

"Children, obey your parents in all things, for this is well pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged."—Colossians 3:20, 21.

OUR first text deals with one of the few domestic phases recorded in connection with our Lord's earthly experiences. While Jesus was the one perfect man on earth, and the one therefore to whom belonged all human boons and blessings, yet it is unlikely that he felt at home here. Before the time when Jehovah revealed to Jesus his identity with those previous experiences and privileges in the divine court he would feel, not discontent, but, the lack of perfection in his environment. Imperfect sights and sounds, harsh voices and unkind words would not have the effect of making him feel at one with mankind. And when our Lord reached the time for heavenly revelations and was able to identify himself as the Glorious One who had been with the Father before the world was, he would be even less able to feel at home under the then human conditions.

But Mary and Martha's home at Bethany seems to have had some elements in it which were comforting to our Lord. There could not have been full understanding; for we read that "of the people there was none with him". But there was, doubtless, a measure of sympathy, responsiveness, tenderness there. These are elements which enter into any home which has ever contributed to the welfare of mankind.

Throughout the larger portion of human experience home has been the center around which other activities revolved. Tendencies of the past fifty years have worked strongly to the disintegration of the helpful influence of home. The causes of this are many, but, whatever they are they do not contribute to the stabilizing of any people in righteousness. The disintegration of home life and influence is a certain presager to the downfall of nations. Without home life and the responsibilities and privileges which attend it mankind would doubtless have gone raving mad centuries ago.

As the intimate association of home life may furnish peculiarly sacred and lasting joys, so the same intimacy and community of interest may spell the most poignant sorrows and the most vivid pains. Probably not one home in five has been notably successful, but the efforts to make them so, even in spite of insurmountable odds, have brought blessings in themselves second only to a more perfect family circle.

God has purposed in his plan that the earth shall be man's everlasting home. All of the best elements in the most wonderful human homes will be elaborated and multiplied many fold there. All of the imperfections, diversities of judgment on vital matters, hardness of heart, and lack of considerateness which have helped to make many homes painful, will be removed. Christ's kingdom will bring genuine reformation of heart. The cold, stony, unresponsive hearts of the present will be transformed into warm, sympathetic, pulsating hearts of the future. The sunshine of Christ's love beaming into the lives of men will warm and soften them, so that the most perfect home life with the utmost considerateness and respect for each other will be one of the blest fruitages of Messiah's kingdom.

For any home, present or future, human or heavenly, there are the indispensable elements of love and obedience. Obedience comes as a natural fruitage of love. "If ye love me keep my commandments." So under the benign rulership of the glorified Messiah mankind will learn true obedience by being taught how to love. Outward obedience will be demanded from the start; for only thus can man make even mental and physical advancement. But the searching tests after the perfected race shall have been turned over to God the Father will reveal who is obedient from policy and who is obedient from love.

Obedience of human children to their parents is a desirable thing from the standpoint of both the parents and the children. The child who is not wisely loved and who is not taught in the ways of obedience has but poor equipment with which to face the larger responsibilities of outside life. Fully nine-tenths of the responsibility for obedience lies with the parent, with his methods of requiring it. It is just as much a part of the Apostle's direction that fathers provoke not their children as it is for the children to be obedient. How sensitive are the little minds and hearts to discouragement, discouragement which may follow them for years! A careless remark by the parent (perhaps not fully meant) regarding the uselessness of the child or its unwelcomeness in the home or the trouble and annoyance it causes may start a trend of thought difficult to eradicate after years of comprehensive experience.

WORK IN ROUMANIA

BELOVED BROTHER RUTHERFORD:

Your encouraging letter of January 5th, together with check for 76,925 Lei, reached us safely. We thank you very much for the same. As this money covers the cost of the "Millions" book in both languages, our last letter to you in which we asked for one thousand dollars should not be considered.

The book will come off the press (in two weeks) in the Hungarian language first and in the Roumanian about two weeks later. This was necessary on account of some printer's reason. We are printing 25,000 in each language this time.

In a few days Brother Szabo will arrive on his trip to Cluj and we intend to arrange with him that he go to Budapest and visit the brethren there and also arrange, if possible, to print a 25,000 edition there to be distributed throughout Hungary. As soon as we know of the situation there we shall report to you. We are drafting plans for a systematic distribution of the book along the lines done in America and shall write you every month how the work progresses.

Now respecting public meetings, it is so much different here than in America. In the first place there are no halls for such purposes, and, secondly, public meetings could not be held without special permit from the civil authorities and viséed by the military king, and in a country where those in authority are opposed to every ray of light that is intended for the common people such permits are impossible. We would be entirely exterminated were it not for the fact that at Versailles Roumania agreed to give religious liberty to all, and being continually criticised by the more civilized countries, especially by England, it is forced to tolerate the minorities. Even this liberty depends on the kind of men that rule different counties. In some places our meetings are free and undisturbed, while at others we are not permitted at all, and a good deal of our time is taken up in securing permits for the classes in those places where their meetings have been stopped illegally.

Both under the old laws of Hungary (in vogue in Transylvania) and under the Roumanian Constitution "the liberty of every religion and the exercise thereof is guaranteed"; but with the changing of governments under the revolution in 1918 it was a free-for-all opportunity to occupy whatever position each wanted in the administration, and the clergy, hungry after power, were the first to avail

themselves of this opportunity and today many of them are heads of or occupy different positions in the administration of various counties; and these are making us much trouble. There is no respect for the law or for what it guarantees; it is corruption, if you have money you have your law in your pocket.

We are labeled as internationalists, anarchists, bolsheviki, agitators, etc., and under these terms we are easily interrupted at various places where we hold meetings. So they refuse to give permits for public meetings, fearing that bolsheviki (from the east) "shall come and take away both their place and nation". The people, especially the soldiers, hail the day when some war may begin to make a general cleanup in Roumania.

I write thus merely to show that we are not free to act just as we would want. But, on the other hand, there is truly a famine in the land of the hearing of the Word of the Lord and the people are truly hungry for the truth and manifest a desire everywhere to hear it, and we never can fill the want. We have plenty of opportunities to promulgate the glad tidings, but cannot go at it too openly. *If we had the liberty to conduct public meetings as are done in America, in a year from now one half of the population in Transylvania would accept the truth.*

But we have another advantage: without any advertising when we come to some place and the people of that place learn of our presence there are plenty of hearers, and in some places they stay whole days to hear of the wonderful things to come. We are just like in the days of old when the Master said: "When they persecute you in this city, flee ye into another". However, as soon as we have the "Millions" book ready we shall follow your suggestion and shall arrange to proclaim the glad message by word of mouth wherever this may be possible and supplement it with the book. We can do this better during the spring and summer time when we need no halls. We shall do all in our power (by the Lord's grace and assistance) and in the best possible way. We are not afraid nor dismayed at what man may or can do to us, and are determined to die rather than retreat from our duty.

Now wishing you many blessings from the Lord to sustain you in his great work and to use you for the blessing of all of us, and thanking you for the love expressed in your letter, we are with much love,

Your brethren in the King's service
BRANSA ROMANA, J. B. Sima, *Transylvania*.

BROOKLYN CONVENTION

THE WATCH TOWER takes pleasure in again announcing the I. B. S. A. Convention at Brooklyn, May 19-22, inclusive. Many inquiries are already being received about the convention and we anticipate a large attendance. All meetings will be held at the Kismet Temple, well located and appointed for such a gathering, having a capacity of about 2,500. Many of the Pilgrim brethren will be present and on Sunday afternoon there will be a public meeting addressed by the President of the Society.

Greater New York is the most important city in the world. Transportation facilities to and within the city are probably unequalled in any other place on earth. The friends within a radius of a few hundred miles are afforded many means of transportation to and from the city. We are yet unable to announce any special railroad rates, but in case such arrangement is made, due notice will be given.

Above all, Brooklyn, N. Y., has since 1909 been the headquarters of the Society and the consecrated love to visit this place and here fellowship together. The Society regrets that the Bethel Home is not adequate to accommodate many guests. Since the offices have been placed in the Home, very little room is available; but the Convention Committee will locate lodging quarters as near the vicinity of the Bethel as possible. Each of the four days will be brimful of spiritual food and blessings; and one day will be particularly known as "Service Day", during which the discussions will be along the line of a wider witness of the message of the kingdom. It is the intention to arrange to have all the friends who desire to do so remain over on Monday the 23rd and engage in canvassing for the literature.

We suggest that all who contemplate attending send in their requests for lodging, addressing all such communications to Con-

vention Committee, C. A. Wise, Chairman, 124 Columbia Heights, Brooklyn, N. Y.

SPEAKERS' CIRCUIT

The Society has been asked several times to express an opinion with reference to an arrangement or organization which is sometimes designated a speakers' circuit. A committee is selected from several different classes or ecclesias and this committee meets together and selects speakers and sends them around to the various classes in that circuit to address the friends or to hold meetings for the public.

Brother Russell always discouraged such movements. The reasons assigned, briefly, are these: The Lord is the Master of the harvest and is present, directing the work. The work has been organized throughout the world and branches of the Society are established in various places for that purpose, and the friends throughout the world contribute their money to carry on the work systematically; and if this is the Lord's way of doing it, then this is the way which should be followed.

If one committee could organize and carry on meetings within a certain territory, others could do the same thing; and within a short time there would be conflicts which would constantly interrupt the Society's regular work. It tends to produce ambition and pride, rivalry and dissention, and destroys the unity and harmony of the work carried on by the Society. If it would be proper to have one such committee, it would be proper to have a hundred; and soon it would be like establishing parishes and each one would think that he must serve his own parish. The world is the field, and the work should be carried on as the Lord has arranged and blessed it for the last forty years or more. We believe these committees would be taken advantage of by the adversary to cause strife and dissension, and therefore strongly advise against such.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Wilkes-Barre, Pa.	May 1, 2	Hazleton, Pa.	May 9
Nanticoke, Pa.	" 1, 3	Mahanoy City, Pa.	" 10
Scranton, Pa.	" 4, 8	Tamaqua, Pa.	" 11
Peckville, Pa.	May 5	Cressona, Pa.	" 12
Carbondale, Pa.	" 6	Pottsville, Pa.	" 13
Maplewood, Pa.	" 7	Shamokin, Pa.	" 15

BROTHER T. E. BARKER

Keysville, Va.	Apr. 25, 26	Petersburg, Va.	May 3
Richmond, Va.	Apr. 27	Orchid, Va.	May 4, 5
North Emporia, Va.	" 28	Washington, D. C.	" 7, 8
Suffolk, Va.	" 29	Chester, Pa.	May 9
Norfolk, Va.	May 1	Newark, N. J.	" 10
Newport News, Va.	" 2	New Haven, Conn.	" 11

BROTHER W. W. BLACK

Vancouver, B. C.	May 1	Victoria, B. C.	May 8
Ladysmith, B. C.	" 2	Gibson's Landing, B. C.	" 10
Nanaimo, B. C.	" 3	Langley Fort, B. C.	" 13
Courtenay, B. C.	" 4	Cawston, B. C.	" 15
Port Alberni, B. C.	" 5	Grand Forks, B. C.	" 17
Malahat, B. C.	" 6	Trail, B. C.	" 19

BROTHER J. A. BOHNET

Lima, Ohio	May 1	Springfield, Ohio	May 8
Van Wert, Ohio	" 2	Dayton, Ohio	" 9
Wapakoneta, Ohio	" 3	Hamilton, Ohio	" 10
Sidney, Ohio	" 4	Oxford, Ohio	May 11, 12
Piqua, Ohio	" 5	Midland, Ohio	May 13
Tippecanoe City, Ohio	" 6	Cincinnati, Ohio	May 15, 16

BROTHER B. H. BOYD

Bennington, Vt.	May 1	Wildor, Vt.	May 9
Rutland, Vt.	" 2	Hanover, N. H.	" 10
Burlington, Vt.	" 3	Canaan, N. H.	" 11
Morrisville, Vt.	" 4	Manchester, N. H.	" 12
St. Johnsbury, Vt.	May 5, 8	Pittsfield, N. H.	" 13
Newport, Vt.	May 6	Nashua, N. H.	" 15

BROTHER J. W. COPE

Weatherford, Tex.	May 1	Wichita Falls, Tex.	May 8
Fort Worth, Tex.	" 2	Electra, Tex.	" 9
Alvord, Tex.	" 3	Abilene, Tex.	" 11
Bowie, Tex.	" 4	Merkel, Tex.	" 12
Stoneburg, Tex.	" 5	Goldsboro, Tex.	" 13
Archer City, Tex.	" 6	Brownwood, Tex.	" 15

BROTHER E. F. CRIST

Caddo, Okla.	Apr. 30	McLoud, Okla.	May 9, 10
Durant, Okla.	May 1	Chandler, Okla.	" 11, 12
Coleman, Okla.	" 3	Drumright, Okla.	May 13
Ada, Okla.	May 4, 5	Tulsa, Okla.	May 15, 16
Shawnee, Okla.	" 5, 6	Jenks, Okla.	May 17
Tecumseh, Okla.	" 7, 8	Sapulpa, Okla.	" 18

BROTHER A. J. ESHLEMAN

Webb City, Mo.	May 1	Deepwater, Mo.	May 10
Joplin, Mo.	" 2	Roseland, Mo.	" 12
Carthage, Mo.	" 3	Freeman, Mo.	" 13
Golden City, Mo.	May 4, 5	Chilhowee, Mo.	" 15
Clinton, Mo.	" 7, 8	Sedalia, Mo.	May 16, 17
Lowry City, Mo.	May 9	Burton, Mo.	May 18

BROTHER A. M. GRAHAM

Bay City, Mich.	May 1	Manistee, Mich.	May 9, 10
Saginaw, Mich.	" 1	Muskegon, Mich.	" 12, 13
Wheeler, Mich.	" 2	Grand Rapids, Mich.	May 15
Alma, Mich.	" 3	Sparta, Mich.	" 16
Copemish, Mich.	May 4, 5	Sunfield, Mich.	" 17
Empire, Mich.	" 7, 8	Lansing, Mich.	May 18, 19

BROTHER M. L. HERR

Palmyra, Ill.	May 1, 2	Greenville, Ill.	May 9
Upper Alton, Ill.	May 3	Caseville, Ill.	" 10
Bunker Hill, Ill.	May 4, 5	Belleville, Ill.	" 12
Granite City, Ill.	May 6	Hannibal, Mo.	" 13
East St. Louis, Ill.	May 7, 8	Quincy, Ill.	" 14
St. Louis, Mo.	" 8, 11	Burlington, Ia.	" 15

BROTHER S. MORTON

Alton, Ia.	Apr. 28	Cedar Rapids, Ia.	May 5, 6
Sioux City, Ia.	" 29	Clinton, Ia.	May 8
Little Sioux, Ia.	" 30	Moline, Ill.	" 9
Omaha, Neb.	May 1	Peoria, Ill.	May 10
Red Oak, Ia.	" 2	Danville, Ill.	" 11
Des Moines, Ia.	May 3, 4	Indianapolis, Ind.	" 12

BROTHER W. H. PICKERING

Perry, N. Y.	May 1	Cleveland, Ohio	May 8
Salamanca, N. Y.	" 2	Mansfield, Ohio	" 9
Warren, Pa.	" 3	Lima, Ohio	" 10
Jamestown, N. Y.	" 4	Fort Wayne, Ind.	" 11
Erie, Pa.	" 5	Plymouth, Ind.	" 12
Ashtabula, Ohio	" 6	Chicago, Ill.	" 15

BROTHER G. R. POLLOCK

Tacoma, Wash.	May 1, 2	Marysville, Wash.	May 9
Seattle, Wash.	May 3	Burlington, Wash.	" 10
Bremerton, Wash.	" 4	Sedro Woolley, Wash.	" 11
Snohomish, Wash.	" 5	Bellingham, Wash.	May 12, 15
Baring, Wash.	" 6	Lynden, Wash.	May 13
Everett, Wash.	" 8	Everson, Wash.	" 16

BROTHER V. C. RICE

Miami, Fla.	May 1, 4	Apopka, Fla.	May 11
Key West, Fla.	" 2, 3	Jacksonville, Fla.	" 12
Lake Worth, Fla.	May 5	Savannah, Ga.	" 13
Titusville, Fla.	" 6	Charleston, S. C.	" 15
Sanford, Fla.	" 8	Sumter, S. C.	" 16
Orlando, Fla.	" 9, 10	Lamar, S. C.	" 17

BROTHER C. ROBERTS

Brampton, Ont.	May 1	Meaford, Ont.	May 11
Barrie, Ont.	" 3	Bognor, Ont.	" 12
Elmvale, Ont.	" 4	Chatsworth, Ont.	" 13
Midland, Ont.	May 5, 6	Owen Sound, Ont.	" 15
Orillia, Ont.	May 8	Warton, Ont.	" 16
Collingwood, Ont.	" 10	Hepworth, Ont.	" 17

BROTHER R. L. ROBIE

Corpus Christi, Tex.	May 1, 8	Mathis, Tex.	May 10
Driscoll, Tex.	" 2, 3	Skidmore, Tex.	" 11
Kingsville, Tex.	May 4	Sealy, Tex.	" 13
Harlingen, Tex.	" 5	Houston, Tex.	May 15, 18
McAllen, Tex.	" 6	Palacios, Tex.	" 16
Simmons, Tex.	" 9	Pearland, Tex.	" 19

BROTHER W. J. THORN

Roanoke, Va.	May 1	Nashville, Tenn.	May 8
East Radford, Va.	" 2	Guthrie, Ky.	" 9
Bristol, Tenn.	" 3	Big Sandy, Tenn.	" 10
Morristown, Tenn.	" 4	Memphis, Tenn.	May 11, 12
Knoxville, Tenn.	" 5	Forrest City, Ark.	May 13
Lebanon, Tenn.	" 6	Haynes, Ark.	" 18

BROTHER W. A. THRUTCHLEY

Duluth, Minn.	May 1	Brandon, Man.	May 10
Aitkin, Minn.	" 2	Souris, Man.	" 11
Northome, Minn.	" 3	Carievale, Sask.	" 12
Emo, Ont.	" 5	Oxbow, Sask.	" 13
Winnipeg, Man.	May 6, 8	Weyburn, Sask.	" 15
Portage La Prairie, Man.	May 9	Khedive, Sask.	" 16

BROTHER G. YOUNG

Niagara Falls, Ont.	May 1	Hamilton, Ont.	May 8
Thorold, Ont.	" 2	Brantford, Ont.	" 10
St. Catharines, Ont.	" 3	Scotland, Ont.	" 11
Beamsville, Ont.	" 4	Kitchener, Ont.	" 12
Dundas, Ont.	" 5	West Montrose, Ont.	" 13
Caledonia, Ont.	" 6	Guelph, Ont.	" 15

One Day Conventions to be Addressed by Bro. Rutherford

Lawrence, Mass.	Apr. 24	Chicago, Ill.	May 1
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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "TABERNACLE SHADOWS" OF THE BETTER SACRIFICES

Chapter V: Dedication Ceremonies

Week of June 5 . . . Q. 9-13 Week of June 19 . . . Q. 21-27

Week of June 12 . . . Q. 14-20 Week of June 26 . . . Q. 28-36

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