



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

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

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

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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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The following are the radio stations broadcasting the message of the Kingdom:

WBBR, New York, N. Y. 273 meters broadcasting Sunday morning, afternoon and evening; Monday, Thursday and Saturday evenings.

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KFWM, Oakland, Cal. 206.8 meters broadcasting Sunday

morning, afternoon and evening; also Monday evening, Tuesday afternoon and evening, Wednesday, Thursday, Friday and Saturday evenings.

WHK, Cleveland, O. 273 meters broadcasting Sunday morning, afternoon and evening.

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NEW YORK CONVENTION

THE WATCH TOWER announces that a convention of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is arranged for New York City, to be held on October 15-18 inclusive. The meetings for the 15th, 16th, and 18th, will be held in the Manhattan Opera House, West 34th Street. On Sunday the 17th the New Madison Square Garden will be used for the entire day and a public meeting will be held at three o'clock in the afternoon, addressed by the President of the SOCIETY. The new Madison Square Garden has a seating capacity of twenty thousand and is probably the best equipped hall on earth for a public meeting.

CHICAGO CONVENTION—JULY 29 TO AUGUST 1

The SOCIETY has arranged for a four days' convention at Chicago on the above mentioned dates. A splendid convention hall, the Ashland Boulevard Auditorium, Ashland Boulevard and Van Buren Street, has been engaged for the entire four days, and on Sunday afternoon, August 1st, Brother Rutherford will give a public lecture in the Chicago Auditorium. Both auditoriums are centrally located, convenient to railroad and elevated stations, with rooms, restaurants and auto parking spaces in abundance nearby. For rooms and information address A. L. Seeley, Secy., 7642 Normal Ave., Chicago, Ill.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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SACRIFICE AND OBEDIENCE

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Samuel 15: 22, 23.

IT IS manifest that God intends his church to learn some important lesson from the above text. Otherwise the matter would not have been recorded. It is also manifest that the chief lesson intended to be taught by this incident is that of full obedience to God as expressed in his Word. Obedience was the great lesson which Jesus was required to learn and which he did learn by the things that he suffered. The body members must likewise learn to joyfully obey.

² All incidents recorded in the Scriptures are there for a purpose, because God put them there. The inspired witness for the Lord says that they were written aforetime for the admonition and aid of those upon whom the ends of the ages are come. (Romans 15: 4; 1 Corinthians 10: 11, 12) God has recorded many incidents for the purpose of impressing his creatures with whom he is dealing with the vital importance of loyalty and faithful obedience to him. The new creature must use his mind to search out these recorded incidents, and then carefully weigh the facts therein stated that he may ascertain, as far as possible, the great truths therein contained; to the end that he may know what is the good and acceptable and perfect will of God concerning the new creation.—Romans 12: 2.

³ To get the best results the new creature must keep in mind that he is not a part of the Devil's organization, that he is entirely separate and distinct therefrom; and he must see to it that he does not conform himself in any wise to the enemy's organization. The anointed of the Lord must keep always in mind that he is a witness for God and therefore the Lord's representative on earth. His chief heart's desire must be to do God's will and thereby please him. By this means the new creature comes to know God and his beloved Son and the divine program of his operations. This is the way to life everlasting.—John 17: 3.

⁴ In the last issue of this journal, under the caption "Sacrifice and Service", the new creature's relationship to sacrifice and service is explained. Now let us examine some of the incidents recorded in God's Word that we may be better able to ascertain the will of God concerning his anointed ones, particularly at this crucial hour in the church's experience.

SIGNIFICANT INCIDENTS

⁵ The children of Israel spent forty years in the wilderness, on their journey from Egypt to Canaan, the land of their inheritance. The Israelites were the descendants of Jacob and were the chosen people of God. Esau, who persecuted Jacob, represented the Devil's organization, which opposes God and the people of God. Amalek and his people were the descendants of Esau. The Amalekites seem particularly to represent the ecclesiastical element of the Devil's organization. While the Israelites were on their journey from Egypt to Canaan the Amalekites, without any just cause or provocation, assaulted the Israelites. Joshua, in command of the Israelites and under the direction of Moses, led the fight against the Amalekites and defeated them. (Exodus 17: 8-14) The Israelites, being the chosen people of God, would therefore represent the consecrated and anointed people of God, journeying towards the antitypical Canaan; namely, their heavenly inheritance.

⁶ Nominal Christians, to wit, the ecclesiastical part of the Devil's organization, have been the chief ones who have tried to hinder the progress of the people of God. They have made the journey of the true saints difficult. The attending conditions and circumstances have furnished an opportunity for the true saints to learn the lesson of obedience. Nor does God forget those who oppose his purposes and who do violence to his people. In his own due time he will recompense those who interfere with him and his work.—Isaiah 35: 4; Deuteronomy 32: 41; Psalm 94: 1.

⁷ While the Christian may know that God will punish his enemies in due time, yet the Christian who has full confidence in God will never attempt to run ahead of him, but will with confidence wait upon the Lord. He who fully trusts the Lord knows that the day of deliverance must come, both for the church and for the peoples of earth who desire to have deliverance. The Lord would have his people learn these lessons and keep them in mind and thereby be encouraged.

⁸ More than four hundred years had passed after the interference with Israel's journey by the Amalekites, as above mentioned. God bided his own good time to give attention to them. He does everything in order. Short-

ly after he had established his typical kingdom in Israel God began to take action against the Amalekites, whose iniquity had steadily increased. Saul had been anointed as the king of Israel. Through his prophet Samuel God now said to Saul: "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."—1 Samuel 15:2, 3.

⁹ Saul, being the anointed king of the Lord's chosen people, would necessarily represent all the anointed ones in Christ, whether such anointed ones be inside the nominal systems or outside of them. The anointed ones of the Lord are commissioned by him to do certain things while in the flesh. Those who truly love the Lord will obey his commandments joyfully and will receive his approval. The inference is that there will be some of the anointed who will not obey and who will merit and receive his disapproval.

¹⁰ It should be expected that the Lord would choose his anointed to carry out his orders, and therefore that Saul would be sent to clear out the Amalekites. Previously the Lord had caused a prophecy to be spoken, and Balaam was used to speak that prophecy. It might be mentioned here that Balaam's prophecy in connection with the Amalekites was the first prophecy concerning the coming of Messiah that had been uttered since the deathbed prophecy of Jacob. (Numbers 24:16, 18; Genesis 49:10) While Balaam was used to announce some great truths, he also became a type of those who preach for hire. (Revelation 2:14) There have been many who have preached some truths and yet have also used the truth for selfish or commercial purposes, just as Balaam did. It does not follow that because one is anointed of the Lord he is certain of the kingdom. His reward will depend upon his faithful and joyful obedience to the Lord.

¹¹ From this prophecy, and other facts shown by the Scriptures, it is seen that Jehovah arranged the incident with reference to the slaying of the Amalekites for the purpose of testing Saul, and at the same time for the foreshadowing of other events to transpire at the end of the church's earthly experiences. Seeing that God arranged this, we may know that he has some lesson for the church to learn thereby, and that the learning of this lesson in due season would be important.

¹² With an army of two hundred and ten thousand Israelites Saul moved against the Amalekites, to "utterly destroy" them as God had commanded. Everything that was vile and mean about the Amalekites Saul did destroy utterly, but the things that looked good to him he kept for himself. He even took Agag the king alive and brought him back with him. He took for himself the best sheep and oxen and other of the Amalekites' fat animals, and brought them back to Gilgal. (1 Samuel

15:4-9) Samuel, directed by the Lord, went in search of Saul and found him at Gilgal.

¹³ "And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

¹⁴ "Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners of the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."—1 Samuel 15:13-21.

¹⁵ This record discloses that Saul was a liar and a hypocrite and unfaithful to God. He knew that he had done wrong, and in his attempt to make excuses he placed himself in a worse predicament. He attempted to deceive Samuel the prophet, to deceive God, and to deceive the people of Israel. He did not succeed. With a pious face and sanctimonious air Saul addressed Samuel thus: "Blessed be thou of the Lord: I have performed the commandment of the Lord." Samuel knew that Saul was not telling the truth, but that he was a deliberate hypocrite. Turning upon Saul he replied: "Why did you do this evil in the sight of the Lord? Why did you take the spoil for yourself in disobedience to the commands of God?" Saul was now so convinced of his own wrong-doing and so confused that he was ashamed to call Jehovah his God, but replied: "The *people* took the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord *thy* God in Gilgal." He did not now dare to speak of Jehovah as his own God.

¹⁶ Following the course of the hypocrite, Saul thought to flatter the prophet and thereby to obtain favor in his eyes. But in classic phrase of stinging rebuke Samuel replied: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idol-

atry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king."—1 Samuel 15: 22, 23.

¹⁷ This is not the first time that Saul had blundered. On a former occasion the Philistines had gathered together to battle against Israel. Samuel the prophet was expected to arrive at a stated time, and as prophet and priest he would perform the sacrifice unto God. Saul knew this; yet in disobedience to the Lord's commands, and in his attempt to run ahead of the Lord, he was guilty of the presumptuous act and sin of offering up the sacrifice himself. When Samuel came and found what Saul had done, he rebuked Saul and told him that God was displeased with him and that God had sought him a man after his own heart. (1 Samuel 13: 1-14) Saul there put in jeopardy his privilege of continuing as king over God's chosen people.

¹⁸ When Samuel referred to God's seeking a man after his own heart he alluded to David, who was afterwards anointed king. This wrongful act stood against Saul, and now the Lord God was giving him an opportunity to retrieve his wrong. He was giving him another chance to show a willingness to obey, and this is one of the reasons why he sent Saul to slay the Amalekites. Had Saul been faithful on that occasion God might have fully forgiven him. God does not cut one off instantly without giving him an opportunity to prove of what material he is.

THE LESSON TAUGHT

¹⁹ Throughout the Gospel Age Satan, who is pictured by Esaus, has put forth his best efforts to hinder the journey of the church toward their kingdom home. He has used his offspring, ecclesiasticism, pictured by the Amalekites, to specially hinder the journey of the church to its inheritance. About 1874 the true church began to announce the second coming of Christ Jesus and the setting up of his kingdom. This of course was in harmony with God's will and was the command of the Lord. Then and there the saints began with zeal and energy their journey toward the kingdom. At and since that time the Lord has especially warned nominal Christendom of his purposes, by causing the truth to be preached in their presence and hearing. Instead of heeding the message of the Lord and turning their hearts to him they harden their hearts, and continue to put obstacles in the way of the saints journeying toward the kingdom.—Malachi 4: 5, 6.

²⁰ In 1914 the time came for the Lord, the King, to take his power and reign. There Jehovah placed his King upon his throne. (Psalm 2: 6) The time had come for the fulfilment of the prophecy: "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever."—Numbers 24: 19, 20.

²¹ The time was then at hand when the Lord sent forth his rod [sceptre] out of Zion [his organization] saying: "Rule thou in the midst of thine enemies." At the same time the truly consecrated and anointed saints were willing and joyful volunteers to do the will of God. (Psalm 110: 2, 3) The first work of the King of glory was to oust the Devil from heaven. Shortly after the beginning of the King's reign God's due time had come to slay the counterpart of the Amalekites. Prior to that time, and since 1874, the work of the church had been to gather the saints together and give the members a knowledge of the truth. This work was foretold by Ezekiel as that which would be done by "the man with the writer's inkhorn by his side".

²² After this a further work was to be accomplished. We read: "Behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand." (Ezekiel 9: 2-4) Six is a symbol of incompleteness; therefore it symbolically represents the number of the incomplete anointed class on earth. The coming of the six men from "the way of the higher gate which lieth toward the north", signifies that these represent a class commissioned by the Lord to do some work. In this commission given to them is set forth the work they must do, and it is stated by the prophet in these words: "And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."—Ezekiel 9: 5, 7.

²³ The work of the slaying of the Amalekites foreshadowed the work of the anointed of the Lord in the end of the age, and this work the anointed are commanded to do. Christians are not to employ carnal weapons. This commission therefore means that by the proclamation of the truth, by the use of the spirit of the Lord, they must declare the day of the vengeance of God; and in so doing they participate in slaying the false systems which have hindered the church in its homeward journey. The anointed of the Lord, pictured by Saul the anointed king, would include all those in the nominal church and all those without who are begotten and anointed of the holy spirit. All such are now offered the opportunity of taking a firm stand on the side of the Lord and obeying his commission. This commission corresponds exactly with the coming of the Lord to his temple. His coming to the temple is for the purpose of judgment. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men."—Psalm 11: 4-6.

²⁴ Exactly on time, and in obedience to the Lord's command, the anointed began the assault upon the

antitypical Amalekites, the purpose being to break down the false doctrines and to vindicate the name and Word of God. It was just at this time that the SOCIETY put forth a great hail of free literature, as well as books, exposing false doctrines and the wicked practices of the ecclesiastical elements of the earth. Following shortly upon this the ecclesiastical systems, as shown by the fulfilment of prophecy, were completely rejected by the Lord; and they openly joined forces with the Devil by announcing the Devil's substitute, to wit, the League of Nations, as "the political expression of God's kingdom on earth".

²⁵ In the carrying out of this work some of the anointed have failed, and some have refused to participate therein in obedience to the Lord's command. Some have reasoned thus: "Why should we make ourselves obnoxious to the many respectable people of the world? The mean and contemptible things we will denounce; but those things that appear respectable we will spare, because this may result beneficially to ourselves." Furthermore they have reasoned that they would acquire and hold more of the things of this world for ease and comfort, and that then in due time they would use these as a sacrifice unto the Lord. The facts are, however, that those who have acquired much are the ones who use the least in spreading the message of the truth. There is a deceitfulness about wealth and its acquisition. The more that is acquired the less is the inclination to use it in the Lord's cause. Be it noted that the faithful class, those who are able to contribute but a small amount, are the ones who now bear the brunt of the burden in sending the message to the various parts of the earth.

²⁶ The less faithful class of anointed ones further reason: "Why should we speak about the clergy of the nominal systems as being a part of the Devil's organization? Why not bring them along with us, with a hope that we may give them the truth? The nominal systems are not so bad after all. Why be so hard on them? There are many respectable people amongst them. Let us be generous and spare them, and in the end we will have favor among them and thus have things more comfortable for ourselves."

²⁷ The foregoing is about the same kind of false reasoning that Saul indulged in while looking after his own selfish interests. Doubtless he had no intention of sacrificing the fat sheep and oxen when he took them, but he fell upon this as an excuse when confronted by Samuel. And even so it has been in the end of the age. Many who have claimed to be followers of the Lord, and who have been anointed of him, desiring ease and comfort, desiring the approval of men and not having sufficient love for the Lord, have pursued a selfish course. Probably they have no thought of making a sacrifice for the Lord, but when confronted with the situation they claim that they are sacrificing and expect to further sacrifice.

SACRIFICE SOMETIMES A MOCKERY

²⁸ The Israelites had been commanded to perform sacrifices, and Saul evidently reasoned: "There can be nothing better in God's sight than that." But true sacrifice is simply an outward confession of inward devotion to God. It is not the sacrifice itself that is pleasing to God; it is the sincere heart devotion that is pleasing to him. Sacrifice, unaccompanied by a true and sincere heart devotion to the Lord, is a mockery. Addressing himself to the elders of Israel, God expressed himself as displeased with such a sacrifice:

²⁹ "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."—Isaiah 1: 11-15.

³⁰ To the spiritual Israelites the same rule obtains; it is laid down in the Word of God, wherein it is written: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—1 Corinthians 13: 3.

³¹ Some have the thought that if they have an understanding of the truth, are able to have their eloquence heard by many, if they practise outward formalism, make long and many prayers, daily read so much in the Bible and Bible helps, attend the meetings regularly and participate therein, that these things constitute sacrifice unto the Lord, and that this will bring the approval of the Lord to them. Such formalism is not pleasing to the Lord. It is the heart's sincere devotion that he is pleased to see. He who keeps the Lord's commandments with a joyful heart, and who does not complain about such as being a burden, is the one that is pleasing to the Lord.

³² In the "slaughter" work that began after the Lord came to his temple a number of the anointed have joyfully participated, and continue thus to do. As they have thus served, the Lord has given them a clearer vision of his purposes; and their hearts have responded with greater joy. These have not hesitated to proclaim the truth. They have not spared any enemy of God. Their delight has been to vindicate the name of the great Jehovah and to testify of the blessings that will come to the people through the fulfilment of his program.

³³ One of the positive commands from the Lord now to his anointed is that they must carry on the slaying work until it is finished; and this is done by exposing the

false and deadly doctrines of Satan's offspring, the ecclesiastical systems, pictured by the Amalekites. One of the commands to the anointed is to declare the day of the vengeance of our God against the Devil's organization. (Isaiah 61:2) The anointed are commanded to tell the people that Jehovah is the only true God and that besides him there is none other, and thus to destroy in the minds of the people their belief in the false gods. (Isaiah 43:10,12) The anointed are commanded to prepare the way for the people, by faithfully representing the kingdom and the kingdom interests which have been committed to them, by gathering out the stumbling stones of false doctrines, by pointing the people to the highway that leads to life, and by lifting up a standard for the people. (Isaiah 62:10) They are to tell the people that the world has ended, that God's kingdom has begun, that the time of trouble is just ahead, wherein God will completely destroy Satan's organization, and that millions now living will never die.

OBEDIENCE IMPERATIVE

³⁴ There is no ambiguity or uncertainty about these commands from the Lord. He has given his people a clearer vision of his purposes and made clearer his commands. Obedience thereto is now imperative. The responsibility attaching to the office of the anointed cannot be evaded by any kind of reasoning or sophistry. Each one of the anointed is now being put to the test; and upon the manner of meeting this test will depend his entrance into the kingdom. It is a crucial hour. Obedience is vital. No matter what may have been given up in the past, that will not suffice. We have seen the new creature is not, in fact, sacrificing anything, but that whatsoever he does is merely the reasonable performance of his covenant. His covenant is to *do* the will of God now; and his commission, as clear as the clarion notes upon the morning air, is telling him what he must do.

³⁵ Saul did not lose the right to the kingdom because he turned to spiritism; he had lost it before he got that far. He lost his right to the kingdom because he disobeyed God's plain command. Saul represented the anointed ones. It has been observed that many of these anointed ones who have had an opportunity to obey God's command and have failed and refused to do so, having withdrawn themselves from opportunities of service, have quickly drifted back into the world; and many of them have become victims of demonism.

³⁶ It was bad enough for Saul to attempt to deceive Samuel, but that was not the reason why he lost his right to the kingdom. He lost it before that, because he had failed and refused to obey God. The commission to Saul was no more specific than are the commandments now to the anointed; in fact he could not understand its full import. But the anointed can now understand the full import of the commandments given to them.

³⁷ The Lord God has an appointed way to carry on his work. Christ Jesus is his chief officer for the execution of the divine plan. He has assumed his power and reigns. He now goes forth to make war against Satan's organization, and the faithful anointed ones joyfully follow after him. (Revelation 19:11-15) The Lord's work is done in order. There is no confusion about it. His commands are clear. Now let each one of the anointed of the Lord ask himself: Have I fully aligned myself with the Lord's way, and am I joyfully obeying his commands?

³⁸ Some may respond: What is it that I may do? The answer is: The Lord has provided his people with printing presses and with books and literature. He has provided his anointed ones to operate these machines and to prepare the literature that sets forth his plan which must now be told to the people. His message of truth is a slaughter weapon in the hand of each one of the anointed. It has pleased the Lord at this time to give his people clearer light concerning the wickedness of the Devil's organization and its operations, and he has clothed them with the ability and opportunity to expose such to the people and to show the people that the time of deliverance is at hand. The Lord will have this message go to the people. Who will take it? Those of the temple class, who really love the Lord, respond: "Here am I; send me."

³⁹ Some of the anointed ask: How long shall we proclaim the message? and the Lord answers: "Until the cities [the Devil's organized systems] be wasted without inhabitant, and the houses without man, and the land be utterly desolate."—Isaiah 6:8-11.

⁴⁰ Not all the anointed are joyfully participating in the work. Some are being deceived by others and some are deceiving themselves. They spend a goodly portion of their time in finding fault with their brethren, and at the same time claim to be "developing" love for the brethren. Becoming offended, and not having the joy of the Lord, they refuse to have anything to do with the Lord's organization and with the message that must now go to the people. They oppose the SOCIETY which the Lord is now using, and say: "We have all the truth, set forth in the STUDIES IN THE SCRIPTURES, and we can serve the Lord in our own good way by staying at home and studying these. We will not put ourselves into bad repute with the rulers by calling attention to their derelictions. We will save something for ourselves, and when the due time comes we will sacrifice that unto the Lord."

⁴¹ Attention is not called to these things for the purpose of criticism or ridicule, but with the hope of stirring up the minds of some that they may retrieve their mistakes and yet come into God's full favor. Because Saul rejected the Lord's commands the Lord rejected him. The same rule must apply now to all the anointed. Those who reject the Lord's commandments he will reject from the kingdom. A failure or a refusal to obey the Lord is

described in his Word as rebellion. When Samuel made announcement of this great truth to Saul it was not made solely for the king's benefit but for the special benefit of the anointed ones in Christ. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—1 Samuel 15:23.

⁴² Witchcraft is interrelationship with the Devil or other demons. Disobedience of God's commands is rebellion, and rebellion is also the sin of communion with devils. Those who ignore the Lord's way and his commandments are described as stubborn, because they refuse to be led by the Lord. Stubbornness is iniquity, which means lawlessness; that is to say, a violation of God's law. Such lawlessness is described as idolatry, which means turning away from God and turning to God's enemies; and this means the loss of the kingdom.

⁴³ If we believe the Lord is carrying on his work, and that he has organized his people into a body or a society for the systematic and orderly method of doing his work, then a failure or refusal to cooperate heartily therein comes clearly within the definition of disobedience as given by the prophet—rebellion, stubbornness, lawlessness, idolatry, a turning away from God.

OBEDY AND HEARKEN

⁴⁴ There may be an outward obedience that is not true and sincere. God judges by the real motive that prompts one to action. There may be an outward obedience in service that is made to appear as a sacrifice. Some may be devoting their time, energy and faculties to the Lord's service, without having proper heart loyalty and obedience; and at the same time they may deceive themselves into believing that they are performing a great sacrifice. Such could not be pleasing to the Lord. It is obedience with a joyful heart that pleases him. "To obey is better than sacrifice, and to hearken than the fat of rams." To hearken seems to refer to a deep, full and complete heart obedience. It is a readiness to obey, obeying joyfully. It means to diligently seek to know the will of God and then to joyfully obey his will. Such an one keeps his ears open to hear the commands of the Lord, watches for opportunities to serve the Lord, and renders that service with a joyful heart.

⁴⁵ Referring to this very time the prophet expresses it thus: "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." (Psalm 123:2) Jesus marked with approval these words: "There is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."—Mark 12:32, 33.

⁴⁶ The anointed who are truly devoted to the Lord will not fear the reproach of men nor fear what might be done against them: God has not given his anointed the spirit of fear. If any have fear it is because of selfishness or because of having been overreached by the enemy. God imparts his own spirit of power and of love and of a sound mind. (2 Timothy 1:7) Love is the very opposite of fear. There is but one desire in the hearts of those who love the Lord, and that is to please the Lord. He who loves the Lord will keep his commandments: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."—1 John 4:17, 18.

⁴⁷ Jesus delighted to do the will of God. As he was a witness for God while on the earth, so are now his anointed followers witnesses for God while on earth. Full obedience to the Lord's commands at this time may entail some hardships and some suffering upon the anointed. Even if this be so let each one remember that the great Head of Zion, Christ Jesus the beloved One, learned obedience by the things which he suffered. Full and complete obedience to our God is the great lesson that each one of the body members must learn.

⁴⁸ Seeing then that it is the will of God and his plain command that the good news of his kingdom shall be proclaimed in the earth as a witness now, before the final destruction of Satan's empire, let each one of the anointed gird up his loins and go forth to the service with gladness. It is the joy of the Lord Jesus that the time has come for him to vindicate the name of his Father and to establish a government of righteousness for the people. He invites his true anointed followers to enter into his joy. Those who do, appreciate the fact that the joy of the Lord is their strength. To think that we could bring anything of profit to the Lord, or add any lustre to his good name by "sacrificing", would be presumptuous. With such outward demonstration he is not pleased. If the outward demonstration however is brought with a sincere and honest heart devotion to the Lord, in obedience to his command, with that he is well pleased.

⁴⁹ Saul deceived himself and attempted to deceive others. Those whom Saul foreshadowed will refuse to obey the Lord's command and will not joyfully participate in the spreading of the message of present truth. Thereby they will deceive themselves and will try to deceive others. The faithful and true ones are represented by Samuel, who fearlessly and unhesitatingly finished the work which Saul had failed to do. (1 Samuel 15:33) Samuel is mentioned with approval before the Lord. Those who joyfully obey him will likewise receive the Lord's approval.

QUESTIONS FOR BEREAN STUDY

What chief lesson are all the anointed to learn? Are all recorded incidents in Holy Writ intended for our aid? How may we receive their full benefit? ¶ 1-4.

Whom do the Amalekites represent? What should be our attitude toward God's enemies? ¶ 5-7.

Why was Saul commanded to "utterly destroy" the Amalekites? Whom does Saul represent? Whom does Balaam represent? ¶ 8-11.

How did Saul fail to obey God's command? Relate what happened when Samuel arrived at Gilgal. ¶ 12-14.

What does this record disclose concerning Saul? What was Samuel's classic rebuke to Saul's hypocrisy? ¶ 15, 16.

What previous blunder had King Saul made? Could he have retrieved his wrong? ¶ 17, 18.

How do Israel's wanderings parallel with the course of the church in the end of the age? What is the present work of the church? ¶ 19-21.

What two phases of the church's work are outlined in

Ezekiel 9:4-6? Of what does the slaying work consist? ¶ 22-24.

How do some of the anointed class now show the disposition of Saul? ¶ 25-27.

What is true sacrifice? What does the Lord say concerning this in Isaiah 1:11-15 and in 1 Corinthians 13:3? ¶ 28-31.

What is the present commission to the anointed, and how do the faithful ones meet it? ¶ 32-34.

Why did Saul lose his right to the throne of Israel? ¶ 35, 36.

Does the Lord have an appointed way for conducting his work? If so, what is our obligation relative thereto? ¶ 37-39.

Are all the anointed ones participating in the "slaying" of the antitypical Amalekites? What constitutes rebellion against God, and are any of the anointed in that position today? ¶ 40-43.

Could one be engaged in the Lord's service without having proper heart loyalty and obedience? What kind of service is alone acceptable to him? ¶ 44-48.

Whom does Samuel represent? ¶ 49.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 4

"Good and upright is the Lord."—Psalm 25:8.

THE great Jehovah is upright; that is to say, he is straight, just and righteous. He is holy because from everlasting to everlasting his course is exactly right. It is impossible for him to make a mistake.

Man is a sinner because he was born imperfect, the result of Adam's wrongful course. Man desires to live. Satan, the mimic god, guides men into death. Jehovah God alone can grant life eternal. If therefore man is guided by Jehovah and is obedient to the perfect guide, he can never go wrong. Hence David, the prophet, said: "Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."—Psalm 25:8-10.

If man has an honest sincere desire to know and to obey God he will be guided into the right way. The pathway the Lord has provided for such is marked by mercy and truth. Those who have the proper appreciation of self, and who recognize their dependence upon God, and who in sincerity obey him, he will guide into the right way and into all truth.

A good man desires to know these wonderful truths. The evil one tries to keep him in ignorance of the true God and his righteous way. It is now the due time for the saints to boldly give testimony that Jehovah is the only true God, and that his way leads to life and happiness; and this testimony should be given for the benefit of those who have a desire to hear. Great is the privilege of being witnesses for God. The saints, by joyfully availing themselves of this privilege, are thereby blessing God out of Zion.

TEXT FOR AUGUST 11

"The Lord is our defence."—Psalm 89:18.

IN THE context the Psalmist eloquently proclaims the incomparable excellencies of Jehovah. For himself and for Israel the prophet says: "Let me sing the kindness of Jehovah to the ages. To generation after generation let me make known thy faithfulness with my mouth." Thus he speaks the true heart sentiments of the faithful new creatures in Christ Jesus.

The Lord God, in the exercise of his loving kindness, broadens the vision of his begotten sons who are following in the footsteps of his beloved Son; and these are thrilled at the scene and prospect set before them. To be witnesses for him, the great and loving Jehovah, to testify to a wicked and perverse generation of his loving kindness and of his provision for the removal of evil and the establishment of righteousness, what a privilege that!

In giving such testimony the members of Zion realize the danger to which they are subjected because they know that the Evil One now seeks to destroy all those who keep the commandments of God. They have greater boldness than ever in proclaiming the message of God's kingdom because they love God. They have no fear. Confidently they rely upon Jehovah who has promised to preserve those who love him and who are faithful. (Psalm 31:23) Threatening evil does not deter one when he knows he is perfectly protected. As long as he is faithful the Christian is perfectly and completely under the protection of Jehovah. Over such God lovingly places his hand.

In the mouth of his servants Jehovah has placed his message. These delight to sing the praises of Jehovah; and in so doing they are joyfully testifying to others that God's kingdom is at hand. Happy the people of Zion who engage in this sacred song of praise!

TEXT FOR AUGUST 18

*"God will cause righteousness and peace to spring forth."
—Isaiah 61: 11.*

WHEN the Lord came to his temple, those whom he found faithful he clothed with the garments of salvation and covered with the robe of righteousness which Jehovah provided. The prophet of God puts into the mouth of these the happy song: "I will greatly rejoice in the Lord; my soul shall be joyful in my God." For those who are in, and who continue in, this happy condition it is impossible for them to refrain from singing the praises of Jehovah. These possess the zeal peculiar to Zion, and joyfully they bless God out of Zion.

It is a blessed privilege to bear the message of peace and good will to hungry souls and to tell them that the time is at hand when the Lord God, through his beloved One, shall cause righteousness and peace to spring forth to the nations. For long centuries the poor creation has groaned and travailed in pain, waiting for the manifestation of God's kingdom. The happy day is opening. The people must know about it. They must be told that shortly the Wicked One, who has for centuries ruled the nations of earth, shall be shorn of his power; and the righteous Executive of Jehovah's plan shall assume full control.

In the springtime the earth brings forth buds, and the garden wherein the seeds have been planted causes the vegetation to spring forth. The prophet says that this is an illustration. Long ago the seeds of righteousness were sown, and now the time has come for righteousness and peace to spring forth for the benefit of man.

Let the saints who have been appointed as witnesses for God in this blessed time with joy continue to sing his praises out of Zion.

TEXT FOR AUGUST 25

*"Come, ye blessed of my Father, inherit the kingdom."
—Matthew 25: 34.*

ON THE earth at this time there are millions of people of good will. These sincerely desire a better condition for themselves and for others, but they are not alive to God's way. Many of these see the efforts put forth by the true witnesses of God in telling of the good things of his kingdom; and insofar as they can they are moved to extend aid and comfort to God's servants because they are his servants. This they do because of the good that is still in them.

The day is not far distant when the Lord will say to such in substance: 'From the foundation of the world the kingdom has been prepared for all of good will who show forth that good will, and those who obey shall receive the blessings of the kingdom. You saw my faithful witnesses trying to tell about the blessings coming, and you ministered unto them. Therefore you did these good deeds as unto me. No good act thus performed shall go unnoticed by me. Come therefore and enjoy the blessings of the kingdom. Be obedient unto my righteous laws and live.'

It is a great privilege now to give witness to the name of the Lord even for the benefit of those who are merely of good will. Blessed is the man who renders good unto another. Blessed is the Christian who in the name of his God renders good unto the groaning creation. These good deeds may now be done by Zion, by the members thereof proclaiming the goodness and praise of the great eternal God. The Lord has placed in the hands of his saints the means whereby this message of good news may be delivered to the people. With joy and faithfulness let it be delivered by all those who love the Lord God and his beloved King.

DELIVERANCE

THE SOCIETY has recently published a new book under the title DELIVERANCE. The letter following will be of interest to all WATCH TOWER readers:

MY DEAR BROTHER RUTHERFORD:

I have now read the copy of the new book DELIVERANCE, which you kindly gave me; and I hereby express my thanks for it. It came to me as a pleasant surprise. My first perusal of it was very refreshing; it was like a draught of the wine of the kingdom. But a closer study and some meditation about its purpose makes me venture to write to you at some length, for I am decidedly of the opinion that the book is a special gift of the Lord to the church at this time, for its enlightenment and for the strengthening of his people.

We have long been familiar with the Plan of the Ages, but in DELIVERANCE there is light on that plan that makes familiar things live anew. I venture to say that what is said of Lucifer, his action and his purpose, is truth stated for the first time. The clearer light on the development of the first age, of Adam's course, and of the beginning of

human hypocrisy; the inner meaning of the Tower of Babel, revealing Satan's policy, is true education for the Bible student. Also, so far as I know, never before has God's purpose in the plagues of Egypt been so clearly stated. The chapter on the world power shows why Egypt was made typical of the present evil world and of the present time, when God is about to fight the battle of Armageddon. The long but most interesting chapter on the Deliverer I find refreshing, a resetting of truths long known, but here brought into a different order of statement. The chapters on Satan's preparation for his empire, on God's nation born, on the final battle of Armageddon, showing how the forces on each side are rallied, are specially helpful because they bring to the fore and in clear order those truths which of late have been throwing light on the Christian's pathway.

I am so convinced that the knowledge of these phases of the plan of God is essential to the proper equipment of the Lord's people for the days of labor and of warfare that are not far distant, that I venture to urge the desirability of the book's being taken up in class study at once. The Lord's people must be properly equipped and prepared for their fight in the great battle for which God is preparing his army, and for which Satan is gathering his forces; and I

cannot conceive of any better way that this preparation may be done than by the classes' taking up the book for careful Berean study. DELIVERANCE to me comes like an order from the Head of the army, an instruction for marshaling in battle array.

With appreciation, praying the Lord's continued blessing with you, and with much love in him, I am

Your servant in the Lord,

J. HEMERY.—Eng.

The purpose of the SOCIETY is to make a vigorous campaign in putting the book DELIVERANCE into the hands of the people. It is believed that the due time has come when the Lord would have this done. We

therefore urge upon the friends everywhere to carefully study the DELIVERANCE book as quickly as possible in order that they may be equipped to actively participate in the service work. Let each one remember that the Lord has said: "Ye are my witnesses, that I am God." (Isaiah 43:10, 12) The time has come that a strenuous witness must be given to the peoples of earth, that Jehovah is the great God of the universe and that he has set his King, Christ Jesus, upon his throne.

It is hoped that the book DELIVERANCE will be a great aid in giving this witness.

THE DELIVERANCE AT THE RED SEA

—AUGUST 1—EXODUS 13:17-22; 14:10-16—

"Jehovah is my strength and song, and he is become my salvation."—Exodus 15:2.

THE destruction of their first-born made the Egyptians realize that they could not fight against Jehovah; the singling out and the smiting only of their first-born was positive proof that no blind chance was at work. Now there was no question as to whether or not Israel should have a respite; all Egypt wanted them out of the land at once and forever.—Exodus 12:31-33.

² The Israelites ate the passover lamb as instructed, standing as ready for a journey. Moses had said that at midnight a cry would go forth, but neither Pharaoh nor Israel knew on what night freedom would come. Apparently not until the day of deliverance were the Israelites instructed to eat the paschal lamb, standing and ready to go; hence they were unprepared with victuals for the exodus journey. (Exodus 12:39) No matter what commotion arose, no Israelite might go outside the door until morning.

³ In the morning Israel went forth in orderly array, with not a feeble person amongst them. (Exodus 11:1; 13:18) They took their flocks and herds; and there went with them a large number of other people, "a mixed multitude," who for various reasons preferred not to stay in that smitten land. (Exodus 12:38) Succoth was their rendezvous. Thence a pillar of cloud by day and fire by night led them.

⁴ Moses also was directed to lead the people toward the Red Sea, not directly toward Canaan. God told Moses the immediate reason for this. The spirit of Pharaoh was not broken, and God purposed yet to get himself the honor due to his name. God knew that Pharaoh would think that Israel were being badly led; and that he had opportunity to drive them back to Egypt, and thus gain honor against Israel's God. A host such as Israel could not move rapidly; and on Pharaoh's being told where Israel was, he hastily mobilized his army and pursued the Israelites. He came upon them gathered by the Red Sea.—Exodus 14:2, 3.

⁵ When the Israelites saw Pharaoh's army they were struck with terror and cried unto the Lord. They turned upon Moses and said, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?" (Exodus 14:11) And they added, "Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." (Exodus 14:12) Smitten with fear and absolutely without gratitude they failed to perceive that Moses had done his work wholly as the servant of the Lord and was entirely unselfishly laboring in their interests. Hence we may judge that their cry to the Lord was not so much a cry seeking his aid but rather a complaining of their distress.

⁶ Moses had already learned that despite the evidence that he was God's messenger to them the people were but little more disposed to accept him than when forty years before he had gone to them expecting that they would receive him as their deliverer. Now like a kindly father to them, and because God had spoken to him to tell him of Pharaoh's design, he spoke calmly and comfortably to them, bidding them not to fear. He said that God would that day show his salvation; and as for the Egyptians whom they saw that day, that they would see them no more forever. He said, "The Lord shall fight for you, and ye shall hold your peace."—Ex. 14:14.

⁷ Although the Bible does not say so, it is evident that Moses turned from the people to cry unto the Lord; for we read that the Lord said to him, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." (Exodus 14:15) The Lord told Moses to lift up his rod and to stretch out his hand over the sea and divide it, and the children of Israel should go on dry ground through the midst of the sea. God further said that he would harden the hearts of the

Egyptians that they should follow Israel, and that he would get honor upon Pharaoh and upon all his hosts, that "the Egyptians shall know that I am Jehovah". Moses was probably told more than is stated in the record; it is almost certain that he understood that while Israel would pass through the sea the Egyptians would be drowned by it.

⁸ A rebuke to Moses is implied in Jehovah's reply. Evidently he might have *done* something instead of crying to God. The pillar of cloud had stood over the sea as if to tell Moses that this was their way; and Moses possessed the rod of God. It appears as if he should have tried it in obedience to the cloud's guidance. The lesson for God's people is that apparently impossible barriers are not to be considered as such when we are in the way and service of God. But Moses had mistaken God's plan; he thought that God would slay the Egyptians as they approached Israel to capture them.

⁹ The pillar of cloud now moved from before the Israelites and stood behind them. Night came on, but the cloud shone over Israel, and probably the waning moon was still of service to them. The cloud, however, was positive darkness to the Egyptians; and, though they were on the move, they could not find the Israelites all that night.—Exodus 14: 20.

¹⁰ Moses stretched out his hand over the sea according to the word of the Lord, and the waters were divided by a strong east wind which began to blow and which kept at least part of the waves in a heap. Without hesitation, but impelled by fear, the children of Israel went into the road made for them through the sea; and the waters were a wall of protection unto them on their right hand and on their left. The pillar of fire followed them. The Egyptians saw what had happened and, in their eagerness to seize Israel, followed on.

¹¹ When the morning drew on "the Lord looked through the cloud". (Exodus 14: 24) The dark cloud was pierced with shafts of light, which caught the Egyptians and threw the drivers and their horses into confusion. The plunging and twisting threw the chariot wheels off the axles, and the army was soon a confused mass. They realized that Jehovah was fighting for Israel against them, and they turned to flee. By that time all Israel were on the further side; and Moses was told to lift his rod again over the sea, this time to bring the waters together. The strong wind which had kept the waters apart now suddenly changed and brought them together with a rush. Pharaoh's host was drowned to a man.—Exodus 14: 28.

¹² Though the Bible does not say in definite words that the destruction of Pharaoh's host at the Red Sea was typical of the destruction of the forces of evil at the time of the second advent, as it does of the flood (for Jesus said, "As it was in the days of Noah, so shall it be also in the days of the Son of man"), yet there can be no question that both events are typical of the great

occurrences due to take place when God delivers his church.—Luke 17: 26.

¹³ Pharaoh represents Satan, the opposer of God. Egypt represents Satan's dominion as it is seen among men. Pharaoh's officers, who represented the power of Egypt, illustrate those rulers of earth described in Revelation as "kings of the earth", who by their policies, their creeds and their schemes "destroy the earth".—Revelation 11: 18.

¹⁴ This complete deliverance of the children of Israel at the Red Sea represents that of the believer who is "in Christ". (See Romans 12: 5.) Their passing through the sea was typical of the Christian's baptism into Christ, of his death to self, and of his entrance into newness of life. (1 Corinthians 10: 1-6) Though Satan is permitted to tempt these, he is as unable to hurt them as Pharaoh was unable to hurt Israel after they had passed the sea. It is in this sense that

"Our life is hid with Christ in God
Beyond the reach of harm."

¹⁵ The Egyptian people are not specially dealt with in this picture, but it is easy to conceive them as representing that vast multitude of earth who have not known or who do not know God. Though orthodoxy rules the multitudes of earth out of the pale of salvation, either saying, as Calvinists do, that God does not choose to save them, or as Arminianism teaches, that God would save them if he could (both implying that he is unable to do so), nevertheless these are that great family "subjected to vanity", who yet will have full opportunity of entering into the glorious liberty of the sons of God. (Romans 8: 21) The salvation of the elect, whether of Israel after the spirit or after the flesh, does not mean that there is no salvation for the non-elect. All are eventually to have a knowledge of the truth, that they may know God and enter into his salvation.—1 Timothy 2: 4.

¹⁶ But this picture means even more than this. To those who know the present work of God, begun outwardly in the World War, there can be no question that the plagues, intended to make the world realize the right and power of Jehovah and to bring to naught the powers that be, even to the binding of Satan, have already begun.

¹⁷ The ten plagues on Egypt were not sufficient to bring the full deliverance of the children of Israel; the last great calamity at the Red Sea was necessary. Neither will "the seven last plagues" which come upon the earth bring down the power of Satan's organization. There will still be the last great overthrow in the sea of lawlessness. We would that all who love righteousness would hear the "noise" of the messages of truth now going forth.

¹⁸ Moses' triumphant song which was composed and sung after the deliverance from Egypt, and from which our golden text is taken, is the basis of prophetic declaration, and is a proof that those events are typical of the

things of this day. A present salvation had been realized. Moses said, "The Lord has become my salvation." Israel's foes were conquered, and they were now free to serve Jehovah. Isaiah, correspondingly speaking prophetically of the return of the Lord to his people, says, "He is become my salvation." (Isaiah 12:2) His people now realize this, and sing the song that the Lord gave to Isaiah for them. God has put forth his mighty strength and is delivering his people.

¹⁹ Those of the Lord's people who at the present time realize his great work, have entered into this joy even before Satan's hosts are destroyed. They know assuredly that the Lord has returned and has taken them to himself, in the sense of giving them his service directly. Through this knowledge they are as triumphant in spirit

as was Moses when he saw the rising flood sweep the oppressors away.

QUESTIONS FOR BEREAN STUDY

What caused the Egyptians finally to want Israel to depart? Did Moses know in advance when the day of deliverance would come? Did others join the Israelites in the exodus? ¶ 1-3.

Why did the Lord direct that the Israelites should go by way of the Red Sea? What attitude did the Israelites show when Pharaoh overtook them, and what did Moses then do? ¶ 4-7.

What lesson may we learn from the Red Sea incident? How was deliverance effected? ¶ 8-11.

What did the destruction of Pharaoh's hosts and the deliverance of Israel typify? Whom may the people of Egypt represent in this picture? ¶ 12-15.

What more does this picture mean to us? Do we enjoy a present salvation? ¶ 16-19.

THE GIVING OF THE MANNA

—AUGUST 8—EXODUS 16:1-36—

"Jesus said unto them, I am the bread of life."—John 6:35.

THE children of Israel rejoiced in their deliverance and freedom. Moses sang his joy to the people in prophetic language, voicing their gladness in God; and Miriam and the women of Israel took up the song with timbrels and dances. Despite the haste with which Israel left Egypt, the women had taken their timbrels with them. It is noteworthy that both Moses' song and Miriam's refrain are expressions of gladness over the fact that God had vindicated his name over all his enemies. Their happiness in their freedom was enhanced in their rejoicing in God's honor. This is the true note of praise to God.

² Israel went forward three days' journey, but their water gave out, and no supply could be found. At last they came to water, but it was bitter, and the people murmured. Apparently their faith and their happiness in their freedom could not stand trouble. They forgot all their blessings; and instead of helping Moses by forbearance and patience, they clamored at him; and, perhaps expecting that he could provide water at will, asked, "What shall we drink?"—Exodus 15:24.

³ In response to his cry God told Moses to get a certain shrub and to cast it into the water. This he did, and the water was made sweet. The incident brought a testing to Israel; for we read that God made there "a statute and an ordinance, and there he proved them". The brackish water was an illustration of the disposition of their hearts, and the people were shown that they would need something to heal them if they were to retain God's blessings. Henceforth they were to find his blessings conditional upon obedience. (See Exodus 15:25, 26.) Their tree of healing would be found in their obedience to God; with this they would find that his way would be easy and his care constant.

⁴ Israel now came to Elim, an oasis where there were twelve wells and seventy palm trees; and there they encamped in restful peace. Little is said of Elim, but much is implied. To Israel it signified the blessings which were to come to them under the favor of God. Already the numbers of the wells and palm trees were significant in Israel: Jacob had twelve sons, and seventy was the number of their expansion; for the accepted heads of their tribes numbered seventy.—See Genesis 46:26.

⁵ The Christian has seen in Elim an illustration of the church with its twelve apostles, and of the rest of faith in Christ. But now that the plan of God is known, Elim is more clearly seen to represent the two phases of God's salvation. The twelve wells represent the blessing of the church; and the seventy palm trees represent the restitution blessings which are to come through the princes whom God will have represent him in the earth.

⁶ Israel departed from Elim a month after leaving Egypt, strengthened and refreshed for their journey in the wilderness. But soon they began to feel the pinch of hunger, and the whole congregation began to murmur. They said that they wished they had died in Egypt by one of the plagues; for at least they would not have died hungry. Israel could stand very little. Their faith went quickly when things were not easy for them. The root trouble was that they had no gratitude for what God had done for them. Blessings given to an ungrateful heart create expectancy; and when they do not get all they wish for or think they need, all such become fretful and full of complaints.

⁷ Israel's complaint to Moses and Aaron was a bitter one for those two leaders to bear. But the Lord did not wait for Moses to cry to him for guidance he told him

what to do, and indicated that he would thereby prove whether or not the people would walk in his law. (Exodus 16:4) Moses and Aaron assured the people of quick relief and of sure evidence that it was Jehovah who had brought them out of Egypt, that the evidence would begin to come that night, and that next morning the glory of the Lord would be manifested.—Ex. 16: 6, 7.

⁸ As the people were gathered toward evening, the cloud which led them shone with an added brilliance. The Lord was manifesting himself. That night quails came up in large numbers; and the next morning dew, apparently unusually heavy, lay round about the camp. As the dew lifted, a small round thing like hoar frost was seen. It was manna, bread received from heaven, which the Psalmist in poetic language calls "angels' food".—Psalm 78: 25.

⁹ It was there in plenty, sufficient for all. Moses gave the people instructions how much and when it was to be gathered. There was an omer, or nearly three quarts, for each person. That which was not gathered melted with the sun; it disappeared like the dew. They were told that on the sixth day a double portion would fall; and that the people were to gather twice as much on that day, because on the seventh day none would fall; and that which was gathered on the sixth day and left over to the sabbath would not corrupt as on other days.

¹⁰ But some gathered more, some less; some tried to keep a portion for the morrow to save having to gather again; and some went out on the sabbath to gather, but none was found. Jehovah expressed his displeasure at these and laid a command against such going out; for these searchers were manifestly disobedient in spirit, also they were unbelievers, no doubt saying that the falling of the manna was from a natural cause. It continued to fall for forty years and never failed. In order to keep a memorial of this wonderful thing for all future generations a pot full was gathered which, in due time, was to be kept as witness to the fact that God had fed his people in this miraculous manner. This miracle was the greatest of all that God had yet done.

¹¹ Some of the wonders of Egypt were intensified natural causes, the miracles consisting in their special control; the commencement and the ending of the plague being not according to nature, but according to the will of God. The higher critics of our day are not the first of the unbelievers; without doubt there were many in Israel in those days. But there can be no natural explanation in this matter of the manna.

¹² This wonderful demonstration of the power of God must have a special place in his purpose. We are not left to question; for Jesus, referring to the manna, said of himself: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." (John 6: 50) He is the bread from heaven which gives life to the eater; but his body must be broken that the world might eat and live. That Jesus referred to his death is

clear; for he also said he who would enter into life by him must also drink his blood.—John 6: 53, 54.

¹³ There are many who take the name of Christ and who profess to accept the teaching of Jesus as God's bread from heaven; but they mean little more than a profession of acceptance of the golden rule as the law of life and of the parable of the good Samaritan as its exemplification. But that which God gives for the life of the world is not merely an example which men must follow, nor an ideal for which they may strive, nor a philosophy which it is hoped will guide them into righteousness. None can come to God unless by accepting the person of Jesus as the human Son of God, brought into the world by divine power, that as a perfect man he might give himself a ransom, a corresponding price.

¹⁴ The contemporaries of Jesus, blinded by Satan, saw no more in him than a son of Joseph of Nazareth. The Christian world, also blinded by Satan, has gone to the other extreme and has exalted Jesus to equality with his Father and made him "very God of very God". Either teaching is an absolute barrier to the truth. It was the perfect human life lived in absolute harmony with the will of God which was broken for the life of man. The value of that life is the ransom price which liberates first the church and then the world from the sentence of death, and brings freedom to enter into the will of God.

¹⁵ The footstep followers of Jesus have eaten this food, and by it have known that they have entered into life. But the world does not yet know this, and will not till God has given them freedom by breaking the power of this world's arrangement (represented by Egypt) and that of Satan, who was represented by Pharaoh. Then the world will realize the truth, the blessing of God through Christ falling upon them as the gentle dew from heaven, food which will satisfy heart and mind and bring life and strength.

¹⁶ It was the giving of the manna which determined the day of Israel's sabbath. As the sixth day closed no manna fell with the evening dew, and none was to be seen as morning came on the seventh day. Until that time every day in Israel had been alike; sabbath had not been kept. When, therefore, at Sinai a few weeks later God said, "Remember the sabbath day to keep it holy," he referred to the day already designated; and now he incorporated its keeping in his law. Also the sabbath was made a sign of the Sinaitic covenant, even as circumcision was of the Abrahamic.—Exodus 31: 13; Genesis 17: 11.

¹⁷ We have already noted that God said he would prove his people by the giving of the manna. Its coming did prove a test to many; the disposition of the hearts of the people was proved in this matter. Some were selfish, wanting more than their share; some made no attempt on the sixth day to gather in a double quantity; some wanted to gather it on the seventh day, although advised beforehand to the contrary. The mat-

ter of food very frequently discloses the disposition of the heart toward God.

¹⁸ It is easy for our minds to pass from the picture of Israel gathering manna morning by morning, to the Lord's prayer of "give us day by day our daily bread". No doubt Jesus had the gathering of the manna in mind. The followers of Jesus are obligated to get their supply of heavenly bread day by day as Israel was. He who neglects to gather surely brings spiritual starvation upon himself. The mercies of God are renewed every morning.—Lamentations 3:23.

¹⁹ After Israel had received the manna they went on toward Sinai, and came to Rephidim. Here again they lacked water. Again the people murmured; and though morning by morning the blessings of God were with them manifesting his care, so rebellious in spirit were they that a crisis was precipitated. Finally God gave them water out of the rock in such abundant measure as supplied all their needs.

²⁰ These miracles, the healing of the brackish water,

the giving of the bread from heaven, and the miraculous source of water supply coming after the freedom from Egyptian bondage, are the Bible's illustrations of how God will deal with the human family when, under Christ, who was represented by Moses, they shall be led to his law and to their restoration. The peoples of the earth are to be led and fed, with every need supplied, until they come to God with full opportunity to enter into covenant blessings with him.

QUESTIONS FOR BEREAN STUDY

What was the outstanding note in Moses' song of deliverance? What was pictured by the cleansing of the bitter waters? ¶ 1-3.

Describe Elim and state what it represents. ¶ 4, 5.

What next caused Israel to murmur? What then was God's promise to Moses, and how was it fulfilled? ¶ 6-8.

How was the manna to be gathered? What greater miracle did God perform in this connection? ¶ 9-11.

What did the manna represent? ¶ 12-15.

How was Israel's sabbath thereby designated and the people tested? What lesson may we get therefrom? ¶ 16-18.

What happened at Rephidim? What do the miracles in behalf of Israel picture in general? ¶ 19, 20.

INTERESTING LETTERS

PRODUCTIVE OF GREAT GOOD

DEAR BROTHER RUTHERFORD:

I have just finished reading your book, COMFORT FOR THE JEWS, and feel that I must congratulate you on being the instrument in God's hand in producing a most remarkable work. The logic is unassailable, the argument from start to finish is superb, and the climax is magnificent. The result among the people for whom the volume is intended must be productive of great good.

I am rejoicing with you, dear brother, in that the Lord is using you as an instrument in his hand in the accomplishment of "his work, his strange act". Truly yours in the Lord,

I. B. ALFORD.—Texas.

GRATEFUL FOR LORD'S BLESSINGS

DEAR BROTHER RUTHERFORD:

I have just read in one sitting, and with such thrilling delight, your book, COMFORT FOR THE JEWS, that I cannot resist the compelling impulse to drop you this note of appreciation. Surely the Lord has blessed you most abundantly, and through you a multitude of others, including

Your humble and devoted brother, J. B. BERNOUDY.—Mo.

A PRIVILEGE TO ZION

DEARLY BELOVED BROTHER IN THE LORD:

With unspeakable joy we read your book, COMFORT FOR THE JEWS. Blessed be the Lord out of Zion! How it inspires one to read of the Father's tender love for fleshly Israel, and what a privilege to Zion and Jerusalem to assist in leading back to their Homeland those whom he loved; the people who are dear to him! The way is made plain to all Jews who seek the return of God's favor.

May the dear Lord's special blessings rest upon you in our daily prayer. BBO. & SR. J. A. COLWELL.—Minn.

THE LIGHT IN SPAIN

DEAR BRETHREN IN THE LORD:

A few days ago I received a sample of Vol. I, No. 6, LA TORRE DEL VIGIA [Spanish WATCH TOWER] and after reading it carefully I have pleasure in advising you that I desire to become a subscriber. It has aroused within me new sentiments almost similar to those which I experienced when first I became a Christian and felt the love of Christ.

I am surprised to find out how little I knew of the Word of God. Many things I had altogether ignored or have been ignorant of, although I have been preparing for the ministry for some time. I have not understood the depth nor clearness of the Word of God. It gives me a new joy in the salvation which is in Christ.

Would you be so kind as to write me something about this? Is there any one in Barcelona with whom I could meet or visit? I am enclosing one peseta [about 25 cents] that you may write me.

SATURINO M. FERNANDEZ.—Spain.

[Translated from the Spanish.]

THE NOBLEST SCIENCE

DEAR BRETHREN:

I am enclosing herewith my answers to the V. D. M. Questions for your consideration and marking, and request that you please advise me of my standing in them at your earliest convenience. I was greatly blessed in preparing the answers to these questions which are of such vital importance, as I found the answers so clearly set forth in the Scriptures when viewed with the light of present truth. Surely this is the noblest science of all.

I rejoice that the Lord has given me an understanding of his great "Plan of the Ages"; and it is my desire to show forth more, my appreciation of him who has called me out of darkness into his marvelous light. May your joy in the Lord be full as you lay down your lives in the service of our King.

With warm Christian love,

ROBERT B. MORRISON.—Minn.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Seattle, Wash.	July 4	Puyallup, Wash.	July 13, 14
Bremerton, Wash.	" 5	Olympia, Wash.	" 15
Long Branch, Wash. ..	" 6, 7	Aberdeen, Wash.	" 16
Midland, Wash.	" 8	Centralia, Wash.	" 18
Tacoma, Wash.	" 9, 11	Chehalis, Wash.	" 19
Enumclaw, Wash.	" 12	Kelso, Wash.	" 20, 21

BROTHER H. E. PINNOCK

Searchmont, Ont.	June 28	Neebawa, Man.	July 12
Port Arthur, Ont.	July 2, 4	Minnedosa, Man.	" 13
Oxdrift, Ont.	" 5	Shoal Lake, Man.	" 14
Kenora, Ont.	" 6	Millwood, Man.	" 15
Winnipeg, Man.	" 7, 8	Bredenburg, Sask.	" 16
Portage La Prairie, M.	" 9, 11	Yorkton, Sask.	" 18

BROTHER C. W. CUTFORTH

Meaford, Ont.	June 29	Elmvale, Ont.	July 6
Collingwood, Ont.	" 30	Midland, Ont.	" 7, 8
Singhampton, Ont.	July 1	Orillia, Ont.	" 9
Staynor, Ont.	" 2	Lindsay, Ont.	" 11
Barrie, Ont.	" 4	Cameron, Ont.	" 12, 13
Hendrie, Ont.	" 5	Haliburton, Ont.	" 18, 25

BROTHER G. R. POLLOCK

Lancaster, O.	July 1	Coshocton, O.	July 8
Delaware, O.	" 2	Dresden, O.	" 9
Hebron, O.	" 3	Zanesville, O.	" 11
Mansfield, O.	" 4	Stockport, O.	" 12
Mt. Vernon, O.	" 6	Marietta, O.	" 13
Newark, O.	" 7	New Martinsville, W. Va.	" 14

BROTHER H. H. DINGUS

Plainfield, Pa.	July 1	Pottstown, Pa.	July 8
York, Pa.	" 2	Boyetown, Pa.	" 9
Lancaster, Pa.	" 4	Liffield, Pa.	" 11
Rheems, Pa.	" 5	Chester Springs, Pa.	" 12
Lebanon, Pa.	" 6	Downingtown, Pa.	" 13
Reading, Pa.	" 7	Norristown, Pa.	" 14

BROTHER V. C. RICE

Sandusky, O.	July 2	Elkhart, Ind.	July 23
Buffalo, N. Y.	" 3	La Porte, Ind.	" 29
Fort Edward, N. Y.	" 11	Clinton, Ia.	" 30
Troy, N. Y.	" 18	Cedar Rapids, Ia.	Aug. 1
Erie, Pa.	" 26	Olin, Ia.	" 2
Elyria, O.	" 27	Iowa City, Ia.	" 4

BROTHER G. H. DRAPER

Grenora, N. Dak.	July 2, 4	Outlook, Mont.	July 13
Zahl, N. Dak.	" 5	Scobey, Mont.	" 14
Bonetrail, N. Dak.	" 6, 7	Avondale, Mont.	" 15, 16
Dore, N. Dak.	" 8, 9	Brockton, Mont.	" 18
Froid, Mont.	" 11	Poplar, Mont.	" 19
Reserve, Mont.	" 12	Nickwell, Mont.	" 20

BROTHER C. ROBERTS

Saskatoon, Sask.	July 1-4	Leduc, Alta.	July 16
Wainwright, Alta.	" 5	Edmonton, Alta.	" 18
Ryley, Alta.	" 7	Camrose, Alta.	" 19
Edmonton, Alta.	" 9, 11	Lorraine, Alta.	" 21
Tawatinaw, Alta.	" 13	Coronation, Alta.	" 22
Calmar, Alta.	" 15	Rosedale, Alta.	" 23

BROTHER A. D. ESHLEMAN

Emporia, Kans.	July 1, 2	Lawrence, Kans.	July 9
Topeka, Kans.	" 4	Centropolis, Kans.	" 11
Sabetha, Kans.	" 5	Pomona, Kans.	" 12
St. Joseph, Mo.	" 6	Williamsburg, Kans.	" 13
Leavenworth, Kans.	" 7	Ottawa, Kans.	" 14
Kansas City, Mo.	" 8	Garnett, Kans.	" 15

BROTHER W. J. THORN

Falls City, Ore.	July 1	Pendleton, Ore.	July 16
McMinnville, Ore.	" 3-5	Weiser, Ida.	" 18
Portland, Ore.	" 6, 8	Ontario, Ore.	" 19
Astoria, Ore.	" 7	Emmett, Ida.	" 20
Pendleton, Ore.	" 9, 11	Naupia, Ida.	" 21, 22
Ukiah, Ore.	" 13, 14	Boise, Ida.	" 23-25

BROTHER M. L. HERR

East Greenwich, R. I.	July 1	Greenfield, Mass.	July 8
New London, Conn.	" 2	Easthampton, Mass.	" 9
Norwich, Conn.	" 4	Holyoke, Mass.	" 11
Dayville, Conn.	" 5	Springfield, Mass.	" 12
Fitchburg, Mass.	" 6	Hartford, Conn.	" 13
Orange, Mass.	" 7	New Britain, Conn.	" 14

BROTHER T. H. THORNTON

Taylor, Tex.	July 1	Brownwood, Tex.	July 12, 13
Bastrop, Tex.	" 2, 4	Brooksmith, Tex.	" 14
Temple, Tex.	" 5, 6	Brownwood, Tex.	" 15
Kempner, Tex.	" 7, 8	Dublin, Tex.	" 16
Miles, Tex.	" 9	Harbin, Tex.	" 18
San Angelo, Tex.	" 11	Fort Worth, Tex.	" 19

BROTHER W. M. HERSEE

Saskatoon, Sask.	July 1-4	Swan River, Man.	July 18
Wakaw, Sask.	" 6, 7	Minitonas, Man.	" 19
Prince Albert, Sask. ..	" 9, 11	Kenville, Man.	" 21
Kinistino, Sask.	" 12, 13	Durban, Man.	" 22, 23
Star City, Sask.	" 14, 15	Yorkton, Sask.	" 25
Hudson Bay Junction, Sask.	" 16	Melville, Sask.	" 26

BROTHER J. C. WATT

Ellsworth, Wis.	July 2	Winona, Minn.	July 12, 13
St. Paul, Minn.	" 4, 5	Rochester, Minn.	" 14
Minneapolis, Minn.	" 6	Mankato, Minn.	" 15
Eureka Center, Minn.	" 7	Evan, Minn.	" 16
Austin, Minn.	" 8	Arco, Minn.	" 18
Whalen, Minn.	" 9, 11	Lake Benton, Minn.	" 19

BROTHER H. S. MURRAY

Ventura, Calif.	July 1	San Jose, Calif.	July 13
Santa Barbara, Calif. ..	" 2, 4	Hollister, Calif.	" 14
Santa Maria, Calif.	" 5, 6	San Jose, Calif.	" 18
Paso Robles, Calif.	" 11	Mountain View, Calif.	" 19
Pacific Grove, Calif.	" 11	Palo Alto, Calif.	" 20
Santa Cruz, Calif.	" 12	Redwood City, Calif.	" 21

BROTHER J. B. WILLIAMS

Divide, W. Va.	July 2	Washington, D. C.	July 11
Clifton Forge, Va.	" 4	Annapolis, Md.	" 13
Waynesboro, Va.	" 5	Baltimore, Md.	" 14
Dayton, Va.	" 6	Harre De Grace, Md.	" 16
Winchester, Va.	" 7, 8	Masonic Temple, N. Y. ..	" 18
Charles Town, W. Va. ..	" 9	New York, N. Y.	" 25