



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

VOL. XLIV SEMI-MONTHLY No. 12

Anno Mundi 6051 — June 15, 1923

CONTENTS

"THE WAY OF THE LORD".....	179
The Lord's Day.....	179
The Voice.....	180
The Marvelous Work.....	181
Who is on the Lord's Side?.....	182
PRAYER-MEETING TEXT COMMENTS.....	183
SIMON PETER.....	185
Peter Discerns that Jesus is Christ.....	185
Sacrifice Life and Crucify Flesh.....	186
JOHN THE APOSTLE.....	187
John Teaches that Jesus is God's Son.....	188
Christ's Revelation Given to John.....	188
MATTHEW THE PUBLICAN.....	189
Jesus Magnifies the Law.....	190
Kingdom Comes in Embryo.....	191

"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.

WILBETS.

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 at 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 'partaker 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 his 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.

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

18 CONCORD STREET □ □ BROOKLYN, N.Y. U.S.A.

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 270 Dundas St., W., Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 6 Lelie St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft, Canadian, British, South African, and Australasian remittances should be made to branch offices only. Remittances from scattered foreign territory may be made to the Brooklyn office, but by International Postal Money Orders only. (*Foreign translations of this journal appear in several languages*)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER, R. H. BARBER.

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.

Entered as Second Class Matter at Brooklyn, N.Y. Postoffice., Act of March 3rd 1879.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Trenton, N. J., June 17.....Mrs. M. Glover, 33 Sanhican Drive
Portland, Me., July 1—

Mrs. Wilma H. Smith, 32 Bowers St., South Portland, Me.
Truro, N. S., July 6-8.....F. McG. Turner, Box 642
St. John, N. B., July 8.....J. H. Emery, 242 Union St.
Toronto, Ont., July 27-29.....W. G. Brown, 1489 Danforth Ave.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued in English only: The regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 $\frac{1}{2}$ "), and the maroon cloth pocket edition on thin paper (size 4" x 6 $\frac{1}{2}$ "); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, III, 75c each; Volumes IV, V, VI, VII, 85c each.

SERIES I, The Divine Plan of the Ages, giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 35c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

SERIES II, The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 35c. Obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish. 75c a copy.

SERIES III, Thy Kingdom Come, considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 35c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

SERIES IV, The Battle of Armageddon, shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 40c. Also in Dano-Norwegian, Finnish, French, Greek, German, Polish, and Swedish, 85c.

SERIES V, The Atonement Between God and Man, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 40c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VI, The New Creation, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 40c. Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VII, The Finished Mystery, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 40c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only. Dano-Norwegian, Finnish, French, Greek, Polish, and Swedish, 85c.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV

JUNE 15, 1923

No. 12

"THE WAY OF THE LORD"

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—Isaiah 40: 3.

THE campaign of advertising the King and the kingdom is sweeping on. It is the greatest campaign of the ages. It will have a glorious consummation. The leader, Christ Jesus, is directing the campaign; for it is his kingdom that is being advertised, and he is King.

²At the first advent of our Lord he advertised himself and his kingdom by performing miracles. He is now advertising his kingdom by doing a miraculous work. It is "a marvelous work and a wonder."—Isaiah 29: 14.

WHY MARVELOUS?

³Why should the Lord do a marvelous work at this time? Long centuries ago Jehovah, seeing what would come to pass, caused his prophet to write the answer to this question, the substance of which is, that the time would come when the clergy and "the principal of the flock," the leaders in nominal Christendom, would be intoxicated with false doctrines, and the vision of God's plan would be obscured to them; that they would stagger and go blind to the truth, until the Scriptures would become to them as a sealed book; that these leaders and many of their parishioners would draw near to the Lord with the mouth by pretending to be Christians, while at the same time their love for the Lord would be dead.—Isaiah 29: 9-13.

⁴So clearly did the Prophet then describe what is now seen to be a condition in nominal Christendom that comment is scarcely necessary. The clergy and the principal men in the church now are avowed politicians and supporters of big business. They have become so intoxicated with the devil's organization and the doctrines which it puts forth that they have become entirely blind to God's purposes, and are so entangled in Satan's nets that the eyes of their understanding are closed. The Word of God they have rejected. Their wisdom has become entirely worldly; hence of the Satanic order. Big business and professional politicians, desperately fighting to prevent the disintegration of Satan's empire, have formed a world compact and have called upon the clergy and the principal of their flock to join with

them. This they have done, as the Prophet foretold. "Behold, they shall surely gather together, but not by me." (Isaiah 54: 15) And now in order to hold their place of popularity with their allies, they teach things which they ought not to teach, for filthy lucre's sake.—Titus 1: 11.

⁵The result is that there is a famine in the land for the hearing of the Word of the Lord. (Amos 8: 11) Some of the more honest ones connected with Babylon, becoming alarmed, cause questionnaires to be distributed amongst the school children for answer to questions relating to the Bible; and when these questionnaires are filled out and returned it is found that the children of the land are in total darkness concerning the Word of God. The clergy have encouraged false doctrines to be taught in the schools, until every college is an incubator for evolution and other forms of infidelity. The clergy as a class have become ashamed of the doctrine of Jesus and the apostles. "They have rejected the word of the Lord, and what wisdom is in them?" (Jeremiah 8: 9) The better ones of Babylon, who have a greater desire for truth and righteousness, have had their faith destroyed because of the open infidelity of the clergy and the principal men, namely, the leaders. Foreknowing that such would be the case, God's prophet wrote concerning them: "My people are destroyed for lack of knowledge."—Hosea 4: 6.

THE LORD'S DAY

"But the day of the Lord is here. The King has taken his power and begun his reign. He has come forth to judge and to make war. He is clothed with absolute authority, and the brightness of his presence, as a flaming fire, is consuming before him. "It is the day of God's vengeance, and the year of recompences for the controversy of Zion." (Isaiah 34: 8) The clergy, pretending to represent the Lord, but resorting to deceit and fraud, abandoning the Word of the Lord and turning to the doctrines of devils, have become wicked. To them the Lord says: "What hast thou to do to declare my statutes, or that thou shouldst take my covenant

in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes."—Psalm 50: 16-21.

⁷But the saints of God, having a clear vision of the unfolding of his plan, in the language of the Psalmist now say: "This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalm 118: 24) Why rejoice? It is because their great Captain and Leader is in the camp, and upon his banner is emblazoned "Victory." The day of deliverance is at hand; hence the time to rejoice. (Luke 21: 28) But what have these who are rejoicing to do with the day of Jehovah? The prophet of the Lord answers: "I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness." (Isaiah 13: 3) And what is to be done in this day? "The stone which the builders refused is become the head stone of the corner." (Psalm 118: 22) This fact now must be made known to the world. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isaiah 28: 17.

⁸Manifestly the time has come for the Lord to do a great work; and in this work he permits to be associated with him the members of his body, those that are yet on earth, as well as those in heaven. "And the armies which are in heaven [heavenly places] follow him upon white horses [pure messages of truth], clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations."—Revelation 19: 14, 15.

THE VOICE

⁹This campaign is not one in which the saints are to use carnal weapons; but as shown in the symbolic language of the text above quoted, they are to participate in the pure message of truth that proceeds out from the Lord. Their weapons are not carnal, but mighty in pulling down the strongholds of error. The word *voice* is a symbol of a message. When we read that the voice of him cried, we understand that the message from the Lord must be sounded out, and this in the day of the Lord above described. Where shall it be cried forth? The Prophet answers: "The voice of him that crieth in the wilderness." *Wilderness* means a wild or neglected place, a desert. The prophecies above cited describe the wild or deserted place of the world; for the clergy and the principal men of the flock

have permitted the truth to be so obscured that Christendom has become a desert place. Therefore fulfilled prophecy shows that the time has now come when those who are associated with the Lord must, as his voice, cry forth in the wilderness the message of truth that he has placed in their possession for that purpose.

¹⁰From time to time the Lord has used men to deliver his message. For this reason John the Baptist was a voice in the wilderness crying out. John the Baptist was in a measure an antitype of Elijah. Elisha was anointed to do the work that Elijah had not finished; hence Elisha pictured a work that the church must do, together with their Head and Lord, at the end of the age and the inauguration of the kingdom. This message must be put forth in an uncompromising and fearless spirit. Elisha acted as the mouthpiece of the Lord fearlessly. The antitypical Elisha class must likewise without fear have boldness in this day in the proclamation of the truth. The motive directing their action must be love for God. Referring to this St. John says: "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." (1 John 4: 17) As Elisha received a double portion of the spirit possessed by Elijah, so must the church now have and manifest a double portion of zeal in the proclamation of the message of truth.

THE MESSAGE

¹¹Since the voice means a message, and since it is "his voice," therefore this is his message; and the course of the church is made plain, namely, to proclaim his message. Individuals are entirely excluded from consideration in this campaign. By that is meant the importance of an individual; whether one is honored more than another or whether he shines before the public or not is wholly immaterial. It is the message of the Lord and not of men that is to be sounded forth. It means that the members of the church this side the vail as a whole, the body, as the visible representatives of the Lord on earth, must give this message as a witness; that the feet members must now advertise the King and his kingdom.

¹²The scripture reads: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." The message is for the people of the earth to prepare to receive the King. That means, of course, that Satan's empire must fall; and it is falling. It means that the church must declare to the people that the old world is ended and the new is coming in; that the King is here; that his kingdom is being put into operation; that the time of restoration is at hand; hence that millions now living will never die if obedient to the divine way. Let no one be fearful that he is speaking too much about the same thing and hence must change his topic or subject from time to time. Let all remember that the message which must go to the nations is the Lord's

message. This is in harmony with the expressed will of Jesus when he said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matthew 24:14.

¹³The physical facts show that prophecy is now fulfilled, namely, that the clergy class and the principal men have denied the Lord and have joined hands with the devil's organization; that the people of nominal Christendom have been left upon the mountains as sheep without a shepherd; and that those who should be feeding upon the Word of God are starving because of the famine in the land for the hearing of the Word of the Lord; and that the time has come for the Lord to do a marvelous work amongst this people, even a marvelous work and a wonder.

THE MARVELOUS WORK

¹⁴What is that marvelous work? Nominal Christendom numbers her membership by the millions. Her preachers are multitudinous. Nominal Christendom has grown rich in money and power because allied with the commercial interests of the world. The political power is enlisted in her behalf; and back of it all is the master mind of Satan the devil. This combined power constitutes "the beast," which is making war against the Lamb. While making war against the Lamb, this combined evil power is desperately striving to reform Satan's empire in order to hold the present civilization together and to keep the people in subjection to the present order.

¹⁵Over against this is the Lord Jesus, the Lamb of God. He has a small number of visible representatives on earth. Their visible power is so insignificant in the eyes of the world that they are counted nothing. But with this little company of faithful followers the Lord Jesus is proceeding to do his marvelous work of enlightening the people concerning the end of Satan's empire and the presence of his kingdom, and is putting Satan's forces to flight. Concerning this the apostle Paul said: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his presence."—2 Thessalonians 2:8.

¹⁶It is the light of truth that is warring against the forces of darkness. The saints participate in this, because of them Jesus said: "Ye are the light of the world." The followers of the Lamb are the only ones in the world that are holding forth the light of truth concerning the Lord's kingdom. These participate in the work by going throughout the world, crying out the message of the King and his kingdom; and by this message they are calling upon the people to "prepare the way of the Lord." They are telling the people of the King and his kingdom that the world may get their minds and hearts into the right condition to receive the King and to conform themselves to his way of bringing the desire of the nations and establishing peace and blessings on earth. It is indeed a marvelous work; and

as the work progresses many wonder at it and say: 'Surely it is a miracle the way the work is going on.' And indeed it is so; for no human agency could accomplish anything against the entrenched powers of darkness. As we see the progress of the message of the truth, we can truly exclaim: 'It is the Lord. Blessed be his holy name!' All who are participating in it are rejoicing, because they "have entered into the joy of the Lord." They can appreciate the fact that by the Lord's grace they are participating in the fulfilment of the Prophet's words as expressed in Psalm 149:5-9.

METHOD OF ACTION

¹⁷More than forty years ago the Lord caused his faithful and wise servant to begin writing the message of the divine plan, that it might be plainly read. Since then, the major portion of the time has been occupied in gathering together the saints, instructing, drilling and preparing them; and now the time has come for more vigorous action on their part as witnesses for the King. This voice or message is not only expressed by word of mouth in public proclamation, but in a larger way through the printed page.

¹⁸The message has been put in the form of seven volumes of STUDIES IN THE SCRIPTURES and other kindred publications. It seems, therefore, the appropriate time for this message in the printed form to have a wider circulation. The Lord is indicating that such is his wish. The fact that he makes provision would indicate that it is his will that the message shall go forth in that form now. Never in all the history of the harvest has there been such a demand for this message by the suffering countries of Europe, and an increased demand is seen practically all over the world.

PRAY FOR MORE WORKERS

¹⁹Jesus said: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matthew 9:38) These words addressed to his disciples in the time of the Jewish harvest have applied to the harvest of the Gospel age. Many prayers have ascended, and still ascend, to this effect. These have been answered, and from time to time more have joyfully entered the service of the Lord, although, as a whole, they are small in number. Prior to 1918 the greatest number of colporteurs in the service in the United States and Canada was about six hundred. At the time we go to press there are now in the United States alone, engaged in the colporteur service, approximately 850 brethren, to say nothing about the greater number of class workers. The demand for the message of truth contained in the books above mentioned is greater than ever.

²⁰In Europe, which is rapidly disintegrating, the people in greater numbers are seeking a knowledge of the truth; and the SOCIETY is diligently endeavoring to supply them. The SOCIETY's own plant at Brooklyn is

now manufacturing approximately five thousand volumes per day. This is not sufficient to meet the demand. Hence other manufacturers have been employed to make books, even if they must be sold at a loss when measured by money value. It seems to be the Lord's will that his little army, now crying out his message in the wilderness, must be supplied with books; and hence he has made the provision.

²¹We are pleased to announce that beginning with June 15 all the classes in the United States and Canada and all the colporteurs will be furnished an ample supply of the STUDIES IN THE SCRIPTURES and THE HARP OF GOD, that they may sell these as a combination at the price heretofore announced, namely, \$2.85.

²²Beginning with the 5th day of June the SOCIETY is shipping to each of the classes on consignment a number of the seven volumes of STUDIES IN THE SCRIPTURES and THE HARP. This is done in order to save time and expense. The classes will be billed for these books, and can pay for them as quickly as they are sold. This will afford opportunity for all the classes in the United States and Canada to become immediately active in selling the entire set of STUDIES IN THE SCRIPTURES and THE HARP. We recommend that those who have a stock of these books on hand use their present stock first.

ANOTHER BOOKLET

²³There are many people who are not so situated that they can buy the eight volumes above mentioned, even though these are sold at a nominal cost. In order that they might get some of the message, the SOCIETY has prepared and is publishing a booklet of sixty-four pages treating eight separate and distinct subjects concerning the divine plan, handsomely bound in paper cover, gold ink, which can be placed in the hands of the people for the very nominal sum of ten cents. We believe that everybody will want this. Thus the witness may be given to all who have the hearing ear.

²⁴We are shipping a quantity of these booklets to each of the colporteurs and to each of the classes, on consignment, billing you for the same, which can be paid for as quickly as sold. Our thought is that this will supply a long-felt want and enable many to get some knowledge of the truth that have not sufficient means to get all the STUDIES IN THE SCRIPTURES.

WHO IS ON THE LORD'S SIDE?

²⁵It is plainly to be seen that the great campaign is growing in intensity and interest. This should cause the saints to rejoice. Worldly people become greatly interested in political campaigns pertaining to worldly things. Many of us when of the world were interested in political campaigns because we thought such would result in a better government for the people. Now we see that the Lord is conducting the greatest campaign of all time, and that we are privileged to have part in

this, not for a selfish reason, but because we know that his campaign will result in the full establishment of his government of righteousness, which shall bring the honest desire of all the nations of earth. That glorious government shall be upon his shoulder; and of the peace and blessings that it shall bestow upon man there shall be no end. He will reign in righteousness. He will undo all the wickedness that Satan has done. He will fill the earth with gladness. It becomes the privilege of every truly consecrated child of God at this time to cry out this message of joy to the people—to "say among the nations that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously."—Psalm 96: 10.

²⁶Let each one, then, who claims to be consecrated to the Lord, ask himself, Am I on the Lord's side? Am I participating in this campaign with a joyful heart? Am I doing my part to advertise the King and the kingdom?

BLESSED RESULTS

²⁷The message of the Lord declares: "Make straight in the desert a highway for our God." Over the highway of holiness he will lead mankind to life. Then the Lord indicates what will be the happy and joyful results to the poor groaning creation. He tells us that then every valley shall be exalted, and every mountain and hill shall be made low; that is to say, that the meek and humble ones shall be lifted up, and the haughty, wicked kingdoms of this earth and those who compose them shall be brought low, and the conditions of society shall be leveled in the interest of mankind; and "the crooked shall be made straight and the rough places plain." The perverse and crooked things of the present evil order shall be straightened out. The errors, inconsistencies, false doctrines and stumbling stones shall be taken away. The blessings of salvation, the majesty and glory of the Lord and his perfect government shall be revealed to man and all the world of mankind shall come to a knowledge of the Lord and see his glory. And thus the work of blessing will continue until the earth is filled with a happy and joyful people.

²⁸What a precious privilege the Christian now has of engaging in the Lord's service and telling the poor groaning creation of the blessings that are shortly in store for them! Truly we have come to a time when we can appreciate the Apostle's words: "Rejoice in the Lord; and again I say, Rejoice!"

"Lord, I would loyal prove to thee,
Let thy reproaches fall on me;
To spend my days in thine employ
Shall be my chiefest earthly joy.

"Oh, what are all earth's gilded toys
Compared with heaven's eternal joys?
Or even to the feast now spread,
For pilgrims through the desert led?"

QUESTIONS FOR BEREAN STUDY

In what way did our Lord advertise his presence at his first advent? By what method is he advertising his second presence? ¶ 1, 2.
 Why are the leaders in nominal Christendom unable to understand present truth? ¶ 3.
 What are the three component parts of Satan's visible empire? In what common work are these three sections of the devil's organization now engaged? ¶ 4.
 What evidences may be cited to show that the Word of God is practically unknown in the schools of Christendom? What is taught in its stead? ¶ 5.
 How does the Lord view this failure on the part of those claiming to be his representatives? ¶ 6.
 What cause have the Lord's people to rejoice at this time? ¶ 7.
 What great work is the Lord about to do? Whom is he permitting to cooperate with him in this work? ¶ 8.
 In what sense has busy Christendom become a desert? What is symbolized by the "voice" crying in this desert place? ¶ 9.
 Explain how John the Baptist, Elijah and Elisha pictured the work of the Lord's people in the close of the Gospel age. ¶ 10, 11.

Give in detail the message which is now to go to all nations. ¶ 12.
 What is the "marvelous work" which the Scriptures declare that the Lord is about to accomplish? ¶ 13.
 Describe the forces enlisted under the banners of the "beast" and of the Lamb of God. ¶ 14, 15.
 For what two great messages are these forces contending? In what way is the warfare carried on? ¶ 16.
 In what way has the Lord prepared his army for their part in this warfare? ¶ 17.
 What reasons exist for the belief that the time has come for a wide circulation of the Lord's message? ¶ 18, 19.
 What provision has the Lord made for meeting this demand for the truth? ¶ 20-24.
 What is "the desire of all nations"? By what means will this desire be satisfied? In what respects does the Lord's work resemble a political campaign? ¶ 25.
 What responsibility is now resting upon every consecrated child of God? ¶ 26.
 Give an outline of the work to be accomplished by the Messianic reign. ¶ 27.
 What is the heart attitude now of every Christian who is living up to his privileges? ¶ 28.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 4

"Fervent in spirit; serving the Lord."—Romans 12:11.

AS USED in this text the word *spirit* has reference to the mind or mental disposition. Mind is an invisible power. The words of the text are directed as an admonition to those who are presumed to have the mind of Christ, which mind is in process of transformation more and more into the likeness of the Lord. This transformation cannot be accomplished where a cold, indifferent disposition is manifested toward the Lord and the interests of his kingdom. Nor can it be accomplished by those who are merely of a lukewarm disposition. The Lord makes this clear when addressing himself to the Laodicean church: "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."—Revelation 3:16.

St. Paul, appreciating the importance of each one's being properly exercised and possessing an active and zealous spirit, urges that all such be not slothful in business, but fervent in spirit, in the Lord's service. The word *fervent* here means hot. It means that one appreciates the fact that he is an ambassador of Christ, and also appreciates the necessity of being really in earnest in giving attention to the duties and interests of Christ's kingdom. Such will be watching for opportunities for serving the Lord; and as these are presented, he will seize them and joyfully and zealously perform them.

Such a mind or disposition is produced by the holy spirit operating in the Christian's mind. That person, however, must be not only willing but anxious that God's holy power shall be developed in him. He must realize that his business is the King's business; and that he must be earnest, zealous and energetic in attending to the interests the King has committed into his hands.

TEXT FOR JULY 11

"Keep the unity of the spirit in the bond of peace."
 —Ephesians 4:3.

UNITY means oneness. The prayer of Jesus was: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21) Such will be the condition when all the members of the body are transformed into the likeness of the Head, Christ Jesus. Each one, however, must do his part looking toward such completed transformation; and one of the essential parts to be performed is dwelling together in peace.

Again the Apostle emphasizes the importance of this oneness and dwelling in peace, saying, "Follow peace with all, and holiness, without which none shall see the Lord." (Hebrews 12:14) Transformation cannot be accomplished unless these rules are observed. Fault-finding, controversy, and strife are the very opposites of peace; and the indulging in these leads to hatred. Hatred shows a bad condition of heart. It is the very opposite of love. And where love is absent, darkness quickly ensues and the spirit of the Lord disappears. Hence in order to be transformed into the likeness of our Lord it is vitally essential that we who are begotten of the holy spirit maintain that unity which is consistent with the spirit of Christ. To do this we must keep before the mind the loving disposition of Jesus and copy that disposition insofar as it is possible.

If every member of every ecclesia would diligently try to do this, putting self in the background, a division in any class would be an impossibility. All who have the spirit of the Lord will possess the zeal peculiar to his house and will hold together, having their hearts united together in love. And thus doing, the truth to them will grow brighter day by day and their Christian experiences sweeter, developing them more into the likeness of the perfect Pattern.

TEXT FOR JULY 18

"The fruit of the spirit is love."—Galatians 5: 22.

THE new creature must grow into or develop the character likeness of the Lord, his Head. This growth is not sudden but gradual. Such development the Apostle illustrates by reference to fruit developing from the vine or tree. Jesus used the same illustration when he said: "Every good tree bringeth forth good fruit. Ye shall know them by their fruits." (Matthew 7: 16, 17) The Father and Christ Jesus are good. None others are good until they come into Christ, and then they are counted good because of possessing the robe of his righteousness. No one can bear the fruit of the spirit unless he remains in Christ. The bringing forth of fruit brings glory to the Father. The chief purpose of a Christian is to glorify God. Therefore he should strive to develop the fruit of the spirit.

The Apostle sums up the Christian character development in one word, *love*. While there are many other elements involved, as he shows by the context, yet love is the principal thing. Therefore love is called "the fruit of the spirit."

God is love. Jesus Christ is the express image of Jehovah; and the nearer we grow like our Lord, the greater will be our fruit-bearing. In order that we may develop the fruit of the spirit we must abide in Christ and let his words abide in us, which means constantly feeding upon the Word, and keeping his commandments as set forth in the Word of God. It further means that the one thus striving to develop must possess a pure heart; that his motive in serving the Lord be to glorify God's holy name; that he keep the commandments of the Lord joyfully; that he love the brethren unselfishly, even at a sacrifice to himself; that he have pity for the groaning creation and a longing desire to do good unto all. One possessing this condition of heart and maintaining it may be properly said to have developed the fruit of the spirit. This fruit of the spirit impels him to be a faithful ambassador of the Lord and to carry the Lord's message joyfully to those who are hungering and thirsting for righteousness. His service is prompted by love; and thus he shows more and more of the likeness of Christ Jesus.

TEXT FOR JULY 25

"The fruit of the spirit is . . . joy."—Galatians 5: 22.

JOY means a calm, delightful cheerfulness. It means gladness of heart; an inward delight. It results from absolute faith and confidence in the Lord Jehovah and a cheerful obedience to his will.

When Jesus entered upon the task of becoming man's Redeemer he did so with joy. It was written of him: "I delight to do thy will, O my God." Had he kept

the commandments of Jehovah and had no joy therein, he would not have been pleasing to the Father. On the contrary, it was written of him that "for the joy that was set before him [he] endured the cross, despising the shame." This disposition was pleasing to Jehovah and for this reason God highly exalted Jesus and he sat down in the place of authority with his Father.

On the last night he was with his disciples Jesus gave to them detailed instructions, and then added. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15: 11) The inference must be drawn that his desire was that they should keep his commandments; and that doing so faithfully, the joy would result. Fulness of joy will be experienced when the members of the bride class are united with the Bridegroom. Before that joy in the superlative degree can be experienced, the child of God must learn obedience under adverse conditions and, while learning, rejoice in the experiences, having in mind the blessing that is to follow. St. John expresses it in substance, that he must keep the commandments of the Lord and do so with a joyful heart.

The Scriptures seem to indicate clearly that it will be impossible for any one to be admitted into the kingdom of our Lord and there experience pleasures for evermore unless such rejoice in the experiences along the way, even unto the end. Speaking of the house of sons, St. Paul adds: "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

For one to grow in the likeness of our Lord he must now appreciate that he has the greatest privilege ever given to any creature, namely, that of suffering with Christ in order that he might be ultimately glorified with him. The return of the Bridegroom necessarily will be hailed with joy by those who are looking for him. During the presence of the Lord the follower of Christ necessarily would have joy in his presence and would delight to make known his presence to others, particularly to those who are seeking after righteousness. As he marks the kingdom majestically taking its place, he will experience a calm delight and gladness of heart even though there is turmoil and strife upon every side. He will rejoice in the fact that he is on the Lord's side and has the full assurance that the Lord will bring him to victory and deliver from the hand of the oppressor all who seek righteousness. Hence the words of St. Paul apply especially at the present time: "Rejoice in the Lord alway, and again I say, Rejoice. . . . The Lord is at hand." It is love for the Lord that brings this joy; and where one is filled with love he is filled with the Lord's spirit, and joy of necessity must result. It is the outgrowth of that holy spirit. For this reason it is observed that the true followers of Christ are the only really happy persons now on earth.

SIMON PETER

—JULY 15—THE GOSPELS AND ACTS—

PETER DISCERNs THAT JESUS IS CHRIST—PETER NOT THE FIRST POPE—SACRIFICE LIFE AND CRUCIFY FLESH.

"Lord, thou knowest all things; thou knowest that I love thee."—John 21:27.

PETER was the foremost of the twelve apostles and, until the council at Jerusalem on the question of circumcision (Acts 15:6), was the leader of the early church. He was an unusual man with considerable executive ability, and, with the exception of Paul, remains the most notable of the apostles.

²A fisherman of the sea of Galilee by occupation, he toiled with his brother Andrew in partnership with Zebedee and his sons James and John. Peter was introduced to Jesus by Andrew. Both were disciples of John the Baptist, and both were looking for the coming Messiah. As soon as Andrew heard John's declaration about Jesus he went for Peter, probably to Bethsaida; and Peter promptly returned with Andrew. Jesus and Peter were drawn to each other, and the Master gave the disciple-to-be a new name. (John 1:40-42) Jesus' first acquaintances after his consecration were those disciples of John the Baptist who followed after him to learn of him. John was to make ready a people for the Lord (Luke 1:17); and it was to be expected that Jesus would go so near to John as to enable John to point out Jesus to his disciples. Peter is next seen when Jesus, on the lakeside, pressed by a crowd, asked him for the loan of his boat, out of which Jesus would speak to the people. As if to repay Peter for the little kindness our Lord bade him launch out for a draught of fishes. Peter doubtfully agreed. The fishes filled the nets until his boat and his partners' seemed likely to sink. Peter perceived the Master's greatness and his own littleness; and when Jesus said to him that they should thenceforth follow him and he would make them fishers of men all four, Peter, Andrew, James, and John, left their fishing to be disciples of Jesus, and to go with him in his ministry.

³When, sometime later, Jesus after much prayer called out of the number who followed him twelve to be the chosen apostles, Peter was the first mentioned; and in every enumeration of the apostles his name stands first. The other three names, those of his partners in labor and in the hope of Israel, always follow; they are always the first four. And this is not without cause; for Peter showed the most character. He had the readiest mind, and was ever quick to catch all that Jesus said. He was an impulsive, curious man, full of resource, and ready at all times to serve his Master, of whom he was a warm lover. Our Golden Text records the declaration of his love, and there is no doubt he spoke both sincerely and truly. Despite his failures, he remained ever the foremost member of the original Twelve; and only his love for his Master could have enabled God to bless him so largely to the church as is recorded of him.

⁴Of these four apostles three of them were special to Jesus. It was Peter, James, and John who were taken with him to the house of Jairus, and who therefore saw the young daughter brought back to life; it was they whom he chose to go with him to see himself transfigured. Peter missed nothing on these occasions, but profited by them, though as a natural man (1 Corinthians 2:14) he could not see their purport, nor did he restrain himself from giving expression to his natural tendencies. But on the last occasion, when he and James and John had the special privilege of being with the Lord, both he and they missed much. Jesus took them into Gethsemane with him; but Peter, who had vowed more than all the others, like them fell asleep; and the Master bore his sorrow alone.

PETER DISCERNs THAT JESUS IS CHRIST

⁵It was Peter who first perceived that Jesus was the Christ, the Son of the living God; and of this Jesus said: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16:17) This incident shows that Peter was of ready mind, and was one of the quickest of the disciples. But Peter's readiness of perception and impulsiveness sometimes led him into mistakes. He would manage the Master's affairs for him, as, when asked whether his Master paid tribute, he answered for Jesus without waiting to enquire Jesus' wish. Jesus gently rebuked him for that, and sent him out to catch a fish in order that he might have money to pay the tax for them both. And when on a much more serious occasion, Jesus having told his disciples that he must be killed and be raised on the third day, Peter urged him not to allow it. It was then that the Lord severely rebuked him, called him Satan, said that he was an offence (a hindrance) to him, and that Peter spoke this out of human wisdom and not of God. (Matthew 16:23) Peter in his impulsiveness and in his uneducated love wanted to have his Master saved from death, and unwittingly was serving Satan's purpose. Satan had tried directly to get Jesus to leave the narrow way; now he was tempting Jesus to the same end through a beloved apostle.

⁶It may be properly accepted that Jesus used Peter himself as he had used Peter's boat; for much of what is recorded of Jesus' sayings arise through Peter's acts or questions. It was Peter who was ready to step out of the boat onto the water to go to Jesus, and who would say: "Declare unto us the parable"; who said: "Thou art the Christ"; who rebuked the Lord; who said: "Let us make three tabernacles"; who asked what they, the disciples, were to get because, unlike the rich young man, they *had* left all to follow him; who asked about the cursed fig-tree, and sought explanation about the end of the age. (Matthew 14:28; 15:15; 16:16, 22; 17:4, 26; 19:27) It was through Peter that the parable of the penny was spoken, and the course of the disciples respecting the forgiveness of sins was shown.—Matthew 19:27; 20:1-16.

⁷A consideration of these passages and of the teaching of our Lord which rose out of them reveals that Jesus used Peter and his personality very considerably, all of which proves that Peter was a learner, a good disciple, one whom a teacher would be pleased to have near to him. Our Lord's teaching may be said to have arisen out of circumstances and out of the questions which Peter's words and actions aroused rather than out of a set plan to state truth.

⁸Peter's great mistake, the denial of his Master, arose out of this same rather over-ready disposition. He had not gotten the balance which only spirit-begettal could give, and his readiness to give expression to the feelings of the moment was too much for him in the hour of temptation. He sinned grievously; but it was the bursting of a highly strung, impulsive nature, entirely without malice, and was at the opposite pole of sin to that of the disciple who traitorously sold his Master. The Lord in his own way and time took Peter back to himself.—John 21:15-18.

⁹After Jesus' resurrection Peter took a leading place amongst the waiting disciples; and on the day of Pentecost, filled with the holy spirit, he declared the truth respecting the Lord, and thus opened the kingdom of heaven to his people. He took the lead in the wonderful miracle of the

healing of the man crippled from birth, through which miracle we get the first declaration of the times of restitution which are to bring to men all those blessings foretold by the prophets of God.—Acts 3:19-21.

¹⁰Peter's natural boldness, now used of the holy spirit, made him a fine leader for the brethren; he was a tower of strength to them, and was exactly suited to the needs of the church, which did not then require doctrine, but a leader and a spokesman, one who would tell the rulers of the people that God must be obeyed rather than men, and in so doing show that the rulers did not represent God. (Acts 5:27) Such boldness and the courage of faith are always pleasing to the Lord.

¹¹Peter was used of the Lord to open the kingdom to the gentiles. He was sent to Caesarea to Cornelius, and his testimony is that the holy spirit fell on that little company "as on us at the beginning."—Acts 11:15.

¹²The vision on the roof of Simon the tanner's house at Joppa, when the Lord showed Peter that the gentiles were not common nor unclean, was symbolic as to place as well as in meaning. Peter would look over the great western sea, and his thoughts either then or later would tell him of the great western world out of whose peoples God would gather his church.—Acts 15:15.

PETER NOT THE FIRST POPE

¹³After the conference in Jerusalem Peter is not in such prominence in the church as before that event. Paul now occupies the attention of the writer of the Acts of the Apostles, and comes into the place for which he had been called; he is the Apostle of the Gentiles, the uncircumcision, while to Peter was given "the apostleship of the circumcision." (Galatians 2:7,8) It seems evident that Peter traveled considerably, but there are no certain Scriptural grounds for thinking that he traveled to Corinth and Rome, as some think, and as Papacy holds.

¹⁴There seems no good reason for thinking that the Babylon from whence the first epistle was sent was other than the city on the Euphrates. (1 Peter 5:13) Peter's two epistles are general, and are written to the Christians dispersed throughout the world. They are examples of modesty. He knew that the Lord had not raised him up to be the teacher of the church, but he had a practical knowledge of the grace of God and his purpose in the church, and he would exhort the brethren. He writes to "stir up your pure minds by way of remembrance" rather than as an instructor. (2 Peter 3:1) He made no attempt to become a leader of thought nor to shine, but rather to be a true shepherd of the sheep and to feed the lambs of his Master's flock, even as the Lord had bidden him when he restored him to his place.—John 21:15-18.

¹⁵Both epistles are full of loving exhortation such as a pastor would have for his flock. He has learned much and would pass on his experience. Once he thought that Jesus had fulfilled all the sufferings of the Anointed (Acts 3:18); now he knows that the disciples share with their Master and fill up that which is lacking of the sufferings of Christ.—1 Peter 2:20; 4:13.

¹⁶Peter was a great Bible student. It was he who, summarizing the messages of Israel's prophets, gave the church the one clear definite word about the times of restitution (Acts 3:19-21); and it is Peter who shows so clearly that as the heavens and earth were made and have been preserved by the Word of God, they are now by the same Word to be replaced by the new heavens and earth.—2 Pet. 3:5, 13.

¹⁷Peter was a very loving man, and evidently very lovable. But he had no smooth words for those who had known the way of life and had turned from it, nor had he any charity towards those who lead God's sheep astray.—2 Pet. 2:21, 22.

SACRIFICE LIFE AND CRUCIFY FLESH

¹⁸Peter entered deeply into his Master's teaching. Two things he emphasizes in his first epistle; (1) already noted, that the disciple enters with his Master into the sufferings of the Christ, and (2) that the disciple must crucify the lusts of the flesh. Here are the two phases of dying which the Christian must experience: He dies sacrificially, placing his justified humanity into the high priest's hands, and his life is consumed in sacrifice (Romans 12:1; 1 Peter 2:5); and he crucifies the flesh, the old man, with the lusts thereof. (1 Peter 4:1,2; Romans 6:8; Galatians 5:24) Henceforth the disciple lives a new creature in Christ Jesus, no longer under Satan's control nor dominion.

¹⁹The authenticity of Peter's second epistle has been disputed. It is the kind of writing which would be disputed by a false and hypocritical church. Mere professors of religion, whether in the days of Jesus of Nazareth or in these days, or indeed at any time, do not wish to hear of the disruption of the order of things by which they live, nor to hear of the forcible establishment of a rule of righteousness. Peter's words (2 Peter 3:3,4) are very appropriate to these days, when the Lord's second presence is announced. The scoffers know they should expect his return; for there can be no question that Jesus, whom they profess to serve and represent, said that he would return. But they deny an actual return or an assumption of power by him. And they are willingly ignorant (2 Peter 3:5) of the message given out by the Lord's faithful servants, and of the even ominous signs which tell of the Presence. They are evolutionists, and do not expect a kingdom to come by a cataclysm. If they are reminded that God did once destroy a world-order by a flood, they will deny the fact; or, if they admit the fact, they will deny that the flood was intended for any such purpose as the Scriptures say.

²⁰The Word of God was spoken directly when the heavens and earth were formed. In later days the Word came by the holy spirit through holy men of old, and then by the apostles. (2 Peter 1:1-3) The present order of things is being broken up by the Word of God. (Revelation 19) But the Word operates among men by the Lord's army on earth, the faithful body members. These carry the word of truth in their hearts and in their hands, and great is the need for boldness and courage in the fight. It is not given to every one to have the qualities of Peter, but all can have his earnestness for the Master's cause, and only such as thus share may expect to share in blessings to come.

QUESTIONS FOR BEREAN STUDY

Who was the foremost of the original twelve apostles? ¶ 1.
Prior to this, what was Peter doing, and who were his companions? What was the circumstance of Peter's meeting Jesus? Why was his name changed? In what way did Jesus remunerate Peter for the loan of his boat? ¶ 2.
Why was Peter always named first? What were some of his characteristics? ¶ 3.
What were some of the notable occasions on which Peter was with Jesus? ¶ 4.
Who first recognized Jesus as Christ? Is "impulsiveness" always right? What is meant when Jesus referred to Peter as Satan? ¶ 5.
How did Jesus make use of Peter as he did of his boat? ¶ 6.
Did Jesus use the circumstances surrounding Peter to teach the truth, or did he have a set plan of procedure? ¶ 7.
What extenuating circumstances are there for Peter's denial of the Master? What good thing did the Lord do for Peter in the overlooking of the mistake? What trait of character is made to shine out? ¶ 8.
What leading role did Peter have after the resurrection of Jesus? ¶ 9.
How did God use the boldness of Peter after Pentecost? ¶ 10.
How was the message brought to the Gentiles? How was Peter prepared for it? ¶ 11, 12.
Was Peter the apostle to the circumcision or uncircumcision? Was Peter the first pope? ¶ 13.
Is it likely that Peter went to Babylon rather than Rome? ¶ 14.
To whom were Peter's epistles addressed? And what was the object? ¶ 14, 15.

Who is the author of Acts 3:19-23, and does it show studiousness on the part of the author? ¶16.
Show two sides of Peter's character. Are these consistent? ¶17.
What two things did Peter show to be the teachings of Christianity? ¶18.

Why is Peter's second epistle scoffed at? Can evolutionists believe that a better social order may come through world disaster? ¶19.
What are the agencies used of God in announcing a new heaven and a new earth? ¶20.

JOHN THE APOSTLE

—JULY 22—THE NEW TESTAMENT—

JOHN SELECTED BECAUSE OF HIS ZEAL—JOHN TEACHES THAT JESUS IS GOD'S SON—JOHN BANISHED TO PATMOS—CHRIST'S REVELATION GIVEN TO JOHN.

"God is love; and he that abideth in love abideth in God, and God in him."—1 John 4:16.

THOUGH the apostle John does not shine the brightest amongst the company of the apostles, yet it is probably true that when the Lord's people speak of the apostles his name is the one most frequent on the lips. Of many of the disciples we know very little; of those of whom we know more it is not because much is said of them, but because in their association with their Master, and in their service for him after his resurrection, light is reflected upon them. Their delight was to speak and write of him, not of themselves. Of that wonderful company of men, our Lord and his apostles, who traveled about Palestine, next to the loving union between Jesus and John, John and Peter are seen to be the closest in fellowship. It is not specially related that Peter loved John as it is of Jesus; but it is evident that John was truly loved by the warm-hearted, impulsive Peter, and that a close bond united them.

²In natural characteristics Peter and John were almost opposites. Peter impetuous, impulsive, but always desirous of learning, would be drawn to John by the younger man's gentleness and better education. Their association began on the sea of Galilee. John and James, the two sons of Zebedee, were fishermen; and Peter and Andrew were partners with them. (Luke 5:7) Apparently John had a home in Jerusalem; perhaps he found it necessary to go there frequently because much of the fish they caught was sold there. He tells us that he was known to the high priest. (John 18:15) Beyond the fact that he and his brother James were as ready as Peter and Andrew to learn what God had to say through John the Baptist, and as ready to listen to Jesus, and that later John was as ready to leave the fishing business and his father's home as the others were, we know little of his life and training.

³John is usually considered as being of a very mild and gentle disposition, and probably when matured he was that; but he had another side of character not generally discerned. It was John and James who wanted Jesus to call fire down from heaven to consume the Samaritans who were unkindly disposed towards him. (Luke 9:54) Jesus himself called them Boanerges, or sons of thunder. Gentle John could roar on occasion. The incident just referred to, and the one related with it of John's stopping a man from casting out demons in the Lord's name (Luke 9:49) because he was not following in the company with them, show that John had a watchful and careful disposition, and a very definite attitude towards those who in any way seemed to go contrary to his dear Master's interests.

JOHN SELECTED BECAUSE OF HIS ZEAL

⁴Our Lord wanted men such as these. He wanted with him in his mission those who could face the facts of life in Israel, and who after he had gone would take up his work and be faithful to it. He was not seeking men of such mild disposition, and of such trend of thought, as would

want to go away from their fellow men that they might develop a formal holiness. Satan has ever been alert to tempt the Lord's disciples to a simulated holiness to be gained by seclusion and the adoption of a formalism of deportment. Some who have been brought into touch with the holiest things of truth have been deluded by him into thinking that all Jesus wanted, or that he now wants, is that his disciples be clean in heart, spending their time meditating upon holy things and attuning themselves to the will of God. These do not cast out the demons of untruth, nor help to break down the kingdom of error. None of the Lord's spirit-begotten servants would desire to stop any work done in the Master's name; but now when the Lord is present leading and directing his people, he who is not with him is not a harvest gatherer but is a scatterer. (Luke 11:23) And true holiness, which is harmony with the will of God, can be developed only in doing God's work, under the direction of the King.

⁵Our Lord shows by his selection of these men that he wants the meditative mind which yet is active to see and do his will, and which will seize every opportunity of advancing the interests of the kingdom of heaven. In the company of the apostles, each differed from the other, and each had a special characteristic prominent. John was bold when occasion demanded, as all the Lord's people must be; yet boldness and courage were not notable features of his character. He was not like Peter, who by nature was of a bold disposition, nor like Paul, who had something of the courage and fortitude of a pioneer.

⁶Whatever disposition John had by nature, it is evident that while retaining decisiveness he developed a deep spirit of love, and an ever deepening devotion to his Master. Of the three specially chosen by Jesus to be with him—James and Peter and John—John was the nearest. At the last supper John sat next to Jesus, and leaned on his bosom. Taking advantage of this known intimacy Peter, ever curious and alert, beckoned to John that he should ask the Master who it was that should betray him; and Jesus indicated the betrayer by giving Judas the sop. It was to John that Jesus, when dying, committed his mother. Jesus wanted his mother cared for; and it was because of John's nature and his love that Jesus thus gave his beloved mother to the care of his loved disciple, in whom she would in some measure find a son who would take Jesus' place. John would delight in this service for his beloved leader. Henceforth Mary lived with John in Jerusalem (John 19:25-27), and John would help her "into the truth" about her dear son.

⁷Not a great deal is said in the Acts of the Apostles about John's labors. He was with Peter when the noted cripple was cured at the temple gate, and Peter and he were sent by the other apostles to Samaria to confirm some converts. (Acts 8:14) But we are certain that such a one as he could not be other than active in the service of his risen Lord;

and that he was constantly developing wisdom and grace, those qualities of heart and mind which were to be used so greatly in the service of the church.

⁸Besides the afore-mentioned references John is not again spoken of in the Acts of the Apostles, except incidentally when it is recorded that Herod killed James, his brother. (Acts 12:2) It seems certain that John stayed in Jerusalem all through the early days of the church, partly to look after the mother of Jesus, and to minister to the saints there.

JOHN TEACHES THAT JESUS IS GOD'S SON

⁹John's gospel was the last written, though it might have been expected that he would have given the church one of the earliest of the records of his Master's life and ministry. The Lord through the holy spirit moved John to write the necessary complement to the three gospels already written, in order that the church of God might have all the records necessary to its life and labors in carrying on the witness which Jesus left for his followers to give. (Acts 1:1-8) Each of the three gospels—Matthew, Mark, and Luke—gives a partially detailed record of Jesus' ministry. John's purpose was to give neither a detailed account nor a summary of Jesus' words and teaching, but to set in emphasis certain miracles, some of which are not mentioned by the other writers, and certain discourses not otherwise recorded.

¹⁰John's particular intention was to set forth his Master as the Son of God, the revelation of the Father, full of grace and truth (John 1:14), so that it could be said that he who sees the grace which is in Jesus sees the Father, the God of all grace who sent him. God had sent his Son to tell of himself and to manifest him among men. (John 14:9) The wise men of theology say that John wrote his gospel to prove that Jesus was God himself, even though John says he wrote it to tell that Jesus was the Son of God, and that in him was life. (John 20:31) John shows Jesus not so much as one who has the power of heaven to work miracles, or who is the one spoken of by the prophets and who, therefore, in his ministry fulfils the prophecies; but as the one who is the link between the life of God and men. He is the life, as well as the way to it; truth is in him, as well as that he is its declarer. (John 14:6) He who receives Jesus receives God, who sent him. The Jews believed that God was their God, and in a measure they were right; but they did not receive Jesus, and therefore were out of harmony with his Father, who had sent him.

¹¹John in his gospel shows more clearly than any of the others why Jesus gathered a little company of apostles. These were not only ministers of truth; they and the church which they represented were to be the depository of truth, holding it for the Lord; and they also were to be joined with him in the ministry which the Father had given to him. It is therefore in John's gospel we find the most intimate account of what happened in the upper room on the night the Lord kept the last Passover with his disciples. Jesus' talks with them on his going away, of the coming of the holy spirit, of their entrance with him into the holy things of God, and of his return—this, the more meditative or inner aspect of our Lord's ministry, seems fittingly found in the record of John, who earliest entered into the inner life revealed in Jesus. John was used to complete the New Testament writings. Paul, the great teacher of the church, and the setter forth of the doctrines of Christ, was used most to the edification of the church. Peter and James deal with what may be called the practical side of the Christian life, while John deals particularly with the heart union with the Master and with the Father in heaven. Manifestly each of these phases is necessary to a full development of life and service.

JOHN BANISHED TO PATMOS

¹²It seems evident that John lived to a considerable age. Of the most noted apostles James was the first to go, murdered by Herod; then, considerably later, Paul followed; and Peter suffered unto death a few years after Paul. Probably both were slain by Nero. It is recorded that John removed from Jerusalem to Ephesus and lived there for a considerable time, serving those churches mentioned in the early chapters of Revelation, the seven churches in Asia. From there, and because of his fidelity to the truth and his Master, he was banished to the Isle of Patmos, where "by his servant John" Jesus gave the church the revelation which had been given to him by his Father.—Revelation 1:1.

¹³Of the disciples of Jesus none could appreciate the gentleness, and sweetness, and hallowed mellowness of the Lord's character so much as he. "We beheld him," he says of his Master, "full of grace and truth" (John 1:14), the life that had been with the Father so full of glory manifested in him. In his First Epistle, writing of the manifestation of Jesus, John almost seems as if he would tell that it had been a pleasure to him, not only to look upon, but to put his hands upon and caress his dear Master. (1 John 1:1) That John was gentle all his writings show. He writes very tenderly to the little children, and to the young men, and to the fathers' urging them to follow their Master. But he had no love to spare for those who were not wholly true to the Lord's message and work.

¹⁴It is John who tells us that Jesus' mission to men was because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) But in his First Epistle, in a passage the purport of which is often missed because John is long in introducing it, he bids all, the young men and the fathers, to "love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15) This injunction is as necessary for the church today as then.

¹⁵The follower of Christ is always tempted by Satan to wrong views concerning the world and sin. Because God has manifested his love for the world of men and his purposes of salvation through Christ, Satan tempts the Lord's people to love the present evil organization, and to hold no sentiments but those which are called love, but which so frequently are but mistaken, and often harmful, sympathy. John even bids the Lord's people give no hospitality to those who are not true to the things which have been revealed.

¹⁶It was evidently such a character as John's that could best be used by the Lord to convey the last message he had for the church. Peter was specially set apart to be the apostle for the circumcision; and Paul to go to the uncircumcision, preaching the gospel of our Lord and Savior Jesus Christ. To Paul to enable him to do his work were given a number of visions "more than to all the other apostles." (2 Corinthians 12:7) But John had the special privilege of seeing in symbol and in vision the things which were to happen from that day until the Lord's return.

CHRIST'S REVELATION GIVEN TO JOHN

¹⁷To John Jesus gave the Apocalypse. First he saw the Lord as a high priest ministering in his church. (Revelation 1:13) Then messages were given to him which, as we now know, concerned the church throughout the age, and which are on record chiefly to tell the church of this day of the things that have happened during the age—what messages of truth have gone forth. These were not given specially to be understood by the churches which passed through the various stages of experience but, while serving a purpose, were intended for us who are living at the end of the age, that we might the better understand what our

Lord has been doing since he was here upon earth, and that we might be the more positive about our own place.

¹⁸Then John saw many visions of the glory of God, of the exaltation of the once slain Lamb, of the rise of a false church, of the conflict in heaven between evil and righteousness, of the marvelous events which should take place at the end of the age, of the downfall of evil, and the last great conflict on earth when the Word of God would come with the armies of heaven to fight with, slay, and render powerless, every opponent of righteousness. John saw also the glorious vision of the heavenly government and all the earth blessed by it.

¹⁹Although the Apocalypse was not the last of John's writings, it is evident that the Lord intended it should close the sacred writings. It is beautifully fitting that the last chapters of the Bible should show so close a connection with its first chapters. Once again heaven and earth, and God, and his human family, are at one. The river of the water of life again flows; and the tree of life gives its fruit, with its leaves for the healing of the nations. Death has been rendered powerless, the curse is gone, and the bitterness of the past is wiped away.—Revelation 22:1-5.

²⁰John's gospel is in some measure paralleled by the light of today. The truth of the second advent is being seen in a clearer light than before (Revelation 18:1), and the Lord seems again to say to some who have heard the truth, but who feel the pinch of its call, Will ye also go away? John did not answer the Master's question as readily as Peter did; but he was as true as Peter was then, and more consistent. Well for all who can answer this second time of the Lord's presence: "We know that the Son of God is

come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ."—1 John 5:20.

QUESTIONS FOR BEREAN STUDY

Why do we not know more about the apostles? Whom did Jesus love particularly, and why? ¶ 1.
Who was John's companion? Were John and he ready to leave the fishing business? ¶ 2.
Give some idea of the character of John. Was he always gentle? ¶ 3.
Why did Jesus select a man of John's type? How do Satan's art-beguile? How is true holiness developed? ¶ 4.
How did John's disposition differ from Peter's? From Paul's? ¶ 5.
Which of the apostles was the closest to Jesus in sympathetic heart quality? To whom did Jesus commit his mother, and why? ¶ 6.
Is a servant of the Lord always in prominent positions? Where did John probably stay? What did he do? ¶ 7, 8.
Was John's gospel the first or the last written? What important place does John's gospel fill? ¶ 9.
What specific truth does John's message convey, which is generally denied? John shows there is a link between God and man; what is it? ¶ 10.
Why did Jesus gather the company of apostles? What did Paul set forth as his contribution to the church? Peter and James? John? ¶ 11.
Whither did John remove from Jerusalem, and what did he then do? Why was he banished to Patmos, and what took place there? ¶ 12.
Who undoubtedly appreciated and entered into the tenderness of Jesus more than any other disciple, and why? ¶ 13.
What injunction of John's is as necessary today as when given? ¶ 14.
How does Satan try to induce Christians to love the world and its ways? ¶ 15.
Was John specially favored in getting a panoramic symbolic view of the church's history from his day to now? ¶ 16.
Is the Apocalypse for the church today? How does it help us to be more positive in our own place and service? ¶ 17, 18.
What beautiful and satisfactory lesson comes to us in the Book of Revelation? ¶ 19.
Do we confidently believe that Jesus has come the second time, and are we enthused over the understanding of his presence? ¶ 20.

MATTHEW THE PUBLICAN

—JULY 29—THE GOSPELS—

MATTHEW MAKES A FEAST—MATTHEW ENDEAVORS TO HELP THE JEWS—JESUS MAGNIFIES THE LAW—KINGDOM COMES IN EMBRYO—MATTHEW RECORDS A GREAT MESSAGE

I am not come to call the righteous but sinners.—Luke 5:32.

MATTHEW has a place of honor in the New Testament. The Gospel according to Matthew is its first book. The writers of the New Testament do not make a practice of relating personal matters concerning themselves or of others who were called to the service of Jesus; even as of Jesus himself only such personal things are related as are necessary to the holy spirit's purpose. Little is said about Matthew, but sufficient is revealed to give him a place amongst the great men of the New Testament. Matthew was a publican; that is, a tax-gatherer, one of those men who throughout the empire were hated or despised, but who were specially so in Palestine because the tax represented the hated Roman yoke. As only those who had courage or greed would take this detested office, it follows that any one who held it was a man of character. As the tax was enforced by the Roman power, there was nothing wrong in a Jew's earning his livelihood by collecting it. There were indeed many opportunities for extortion, but not every tax-gatherer was an extortioner; Matthew had no wrongs to put right when Jesus called him. The Pharisees derided and despised the publicans, but they themselves admitted their obligation to Cæsar.—Matthew 22:17-21.

²Matthew, who is also called Levi (Mark 2:14), was stationed at Capernaum, where travelers from the north were taxed as they entered the dominion of the Herods, and where the citizens of the busy little cities of the Galilean

lake district went to pay their taxes. His call seems sudden. Jesus saw him sitting at the receipt of the custom and said: "Follow me." Matthew's response seems as sudden: "He arose and followed him." (Matthew 9:9) Probably there is nothing really sudden in the realm of either nature or grace; always there are previous movements which lead up to the crisis. This must be supposed in this case. It is impossible to think that Jesus was suddenly struck with Matthew and decided to call him; or that Matthew, knowing nothing of Jesus, as suddenly determined to respond to the call. We must suppose that they had met previously; that our Lord knew something of Matthew, and knew him to be worthy of a place amongst the Twelve. Later events demonstrate that Matthew was a diligent student of the sacred writings; his mind was well charged with Scripture. It would not be proper to suppose that Matthew rose at once from his seat, leaving his money and records and responsibilities just as they were when Jesus spoke. Had he done so, it would have proved some unbalance of mind and an unfitness to be a companion and apostle of Jesus.

MATTHEW MAKES A FEAST

³Before leaving, Matthew made a great feast, to which he invited his friends and acquaintances. He must have had a large house of his own; for Mark tells that the feast was in Matthew's own house. (Mark 2:15) This brief account

reveals much. It shows that Matthew had decision, thoughtfulness, courage, and energy, and tact also; for to give the witness through a feast would be the very best way of getting at the ones whom he wished to know why he took this unusual course. His devotion to God is apparent; he preferred to have the privilege of serving the God of Israel in the comparative hardship of a disciple's life rather than to accumulate wealth and to continue to live in comfort. He was a true son of Israel, even though a tax-gatherer.

⁴Matthew's conversion from Judaism, and Zaccheus' ready acceptance of Jesus when he understood, show why our Lord gave considerable attention to these men. Considered by the Pharisees and scribes as very low in the social and moral scale, they were better in heart than those superior persons; and, evidently, many had a good knowledge of their Scriptures. "Many of the publicans drew nigh to hear him," and they heard understandingly. (Luke 15:1) No doubt they were made all the readier to listen to the kindly truths of our Lord's evangel because of the derision and contempt of the Pharisees and the priests. By taking Matthew, a well-known publican, to be with him in his immediate company, Jesus would positively prejudice his case in the eyes of the leaders in Israel. They would despise him for it, as they despised the publicans. But Jesus was not out to please them. He would do that which he saw was right without regard to their judgment; and it is certain that by this action he helped many of Matthew's class to pay attention to his message. Besides, as our Lord foresaw, Matthew was just such a one as he desired upon whom to build his church.

⁵Matthew, the man of affairs, dropped into a quiet place of service in following Jesus; but that he was a ready learner we know from his gospel. In the enumeration of the apostles, he is always amongst the second four. The critics have decided that the gospel by Mark was the earliest written. Obsessed with the idea that a long record must follow and be an elaboration of a shorter one, they presume that Matthew took Mark's gospel and added to it. But there is no reason why the critics should be taken as guides; they have no exclusive information, and most of them are strangers to the spirit of the Word. Their conclusions are to be received with suspicion; for their ideas of truth are perverted, while their wisdom, being that of men, is out of harmony with God. To us it seems probable that Mark took Matthew's account rather than the contrary. Mark would act sensibly if he did so; for Matthew was constantly with the Lord as an apostle, and Mark was not.

MATTHEW ENDEAVORS TO HELP THE JEWS

⁶Matthew's account of the mission of Jesus was evidently written to show to his brethren of Israel that Jesus was the one whom they had long expected and hoped for. It is an appeal to those who looked for the salvation of Israel to consider the life and work of Jesus in the light of the prophecies. Hence Matthew quotes extensively from the Old Testament. There are over sixty quotations in his gospel, all with reference to Jesus as fulfilling prophecy. To the true son of Israel those facts would be weighty. But the holy spirit under whose guidance Matthew wrote had a greater purpose than Matthew understood. Matthew's gospel provided, and still provides, food and guidance for the church, the Israel of God. Indeed, largely by Matthew's gospel the feet members of the body of Christ, the last members on earth, are being guided into the counsels of God, and are being directed in their labors. "For all things are for your sakes," "upon whom the ends of the ages are come." (2 Corinthians 4:15; 1 Corinthians 10:11) It is he who tells that *at the end* "this gospel of the kingdom shall be preached in all the world for a witness to all nations."

⁷Matthew shows first that Jesus was of the royal line of David. True, the descent is reckoned as to his reputed father Joseph; but Jesus inherited whatever legal rights Joseph possessed. Matthew also shows that Jesus is therefore of the seed of Abraham according to the flesh. Jesus was the last member of David's royal line of whom we know: probably it ended in him. Then is shown that this messenger of God had a forerunner as promised (Matthew 3); one arranged by God, who spoke before the real messenger was known in order to show that there was nothing pre-arranged by man. Both announced the approach of the kingdom of heaven.

⁸After telling of the commencement of the evangel, the proclamation of the good news of the kingdom, Matthew records a discourse by Jesus which is known to all his followers and to others as The Sermon on the Mount.

JESUS MAGNIFIES THE LAW

⁹There are three outstanding features in Matthew's gospel: The Sermon on the Mount, in chapters 5 to 7; the parables of the kingdom collected and given in the 13th chapter; and the record of our Lord's great prophecy, given in the 24th and 25th chapters. As Matthew was writing for Jesus, he desired to show his people that Jesus, though establishing a new order, had not come to destroy the law, but to magnify it and make it honorable. (Matthew 5:17, 18; Isaiah 42:21) Whether or not the Lord spoke the whole of the matter recorded in chapters 5, 6, 7 on the one occasion, it is evident that the purport of these sayings and their records is to lift the minds of men beyond the traditions of the Jewish Rabbis to the writings of Moses, and even beyond Moses to the will of God as expressed in the original perfection of mankind in Eden.

¹⁰Moses, because of certain weaknesses in the flesh, had perforce to legislate on a lower scale than the requirements of God demanded. (Matthew 19:3-9) Now Jesus raises the Law to the standard of the will of God. (Matthew 5:20, 21, 27, 28, 43, 48) The Law has made no provision for forgiveness, but now it is shown that this gracious disposition forms a necessary part of a true character; for unless one forgives he cannot be forgiven by God. (Matthew 6:12-15) In times past God had promised Israel blessings of food and care as they kept his Law; now these are promised to those who seek the interests of the kingdom of God and its righteousness. (Matthew 6:33) The kingdom of heaven, which was now preached, could not be gained save by seeking the will of God. Natural birth, no matter how pure, would not give entrance; it would be gained only by the true-hearted who followed the teaching of Jesus. This was entering in at the strait gate; it meant consecration to God.

¹¹The Sermon on the Mount may be taken as the law of the new creation. Christendom has taken it and has professed to set it as its standard. But while professing to be above the Jews Christendom has really been below the standard of Israel, the law of Sinai; and much less has it risen to the standard of the Sermon on the Mount. When Christendom's day of judgment came in 1914-1918, it miserably failed. It acknowledged that it could not love its enemies. In many cases there was an open confession that it could not live up to this law, and some clergy called for a recognized moratorium—for the duration of the war. The leaders of Christendom had not the courage to declare that the sermon was held in suspension while the fires of hatred could be heated; but in practice they suspended its operation. Even now the clergy have not the courage (nor the desire, we fear) to declare that it should be the rule or standard of Christian living, and to make it so in reality. None but those for whom it was intended, the truly consecrated, can take it as a standard, or desire to do so.

KINGDOM COMES IN EMBRYO

¹²After giving some account of Jesus' ministry of healing and of his teaching in Galilee, in a long chapter Matthew brings together seven parables spoken by Jesus concerning the kingdom of heaven. Taught by his Master, he had learned that which had puzzled John the Baptist; namely, that a preliminary phase of the kingdom was to pass before it could be set up in regal power. This was a puzzle to Israel, who knew nothing of that phase; the kingdom in power and glory was all they knew of, but once seen there could be no further question about it. The kingdom began with Jesus, who proved that he lived in a realm of righteousness, and could resist Satan and all temptation. His resurrection with subsequent and consequent ministry in heaven for his followers was a demonstration that the kingdom of heaven was exerting itself in power; for his consecrated followers were transferred from the power of Satan to the kingdom of God's dear Son.—Matthew 12:28; Colossians 1:13.

¹³The preliminary phase of the kingdom was to suffer at the hands of violent men, and only those who proved themselves worthy were ultimately to share its glory. And the kingdom itself was to suffer violence (Matthew 11:12); evil should apparently gain the mastery. This was shown in these seven parables: (1) The sower of truth, our Lord, would apparently lose much grain; (2) the field wherein truth was sown would be sown over by an enemy and the crop apparently damaged; (3) the small mustard seed of truth would be developed into an abnormal growth, into a tree whose branches would harbor the birds of the air, the agents of Satan, the prince of the power of the air (Ephesians 2:2); (4) the leaven of error would be inserted in the food of the church; (5) he who would gain the prize of the kingdom must seek it as Jesus did, by selling all he has; and (6) as a man seeks pearls; (7) that at last there would be a great gathering with the net of the kingdom, but many would be cast out to destruction.

¹⁴The sons of Israel who saw these things entered into light even as we, the church of this day, who have been privileged to see the plan enter thereby into light—"the truth." They began to discern what kind of ministry must be used to gain the desired end—that it must be a quiet yet persistent insistence on the fact that God was now gathering a spiritual Israel; and that these were to be his Messiah when the time came for the establishment of the kingdom which should rule, not only in the hearts of his disciples in the realm of grace but, under the whole heaven.—Matthew 12:18-20; Daniel 7:27.

¹⁵Matthew saw clearly that the church was the place wherein the rule of Christ would first be outwardly exercised; and in his gospel rather than in the others the order and discipline of the church is stated.—Matthew 18:15-19.

MATTHEW RECORDS A GREAT MESSAGE

¹⁶A false church lent itself to Satan, who organized it, simulating the true church. This false church has claimed to rule over men, and has pretended to be the kingdom of heaven on earth. But the true church, able to exercise its authority only in the early days of purity and in these last days of the Lord's presence (because only then and now

has it been a unity), seeks to live altogether under the control of its Head. It knows the day of its exaltation to power is after its change from mortality to immortality.—1 Corinthians 15:53.

¹⁷The last outstanding feature of Matthew's gospel is the great prophecy given on the Mount of Olives, which is recorded in chapters 24 and 25, and which concerns the Lord's return. Here is set forth the days of tribulation which were to come upon all the earth. The truth of the gospel was to be preached among men; and a condition would arise in the nations comparable to that then existing in Israel—much profession of religion, and almost none in reality. The then threatening destruction of Jerusalem was a dreadful thing, but it was small in comparison with that which should come on all the earth, and which would be so terrible that unless these days of trouble were cut short no flesh could be saved. (Matthew 24:21, 22) But the King would intervene, and the kingdom would come with all its blessings.

¹⁸Without doubt Matthew's gospel was greatly used of the Lord to help his people Israel into the truth about Jesus. It was a great privilege that Matthew enjoyed; but it should be realized that his ability to serve came through diligent study. He combined a careful reading of the Scriptures with carefulness in his business; for already when Jesus called him his mind was well filled with a knowledge of the Scriptures. God uses those who by diligent use of their privileges have prepared themselves for his service; and many like Matthew have done this without any thought of being of special service to others, but out of a pure desire to know and honor God, who has said: "Them that honor me I will honor."—1 Samuel 2:30.

QUESTIONS FOR BEREAN STUDY

Who wrote the first book of the New Testament? Is there any evidence that he was a man of character? Is it wrong to be a tax-gatherer? ¶ 1.
 Were Matthew's call and response sudden? Did he leave his earthly business at once? Is it reasonable to think that Jesus and Matthew had previously met? ¶ 2.
 What are some of Matthew's characteristics? What was the object in making a feast? While Matthew chose the harder part, did he choose the better part? ¶ 3.
 Do derision and contempt spur the true at heart on to further zeal? Did Jesus help his cause in the eyes of the leaders by choosing a publican? ¶ 4.
 Did Matthew gracefully drop into a quiet place? Was he evidently a great student? ¶ 5.
 How many times does Matthew quote from the Old Testament? What was the purpose? Has Matthew's gospel been food for God's people throughout the age? ¶ 6.
 Was Jesus of the royal line of David? How did God show that Jesus' coming was not pre-arranged by man? ¶ 7.
 What are the three outstanding features of Matthew's gospel? ¶ 8, 9.
 How did Matthew show that Jesus magnified the Law? Was there any provision in the Law for forgiveness? What is meant by "entering in at the strait gate"? ¶ 10.
 The Sermon on the Mount may be said to be what? How did the leaders of Christendom suspend its operation to themselves? ¶ 11.
 In what way has the kingdom of heaven been in operation? Has the kingdom in regal power come yet? ¶ 12.
 What is the sevenfold manner in which the embryonic kingdom suffers violence? ¶ 13.
 Must a person have light to discern a spiritual Israel? Where is order and discipline of the church set forth by Jesus? ¶ 14, 15.
 Has the false church simulated the true; and how? When is the regal power to be given to the true church? ¶ 16, 11.
 What are some of the things set forth in the Lord's great prophecy of Matthew 24? And is there some comfort set forth therein? ¶ 17.
 What is the secret of Matthew's being used to such a great extent? And was his service one of great honor?

THY WILL BE DONE

Thy will be done. Oh, what a state
 Of meek submission this implies
 That, disappointed, still can wait
 In patience for the promised prize!

Thy will be done. Yes, God's own will,
 Without a thought of ours that err,
 That we, though often crossed, can still
 Give up at once and not demur.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Bicknell, Ind.	July 2	Indianapolis, Ind.	July 9
Jasonville, Ind.	" 3	Logansport, Ind.	" 10
Linton, Ind.	" 4	South Bend, Ind.	" 11
Dugger, Ind.	" 5	Benton Harbor, Mich.	" 12
Sullivan, Ind.	" 6	South Haven, Mich.	" 13
Terre Haute, Ind.	" 8	Kalamazoo, Mich.	" 15

BROTHER W. H. PICKERING

Columbus, Neb.	July 2	Ravenna, Neb.	July 9
Norfolk, Neb.	" 3	Grand Island, Neb.	" 10
Windsor, Neb.	" 4	Hastings, Neb.	" 11
Clearwater, Neb.	" 5	Bloomington, Neb.	" 12
Columbus, Neb.	" 6	Wilcoxville, Neb.	" 13
Grand Island, Neb.	" 8	Kearney, Neb.	" 15

BROTHER J. A. BOHNET

Miles, Tex.	July 1	Waco, Tex.	July 9
Brownwood, Tex.	" 2, 4	Purmela, Tex.	" 10, 11
Brooksmith, Tex.	" 3	Gustine, Tex.	" 12, 13
Lampasas, Tex.	" 5	Dublin, Tex.	" 15
Kempner, Tex.	" 6	Desdemona, Tex.	" 16
Temple, Tex.	" 8	Ranger, Tex.	" 17

BROTHER G. R. POLLOCK

Aztec, N. M.	July 1, 2	Rolla, Kan.	July 12
Pueblo, Col.	" 5	Lewis, Kan.	" 15
Holly, Col.	" 6	St. Johns, Kan.	" 16
Syracuse, Kan.	" 8	Hutchinson, Kan.	" 17
Garden City, Kan.	" 9, 11	Arlington, Kan.	" 18
Friend, Kan.	" 10	Pratt, Kan.	" 19

BROTHER B. H. BOYD

Cedar Rapids, Ia.	July 1	Dubuque, Ia.	July 10
Shellsburg, Ia.	" 2	Clinton, Ia.	" 11
Vinton, Ia.	" 3, 4	Davenport, Ia.	" 12
Waterloo, Ia.	" 5	Rock Island, Ill.	" 13
Oswein, Ia.	" 6, 9	Moline, Ill.	" 15
Elma, Ia.	" 8	East Moline, Ill.	" 16

BROTHER B. M. RICE

Wausau, Wis.	July 1	Manistique, Mich.	July 10, 11
Merrill, Wis.	" 2	Sault Ste. Marie, Mich.	" 12
Holly, Col.	" 3, 4	Sault Ste. Marie, Ont.	" 13, 15
Green Bay, Wis.	" 5	Marquette, Mich.	" 16, 17
Marinette, Wis.	" 6, 8	Bruce's Crossing, Mich.	" 18
Vulcan, Mich.	" 9	Superior, Wis.	" 20, 22

BROTHER A. J. ESHLEMAN

Portland, Me.	June 29-July 1	Boston, Mass.	July 8
Newburyport, Mass.	" 2	Quincy, Mass.	" 9
Haverhill, Mass.	" 3	Wentworth, Mass.	" 10
Byfield, Mass.	" 4	Wartham, Mass.	" 11
Beverly, Mass.	" 5	Concord Jct., Mass.	" 12
Lynn, Mass.	" 6	Marlboro, Mass.	" 13

BROTHER V. C. RICE

Erie, Pa.	July 1	Olean, N. Y.	July 8
Coatsfield, N. Y.	" 2	Rochester, N. Y.	" 9
Jamestown, N. Y.	" 3	Syracuse, N. Y.	" 10
Shinglehouse, Pa.	" 4	Oneida, N. Y.	" 11
Bolivar, N. Y.	" 5	Rome, N. Y.	" 12
Allentown, N. Y.	" 6	Utica, N. Y.	" 13

BROTHER A. M. GRAHAM

Melville, Sask.	July 1, 2	Assiniboia, Sask.	July 13-15
Qu'Appelle, Sask.	" 4	Willows, Sask.	" 17
Regina, Sask.	" 6, 8	Joeville, Sask.	" 18, 19
Moose Jaw, Sask.	" 9, 10	Lucila, Sask.	" 20, 22
Mazenod, Sask.	" 11, 12	Viceroy, Sask.	" 23, 24

BROTHER C. ROBERTS

Marion, Ind.	July 1	Chicago, Ill.	July 8
Hartford City, Ind.	" 2	Hammond, Ind.	" 9
Fort Wayne, Ind.	" 3	Gary, Ind.	" 10
Warsaw, Ind.	" 4	Michigan City, Ind.	" 11
Plymouth, Ind.	" 5	La Porte, Ind.	" 12
Valparaiso, Ind.	" 6	South Bend, Ind.	" 13

BROTHER M. L. HERR

Chesaw, Wash.	July 2	Stanwood, Wash.	July 11
Wenatchee, Wash.	" 4, 5	Mt. Vernon, Wash.	" 12
Snahomish, Wash.	" 7	Burlington, Wash.	" 13, 15
Everett, Wash.	" 8	Anacortes, Wash.	" 16
Marysville, Wash.	" 10	Sedro Woolley, Wash.	" 17

BROTHER R. L. ROBE

Enterprise, Miss.	July 1	West Point, Miss.	July 9
Waynesboro, Miss.	" 2, 4	Okolona, Miss.	" 10
West Point, Miss.	" 5	Iuka, Miss.	" 12
McCool, Miss.	" 6	Memphis, Tenn.	" 13, 15
Columbus, Miss.	" 8	Covington, Tenn.	" 14

BROTHER W. M. HERLEE

Humboldt, Sask.	July 1	Mazenod, Sask.	July 9
Saskatoon, Sask.	" 2, 3	Vantage, Sask.	" 11
Bladworth, Sask.	" 4	Assiniboia, Sask.	" 13, 15
Regina, Sask.	" 5	Marigold, Sask.	" 16
Moose Jaw, Sask.	" 6, 8	Harpree, Sask.	" 18

BROTHER W. J. THORN

Swift Current, Sask.	July 1	Cariss, Sask.	July 11
Vanguard, Sask.	" 2, 3	Assiniboia, Sask.	" 13, 15
Conflict, Sask.	" 4, 5	Luella, Sask.	" 17
Shaunavon, Sask.	" 6, 8	Vantage, Sask.	" 18, 19
East End, Sask.	" 9, 10	Mazenod, Sask.	" 20, 22

BROTHER H. HOWLETT

Niagara Falls, N. Y.	July 2	Rochester, N. Y.	July 8
Lockport, N. Y.	" 3	Newark, N. Y.	" 9
Tonawanda, N. Y.	" 4	Perry, N. Y.	" 10
Buffalo, N. Y.	" 5	Salamanca, N. Y.	" 11
Batavia, N. Y.	" 6	Jamestown, N. Y.	" 12
Syracuse, N. Y.	" 8	Westfield, N. Y.	" 13

BROTHER T. H. THORNTON

Stellarton, N. S.	July 2, 3	Montreal, Que.	July 15
Pictou, N. S.	" 4	Ottawa, Ont.	" 16
Truro, N. S.	" 6-8	Brockville, Ont.	" 17
Amherst, N. S.	" 9	Kingston, Ont.	" 18
St. John, N. B.	" 10	Belleville, Ont.	" 19
Woodstock, N. B.	" 12	Trenton, Ont.	" 20