



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

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

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticalism) 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

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

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

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

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

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

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

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

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ATLANTA CONVENTION

The International Bible Students Association will hold a convention at Atlanta, Georgia, January 22 to 25, 1925. The program of the convention will include addresses by a number of Pilgrim brethren, as well as Brother Rutherford, who will also address the public in the City Auditorium on Sunday, January 25. For further particulars please address W. S. Cummings, 15 Dargan Street, Atlanta, Ga.

1925 CALENDAR

The year text for 1925 is: "Comfort all that mourn." The calendar is being prepared by the SOCIETY. The illustration shows Jesus bestowing comfort upon others. Painted in six colors, the illustration is very attractive; and we believe will be the most beautiful calendar that we have yet had. The calendar is 14x16. The price for a single copy is 35c; three for \$1.00; ordered in lots of 50 or more, 25c each. We suggest that friends send their orders in early for Christmas.

"STUDIES IN THE SCRIPTURES"

These STUDIES are recommended to students as veritable Bible keys, discussing topically 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 1/2"), and the maroon cloth pocket edition on thin paper (size 4" x 6 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.

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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 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.

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RAPTURE OF THE ANGELS

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

THE words of this text were not spoken by men, but were sung by the angels. Nor was it the song of a few, but that of a multitude of the heavenly host. It was the expression of ecstatic joy and delight of the celestial choir.

The words of that glorious song were prophetic. Their importance may be approximated when we call to mind that for more than 1900 years the entire groaning creation of earth has waited for their fulfilment. The importance of the message is magnified when we remember that during all those 1900 years, and many centuries prior thereto, the Almighty God of heaven has been making ready for the full tangible expression and manifestation of what was prophesied in that angelic anthem.

GOD'S ORGANIZATION

The better we understand Jehovah's plan, the more fully we appreciate the fact that he has the most wonderful of all organizations. His majesty and dignity preclude him from giving direct attention to the details and the execution of his orders. From his eternal throne in the highest heaven he exercises his power as he may will. In the offices of his heavenly courts there are different creatures, as indicated by their names. Some are called cherubim, some seraphim, and some angels. It may be properly said that the angels are messengers and executive officers of the great Jehovah.

Jehovah's revealed record shows that he sends angels on important missions as his messengers and ambassadors, to represent his cause and to act as executive officers in the carrying out of his holy will.

When God expelled Adam and Eve from Eden he put the cherubim on guard to see that his decree was enforced.

When Abraham dwelt in the land of the Chaldees he received a message from God to go into the land of Canaan. That message was brought to him by God's holy angel. Abraham was obedient to the command and went.

When Abraham dwelt on the plains of Mamre God sent his angelic messenger, directing him to offer his son Isaac. Abraham journeyed to the present site of

Jerusalem for that purpose. When, obedient to God's will, Abraham was about to offer up Isaac, twice the angel of God called to him out of heaven, commanding him what he should do.

It was there that God's heavenly officer delivered to Abraham the marvelous message to the effect that God would multiply Abraham's seed as the stars of heaven and as the sands of the seashore, and that his seed should possess the gate of his enemies, and that through his seed all the families of the earth shall be blessed.

When Abraham sent his servant into a distant land to select a bride for his beloved son Isaac, the God of heaven sent his angel before that servant, directing the course that he should take. God informed Abraham that he would send his angel before him.—Genesis 24: 7.

Thus God pictured how that in the course of time he would send his holy spirit to those of earth who hungered and thirsted for righteousness, and that from amongst these he would select a bride for his beloved Son Jesus, and that the angels of heaven would be the guarding and protecting officers of the bride class in all her journey to her heavenly home.—Psalm 34: 7.

When Jacob went from his father's house toward Haran to escape the wrath of his unrighteous brother, he slept in the bleak and rugged hill of Bethel with the bare ground for his mattress and a stone for his pillow. As he slumbered, God caused him to have a dream or a vision in which he beheld a ladder extending from earth to heaven and the angels ascending and descending on it. Thus Jehovah pictured that his beloved Son, the Mighty One, would come and would serve as a medium between God and men, to bring about at-one-ment between God and men; and that the angels would be used as messengers in this wonderful work. There it was that God again promised that the earth should be made a fit habitation for man, and that through the promised seed all the families of the earth should be blessed.

When God prepared to execute his just decree against Egypt and her first-born, he sent his angel as his executive officer to perform this work.

When the children of Israel were fleeing out of Egypt from the wrath of Pharaoh, and when they were

seemingly entrapped and were about to be destroyed on the shore of the Red Sea, the angel of the Lord, as the officer of the Almighty God, majestically went before the people of Israel and lead them to safety.—Ex. 14: 19.

ISRAEL GUARDED BY ANGELS

¹⁴When Jehovah gave the fundamental law and the statutes thereof to Israel at the hand of Moses, he did so through the ministration of his angel officer.

¹⁵In instructing Moses, and through him Israel, as to the keeping of the Law and their protection in connection thereof, Jehovah said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off."—Exodus 23: 20-23.

¹⁶Thus the Lord Jehovah promised that his executive officer, invisible to the eyes of the host of Israel, would be their guardian and protector if they would obey him; thus he foreshadows that his heavenly messengers are faithfully looking after the interest of spiritual Israel. These angels do always have access to the Father's face. It should be a happy and consoling thought that the Lord Jehovah has thus arranged for the care and protection of his called ones.

¹⁷The great Jehovah fenced in the Israelites with a wall of protection by means of the Law that they might be led to Christ. But when Israel repeatedly violated their covenant with him God sent his angel to them with this message: "And an Angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?"—Judges 2: 1, 2.

¹⁸Thus Jehovah laid down the rule that the people of God shall make no league or covenant with any of the unrighteous systems or organizations of the earth. His people must stand aloof, representing him and his cause of righteousness alone. Spiritual Israel is God's organization; and his organization can make no league, compromise or arrangement with the devil's organization or any part of it.

¹⁹When the Lord selected Gideon to lead a little handful of men against the hosts of Midian, to the end that Gideon might be strengthened in faith Jehovah sent to him his angel, who said unto Gideon: "The Lord is with thee, thou mighty man of valor.... Go

in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"—Judges 6: 12, 14.

²⁰Thus Jehovah pictures his beloved Son leading his little band of faithful followers against the entrenched hosts of the evil one, who claim to represent the Lord yet who deny the Son of God and the blood of Jesus that bought them, and who in truth and in fact are the representatives of the devil. Also there is pictured the deliverance of mankind through the merit and ministration of Jesus Christ.

²¹When Elijah, the prophet of God, was so greatly discouraged that he prayed God that he might die, he sat down under a juniper tree and fell asleep, hoping that he might not awake. "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat." (1 Kings 19: 5) Thus God brought to his servant comfort and encouragement and strengthened him both in heart and in body. Thereby God pictured how in due time he would bring comfort and strength and encouragement to his people when engaged in the stress of his work; and thus he has ever done.

²²When Elisha was at Dothan menaced by an army of the enemy, his servant was greatly agitated and moved by fear. Elisha prayed God to open the eyes of his servant, that he might see. And his eyes were opened, and he saw the mountains round about filled with a host of angels with chariots and horses for the protection of Elisha and his servant. Thus God pictured how he surrounds his people when engaged in his mighty cause of righteousness, and grants unto them complete protection against the assaults of the enemy.—2 Kings 6: 17; Isaiah 51: 16; Psalm 125: 2.

²³Zacharias and his good wife Elizabeth had no children. Every Jewish woman desired a child, and was looked upon with reproach if she had none. They had prayed for this blessing. Zacharias was serving in the house of the Lord in the capacity of a priest, offering incense before the Lord. An angel of the Lord appeared unto him, and informed him that his wife should bear him a son who would be the forerunner of the great Messiah.—Luke 1: 13.

²⁴Joseph was engaged to marry Mary when he discovered she was about to be the mother of a child. He knew that it was not his. Under the Law she would be subject to death. Joseph, desiring to protect her and to save her from the morbid gaze of the public, set about to put her away privately. This was not the Lord's way. Then the Lord sent unto Joseph one of his angels, who told Joseph that his prospective wife Mary had conceived by the power of the holy spirit, and that she would bring forth a son whose name should be called Jesus, and who would be the Savior of the people from their sins. Joseph obeyed the command of the angel, and took Mary for his wife.—Matthew 1: 19-25.

ANGELS IN OFFICIAL CAPACITY

²⁵Thus the proof is conclusive that for many centuries Jehovah had been dealing with the people of Israel, communicating with them, giving them the Law, guiding and directing them in the course which they should take, using them to make shadows and pictures of future things to come; and that in all of his ministrations he had been using angels in an official or representative capacity.

²⁶Now the hour approached for the happening of the greatest event of the ages. He who shall be the great King of kings and the Redeemer of man was about to be brought forth upon the earth. Surely it is to be expected that God would use his good angels in connection with this, the greatest of all events, and that these angels, in the performance of this duty, would be filled with ecstasy and delight. It was a climax in their official life.

²⁷It should thrill the heart of man to realize and appreciate that angels are not mere myths, but are mighty creatures, acting in an official capacity in carrying out God's orders; and that men who devote themselves to the Lord are privileged to be used with these invisible and mighty ones. Of course, the word "angel" means messenger, and may be applied to earthly creatures, also. Therefore the earthly and the heavenly may work in exact harmony, both to the Lord's glory.

²⁸It did not please God to have his beloved Son born in the greatest city of the world. Satan would have claimed the honor. But God made the place of his beloved Son's birth celebrated in the hearts of all those who love him. Bethlehem, a quiet little town lying to the south of Jerusalem, was selected. There Jehovah had caused some types or pictures to be made, foreshadowing the coming of greater events.

²⁹Bethlehem was once the home of Boaz, whose fields the beautiful Ruth gleaned, which fields and Ruth Boaz redeemed, and afterwards he married her. Ruth 4:1-10) Thus the Lord Jehovah pictured how Jesus would first redeem the church as his bride and marry her, and that the redemptive price would extend to all the peoples of the earth. God made this place sacred to the hearts of the Jews. He had foretold the place of birth through his prophet.—Micah 5:2.

³⁰Away to the north lay the little despised town of Nazareth. It was the home of the humble carpenter, Joseph. He was espoused to Mary, a descendant of David. The angel of the Lord had already informed Joseph and Mary what would transpire. The day of the birth of the child God had timed to fit exactly the surroundings and conditions. The Romans were in control of Palestine. The haughty ruler had issued a decree that all peoples should be taxed, and that each individual should report at a certain place for registration. Joseph and Mary must go to Bethlehem. The long and tedious journey was undertaken. The woman, heavy-burdened with child, sat upon the back

of an ass. Joseph, with his staff, walked by her side, and toiled over the rugged hills on to the south to the place about to be made the most noted on earth.

³¹Arriving at Bethlehem, they found the town crowded and all places of accommodations occupied. Applying at one place after another they were turned away. Finally they were forced to take shelter in a place provided for the cattle. There they lay down to rest for the night. All Israel was in expectancy of the event about to transpire. Since the days of Abraham and the promise God had made to him they had looked for the coming of the Messiah. Each devout mother of Israel hoped that she might be thus honored to give birth to that child.

THE BIRTH AND THE WITNESSES

³²It did not please Jehovah to have his beloved Son brought into the world amidst the blare of trumpets and the tramp of the military hosts. He did not choose to have the humble city of Bethlehem decorated with flags and banners. All the preparations that earth could have made, all the pomp and glory that man could have produced, would have been but a tawdry tinsel and sham, tending only to detract from the glorious thing about to transpire. God purposed that the devil should take no credit out of the birth of this mighty Seed of Promise.

³³For centuries Jehovah had been preparing for this great event, and with each successive step he had used his angelic officer to mark the way. Now he sent a special angelic messenger, a minister plenipotentiary, to the earth to make announcement and to give witness to the earth of the coming of the great Redeemer. It was in the night time, picturing how the entire world lies in darkness and sin and death. The great Light was about to come into the earth and to shine into the minds and hearts of those who were humble and ready to receive it.

³⁴The poverty of Joseph and Mary was befitting and in strong contrast with the glorious heavenly players in this mighty drama. What a great thrill must have gone through the creatures of heaven! All the heavenly host must have been on the alert as to what was now about to transpire. The specially honored messenger moved forward to his position of vantage; at the given moment this angelic officer stood forth and delivered his message, which has thrilled the hearts of millions of people down through the age. With authority he said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."—Luke 2:10, 11.

³⁵This angelic officer was not alone. God had provided him with an angelic train, a mighty host to accompany him to earth on his wonderful mission. With befitting dignity these stood by until the honored officer had delivered his message; and then this great multi-

tude of heavenly creatures stood forth, praising God as they sang: "Glory to God in the highest, and on earth peace, good will toward men."

³⁶Since the birth of man no event compared to this had transpired. Mark well whom the Lord chose for his earthly witnesses to establish the fact in the minds of men. The Pharisees and the financiers, the lawyers and the priests, the wise men, big business, big politicians and big preachers who ruled Israel—not one of these was honored by being asked to witness to the birth of the Master. The reason why is that they were a part of the devil's organization. God honors them that honor him. To please God we must worship him in spirit and in truth.

³⁷A little band of shepherds had brought their flock to a hillside across the ravine to the east of Bethlehem. These were humble men, earning an honest living. They trusted the Lord and the promises he had made to father Abraham. They had brought their sheep into the corral, and there kept one of their number on watch to guard the flock from the wild beasts while the others slept.

³⁸The angel of the Lord appeared unto them, and the glory of the Lord shone round about them. Evidently the reflected glory of the Lord, sent forth from his angel, attracted their attention; for they all were awakened and listened to the message delivered by this heavenly officer. These shepherds humbly hurried forward to see the child and to relate their testimony to others. They took no credit to themselves. Had they belonged to the devil's organization they would have swaggered about and said: Behold, what honored men we are. Look up to us.

³⁹On the contrary the shepherds gave glory to God and praise unto him for all the things that they had heard and seen, and that were told them. This is in exact harmony with all of God's arrangements. God resists the proud and shows his favor to the humble-minded. (1 Peter 5:5) All of his intelligent creatures should learn a lesson from this. He that exalts himself shall be abased, but he who humbly submits himself to God's holy will in due time shall be exalted.

THE GREAT CONSPIRACY

⁴⁰Did not God send three wise men from the East to be witnesses to the birth of his beloved Son? Should not we revere the memory of these three wise men? Herein has that old serpent, Satan, deceived the people. He has kept prominently before the minds of the people the three wise men as though they were sent of God. To answer the above questions properly we must look for a moment at Satan's organization.

⁴¹Jehovah uses good angels. Satan, the devil, is a mimic god. He first deceived, and drew after him, a number of the angels of heaven who became evil; and these the devil uses in his organization to blind the people to God's plan of salvation.

⁴²Satan knew that God had declared that the "seed of promise" should bruise the head of the serpent and his seed, and that the promised seed should bless all the families of the earth. Satan, through his emissaries, set out to destroy this seed. He had been in Eden, the garden of God; and from the time Adam was driven therefrom Satan has resorted to every known means to destroy those who have striven to be obedient to the Lord. He sought to have Sarah debauched and Abraham killed. He attempted the death of Jacob by Esau, and incited Saul to kill David. He caused the persecution of all the prophets. He sought the death of Mary and the unborn babe. From all these wicked attempts God protected his own.

⁴³The so-called wise men were astrologers or soothsayers who lived in the East, doubtless Persia, well known to be of those who communicate with evil spirits. They saw a light rise to the west, and were instructed by an unseen power to follow this light. This light was called a star, but stars do not move about in this manner. The devil and his angels exercise this power even today and cause lights to move about to deceive others. These wise men were dupes of the adversary and his angels, therefore readily fell into the conspiracy. They did not go directly to Bethlehem, where they would have gone if God had sent them. They first went to Jerusalem and presented themselves to Herod. And why? Because Herod belonged to the devil, as his prior and subsequent acts show. The devil knew that Herod would want to kill the babe; therefore he drew these wise men into the conspiracy with Herod for the purpose of destroying the babe Jesus. In this attempt God thwarted him, and delivered His beloved child.

⁴⁴To cover up his nefarious work and blind the people to the truth Satan has induced the clergy throughout the age to magnify these wise men in the eyes of the people and to have Christmas cards printed with their pictures on them, and has caused people to worship lights and stars and the images of the wise men. All of these emanate from the devil.

⁴⁵It will be noted again that the Lord used his heavenly messengers as officers to protect the babe Jesus from the wicked conspiracy of Satan and his co-conspirators.

ANGELIC ANTHEM A PROPHETIC STATEMENT

⁴⁶The rapture of the angels expressed in this glory-song could not be understood at that time. The understanding began at Pentecost, and has been given to the people of God since; and in due course all the families of the earth shall know it, when the knowledge of the glory of the Lord fills the earth as the waters fill the deep. The angels here were declaring that all glory and honor should be given to God, and that from heaven comes this manifestation of his love for mankind; that while the earth was in distress and sorrow, the time

would come when there would be peace on earth, when the good will of God would be shown unto all men, and all who were of right condition of heart would receive it.

⁴⁷At Pentecost, when the minds of the apostles were open to an understanding, St. Peter, under inspiration, declared that that time would be when the face of the Lord should be turned toward mankind; and that this would be when Christ's kingdom is put in operation, and would mark the restoration of all things which God had foretold by the mouth of all his holy prophets since the world began.

⁴⁸The song was a prophetic one, because it foretold events to happen in the future. It was in harmony with what God had spoken through the mouth of his holy prophets long before when he said: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9:6) Here the Prophet pointed forward to the time when this blessed child, now born, would become the great Ruler of the earth, upon whose shoulders the government would rest; and that he, the Prince of Peace, would bring life, peace, happiness and good will to mankind.

⁴⁹Jesus afterwards rode into the city of Jerusalem; and here the Lord caused the multitude that followed him to sing the praises of the Lord, saying, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." (Luke 19:38) The people knew not what they said; but the Lord caused them to speak, while the pious-faced Pharisees, who claimed to represent the Lord, stood by and their tongues were dumb. Yea, they went further. They called upon Jesus to rebuke the multitude for singing his praises, to which Jesus retorted: "If these should hold their peace, the stones would immediately cry out."—Luke 19:40.

⁵⁰Jehovah had determined that this witness should be given; and he was having the testimony given to the Pharisees themselves that they were not needed, but that he could use the very inanimate elements of the earth to be his witnesses if need be. Let the proud and haughty bow their heads with shame when they think that God needs them to carry on his work!

⁵¹Jesus came to earth that he might give his own life a ransom for mankind. Not that he might be ministered unto and made much over, but that he might be the minister and servant and die for man's redemption.—Matthew 20:28.

⁵²Let the haughty learn from this that the greatest one ever on earth was the humblest one ever on earth; and that because of his humility and obedience God hath highly exalted him above all others. God will exalt none other except those who are obedient to him.

⁵³The birth, death, and resurrection of the Lord opened the way that mankind might have life, and that

those who are of the body of Christ might have life more abundantly.—John 10:10.

EARTH'S NEW KING IS HERE

⁵⁴At the first advent of our Lord the wise men, Herod, the Pharisees, the financiers, and politicians, at the instance of the devil, formed a conspiracy against Jesus. At the second presence of our Lord the clergy, the rulers of earth, the principal of their flocks, the lawyers, the politicians, and the financiers, at the instance of the devil and acting under his supervision, formed a conspiracy against those who love and humbly serve the Lord. Let the Christian take courage and rejoice that he is counted worthy to be assaulted by the same ones that the devil used against our Lord long centuries ago.

⁵⁵The King of glory is now here, and is setting up his kingdom. The purpose of the devil is to blind the people to this fact. Therefore he whose eyes are open, and who loves the Lord, will likewise have his mouth open praising the Lord, and his hands and feet moving to the service and glory of the Lord. He who thus does will have joy in his heart and will realize the precious promise: "The joy of the Lord is your strength."—Nehemiah 8:10.

⁵⁶God's witnesses today are not the mighty, the haughty or the proud. The clergy who call themselves Modernists repudiate the angels, Abraham, Isaac, Jacob, Gideon, Elijah, Elisha, John the Baptist, and Jesus himself. The ransom has been testified to them and they have rejected it.

⁵⁷The Fundamentalists claim to believe the Lord, yet deny him and his kingdom, by uniting their forces with the devil's organization.

⁵⁸The witnesses whom the Lord uses today, like the shepherds of old, are the meek, who are therefore teachable. They are humble, and are therefore submissive. They are the ones moved by love; therefore they are unselfishly devoted to the Lord and his cause.

ANGELS GUARDING THE CHURCH

⁵⁹The church is the called-out class, the new creation of God. Jesus is the Head. It has pleased Jehovah to use his heavenly officers to guard the interests of these beloved ones down to this very hour.

⁶⁰When the devil assaulted Jesus in the wilderness, the angels ministered unto him. (Matthew 4:11) When Jesus underwent his great trial and suffering in Gethsemane, God sent his angel to comfort him. At his resurrection, when the devil and his representatives would destroy the evidence, God caused his angels to be there to protect the interest of the Church.—John 20:12.

⁶¹This precious promise was given by Jehovah to all the members of his Church: "For he shall give his angels charge over thee, to keep thee in all thy ways" (Psalm 91:11); and again: "The angel of the Lord

encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

⁶²Under inspiration St. Paul testifies that these are ministering spirits sent forth to minister to the heirs of salvation. (Hebrews 1:14) These of the heavenly host, favored of God, are the official friends of the Church. When one of the Lord's little ones goes forth in the proclamation of the message of the King he may feel absolute rest and confidence in the Lord because his official protector, at the Lord's instance, walks by his side to shield him from every assault of his enemy. Praise the Lord for his goodness to those who are his!

⁶³We should give glory to the Lord here, especially in view of the fact that while these angels have been very wonderfully used, God has promised the Church even greater things. This produces no envy in the heart of any one that loves righteousness. These angels desired to look into God's plan. (1 Peter 1:12) But it pleased the Lord to reserve this for the new creation.

THE HEAVENLY ASSEMBLY

⁶⁴The Church has now reached the climax in its experience. The kingdom is being inaugurated. St. Paul says: "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem" (Hebrews 12:22), which means the approaching of the consummation of the hopes of the faithful followers of Jesus, when they shall enter the glorious presence of the King. This organization of the Lord is about complete. Those who will be in it will have proven themselves to be the called, the chosen, and the faithful.

⁶⁵It is reasonable for the Christian to look forward with thrilling expectancy to the entering of the glorious portals of heaven. Whom shall we first see? St. Paul's words indicate that our guardian angels will be the first to greet us beyond the veil. And why should not this be true? They have walked by the side of the beloved ones of God through the valley of tears. It is reasonable to expect that the Lord would honor them by permitting them to be the first to grasp the hand of the one who has fought his way through and gained the victory. That will be a happy meeting with those who have so lovingly looked after our interests. Doubtless these angels will instruct us with reference to being presented to the Lord, because they have access to the courts of heaven.

⁶⁶Then will follow the general assembly of those whose names are written in heaven. And then the Lord Jesus will present these faultless before the throne of Jehovah.

⁶⁷God's plan has majestically moved forward with exactness and precision. "Known unto God are all his works, from the beginning." (Acts 15:18) When he laid the foundation of the earth as a habitation for man, the Morning Stars sang together and all the sons of God shouted for joy. At that time Lucifer was in harmony with Jehovah, and doubtless was one of the Stars. The Morning Star is clearly marked out in

Revelation as Christ Jesus. (Revelation 22:16) When he, as the active agent for Jehovah, prepared the place for man's habitation, all the angels of heaven shouted for joy.—Job 38:6, 7.

⁶⁸In the unfolding of the great drama of creation from Eden to John the Baptist, the angels performed their respective parts. When Jesus left the heavenly courts and became a man, the angels knew that this was a progressive step in the divine plan; and all the hosts of heaven sang together for joy.

⁶⁹In 1874 the Lord came the second time; and for forty years he carried on his preparatory work of gathering together his people. When his time came to take his power to reign, doubtless the angels again greatly rejoiced. When he came to his temple to examine his own, he invited the faithful ones to enter into his joy. The joy of heaven and the joy of the faithful ones on earth may now be shared with each other. It is but the beginning of rejoicing for evermore.

⁷⁰When the thousand years have ended and Jesus has fully preformed his work of restoring the obedient ones of earth, then he will take a retrospective view; and he will see of the travail of his soul and be satisfied. (Isaiah 53:11) Then to him every knee shall bow, everything in heaven and on earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:19, 11) The Psalmist says that then all the angels of heaven will praise him; that the sun, the moon and the stars will praise him; that all creation will sing his praises.—Psalm 148.

⁷¹The human mind can not grasp what it means; but one is granted a glimpse when one reads the hallelujah chorus. (Psalm 150) Therein one has a mental vision of the glory in heaven and the glory in the earth when all the creatures of heaven and all the creatures of earth, yea, everything that hath breath, is joining together in an anthem that will fill the universe with praise to Jehovah God and to his beloved Son, Christ Jesus, to him who was born in Bethlehem, who died upon the cross, the Redeemer of the human race, who has become King of kings and Lord of lords, and who shall establish the heavens and the earth that they shall stand forever, all to the glory of the great Creator! In that great heavenly choir the holy angels will sing their parts; and all the saints will join in the song.

QUESTIONS FOR BEREAN STUDY

Who spoke the words of Luke 2:14? Why were they spoken? ¶ 1, 2.
 God's majesty and dignity preclude him from what? Who are used of God in his heavenly organization? ¶ 3-13.
 What was pictured in Abraham's experiences? By Jacob's dream? ¶ 10, 11.
 Did God use an angel to minister to Israel? What was thus foreshadowed? ¶ 14-16.
 How were the Israelites fenced in? What is spiritual Israel's protection? ¶ 17, 18.
 How are the members of the new creation to draw encouragement from the experiences of Gideon? Of Elijah? Of Elisha? ¶ 19-22.
 Give other instances when angels were used. ¶ 23, 24.
 In picturing things to come, what agencies were used? ¶ 25-27.

What was pictured by Boaz redeeming Ruth and the fields? ¶ 28, 29.
 How were the Israelites fenced in? What is spiritual Israel's will? ¶ 30, 31.
 How did God manifest the underlying principle of humility? ¶ 32-34.
 How was the birth of Jesus introduced to humanity? ¶ 35-39.
 Who were the three wise men, and whom did they unwittingly represent? ¶ 40-43.
 How has Satan sought to cover up his diabolical work? How has the seed of promise been protected? ¶ 44, 45.
 Why could not the people comprehend the angelic anthem before Pentecost? ¶ 46-48.
 What other witness was given of Jesus? Who gave it? Were the Pharisees well pleased with it? ¶ 49, 50.
 Why did Jesus come to earth? ¶ 51-53.

Is there a modern conspiracy? What is the purpose of the devil? Who are the witnesses today? ¶ 54-58.
 Who are the ones for whom the Lord appointed the heavenly officers? What promises has God given to the Church? ¶ 59-62.
 Why should we now give glory to God? What thought should thrill the Church? Who may be the first ones to greet the Church on the other side of the veil? ¶ 63-66.
 How does God's plan move forward? Who were some of the "Morning Stars"? ¶ 67, 68.
 When did Jesus come at the second advent? What has been the work since then? When will Jesus take the retrospective view and be satisfied? ¶ 69, 70.
 Can the human grasp the meaning of the consummation? Will the time ever come when all creation will be praising God? ¶ 71.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JANUARY 7

"The Father of mercies, and the God of all comfort."
 —2 Corinthians 1:3.

THE plan of God is revealed in detail in order that man may learn to appreciate his Creator. The proper appreciation of the great Eternal One induces the creature to strive diligently to please his Creator. The more he knows of the Creator, the greater will be his desire to grow into the likeness of the One that is holy and unselfish.

During the past four years those who study the WATCH TOWER have been considering texts in the following order: Concerning Jehovah; concerning the Lord Jesus Christ; the holy spirit, and its transforming influence; and the kingdom of God. Many are the testimonies that great blessings have resulted from these studies. It is the hope that the study of the text during the year 1925 will be especially helpful to the Church. This year we will examine texts relating to the comfort of all that mourn. It will be found that these texts teach that Jehovah God is the great Comforter; that the Lord Jesus is his active agent in dispensing comfort; that the holy spirit is the channel employed; and that it is the will of God that all members of the Church shall become comforters, to the end that Jehovah's name may be glorified.

The opening text for the year shows that the source of mercy and comfort is Jehovah.

Mercy is properly defined as compassionate treatment of an offender.

Comfort means to bring consolation to those who mourn, to lift the burdens that make them sad and to point them to that which brings peace of mind and gladness of heart.

Eden was a joyful place because it was the garden of God. Because of sin man lost his happy home. He was an offender against the law of God, and that without excuse or extenuating circumstances. In the exercise of justice God sentenced man to death. Under this just sentence Adam would have remained dead forever, and he would have had no offspring that could have life eternal. But Jehovah was compassionate in dealing with man, and has ever been thus. He made an elaborate and complete arrangement for man's re-

demption and deliverance, and in doing so was moved by love. (John 3:16, 17) Herein was the full and complete expression of unselfishness on the part of the Creator, Jehovah.

Since the day of Pentecost, as man has come to a knowledge of God and his purposes he has received comfort; and his comfort increases in proportion to his appreciation of the loving kindness of God.

Man learns that God has been and is compassionate with offenders who repent and come to him, and that he comforts all those who sincerely seek consolation in his appointed way.

It is vitally essential that each one who will be comforted learn of God's appointed way of ministering comfort. To know God and his beloved Son means life. (John 17:3) He who possesses life in fulness has comfort and fulness of joy.

TEXT FOR JANUARY 14

"Let not your heart be troubled: Ye believe in God, believe also in me."—John 14:1.

THE disciples of Jesus were imperfect men. Like all men they had trials and sorrows. They loved Jesus. For three and one-half years he had been to them a tower of strength and a source of consolation. Now he was about to take his departure. The reason why, they did not understand. They were sad of heart. Their faith in God had brought some comfort because as Jews they recognized that they were the covenant people of Jehovah.

The time had not come for them to understand God's plan and purposes fully nor how he would bring consolation to their hearts. Until Pentecost it was impossible for them to understand.

Knowing this, Jesus said to them: 'Ye believe in God and his promises made to father Abraham, that in him and his seed all the families of the earth shall have a blessing. God has promised that he would send the Messiah that through him all might receive a blessing. I am he. But before this blessing can come, it is necessary for me to go away. Do not let your hearts be troubled. I am going to prepare a place for you, and I will come again and receive you to myself, that ye

may be with me. I have been your comforter for some time and now you will miss me. But I will pray my Father and he will send you another comforter.'—John 14:16.

These were words of consolation, but the disciples did not at the time comprehend that. They must wait until Pentecost; and then they would understand how the Lord would bring comfort to them and how, though absent from them, he would be with them all through their earthly journey. They had faith in his words, and waited until the appointed time.

TEXT FOR JANUARY 21

"The Comforter, the holy spirit, . . . shall teach you all things."—John 14:26.

WHEN the time came for Jesus to ascend into heaven, he gathered together his disciples upon the side of the Mount of Olives. He told them to remain at Jerusalem and await the coming of the Comforter; that they would receive the holy spirit, and thus they should be his witnesses.—Acts 1:4-11.

Obedient to this command from the Master the disciples waited at Jerusalem for ten days, until Pentecost. At that time they were assembled together in a room, when they received the holy spirit. This was in answer to the prayer of Jesus even as he had promised: "I will pray the Father, and he shall give you another comforter that he may abide with you for ever."—John 14:16.

When Jesus was crucified the disciples were greatly troubled and distressed. Their sorrow knew no bounds. On the third day, even the day of his resurrection, two of these disciples, lamenting Jesus' cruel death, said: "We trusted that it had been he which should have redeemed Israel."—Luke 24:21.

Later in Jerusalem, and after they had learned of the resurrection of our Lord, as the disciples were gathered together, Jesus appeared among them and said: "Peace be unto you." But they were terrified and frightened, and supposed that they had seen a spirit. But he said unto them: "Why are ye troubled, and why do thoughts arise in your hearts?" (Luke 24:38) They could not understand; they had not received the holy spirit; the comforter had not come yet.

From the time of Pentecost forward the mystery of God began to unfold to the disciples. All the parables and dark sayings began to be understood by them. They saw that it was necessary that Jesus should suffer and die and rise from the dead and ascend into heaven; that by thus doing he had provided the ransom price, not only for them but for all mankind; that he would gather out from amongst men the Church; that these would be required to follow in his footsteps and suffer as he had suffered; that those who would continue faithful unto the end would be exalted and be forever with the Lord and see him as he is; and that in due time he would return and take them to himself.

As these great truths unfolded before the disciples' minds, their sorrow fled away, and their hearts were comforted. The holy spirit had been given, and this enabled them to receive comfort.

Even so it has been with all truly consecrated Christians from then till now. Being in Christ, and his Word abiding in them, they have asked of the Lord and received great comfort. They have learned that God is the Father of mercies; that Jesus Christ, their elder Brother, is their precious friend and comforter, and that the holy spirit is the channel of comfort; and they themselves have been learning to be comforters.

Jehovah's purpose concerning the Church on earth is that here they must learn to be specially comforters of the brethren, those who are in Christ, and to proclaim the message of his kingdom, and to bear the message of consolation to all who mourn and who seek to know the way that leads to life and happiness. By this they are showing forth his praises.

TEXT FOR JANUARY 28

"Ye are a chosen race . . . a people for a purpose."—1 Peter 2:9, Diaglott.

IT IS of utmost importance that all Christians now observe the effect upon the disciples produced by the reception of the holy spirit at Pentecost and ever thereafter. They had waited for the holy spirit, as Jesus had promised. When they were begotten and anointed, they did not sit down, fold their hands and remain idle; neither did they withdraw themselves and keep their comfort and joy to themselves. On the contrary they immediately began to speak and advertise the King and his kingdom amongst the people.

Why did they do this? God had called them for a purpose. They were to constitute a part of the chosen race, a people for a purpose. They must show forth the praises of him who had called them out of darkness into the marvelous light, and it brought great comfort to their hearts. They must now use this message of consolation, which they had received, to comfort others.

The apostle Paul plainly and boldly expressed it in these words: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1:3, 4.

Now we see that Jesus Christ is the Head of the new creation; that all who are in Christ have the holy spirit and are comforted thereby; that all this comfort proceeds from Jehovah, the Father of mercies; that he is training a class of people by putting them through certain experiences that they may learn to be comforters here, that they may be associated with the Lord Jesus in his kingdom, and that his name might be glorified.

The course of a Christian then is plainly pointed out.

He who would enter the kingdom and be used of the Father for the blessing of mankind must first learn to be a comforter this side the veil. It is impossible to do this unless he (or she) engages in the service of the Lord as opportunity presents. We must here advertise the King and his kingdom because this is the message of consolation. We must exhort our brethren to devotion to the Lord and to his service; for thereby are they

comforted. We must be faithful and true witnesses that Jehovah is God; that Jesus is the King, and that the kingdom of righteousness is here. In all this we must be prompted by love, which in an unselfish devotion to the Lord and his cause.

What a marvelous plan is that of Jehovah! What a blessed lot is that of the Christian! Let us see to it that we fulfil our commission by learning to be comforters.

CHRIST'S TRIUMPHAL ENTRY

—JANUARY 4—LUKE 19:29-44—

JESUS TAKES ACCLAMATION IN SIMPLICITY—PROPHECY FULFILLED IN DUE ORDER—FURTHER FULFILMENT AT SECOND ADVENT.

"Blessed is the King that cometh in the name of the Lord."—Luke 19:38.

THE time had now come for Jesus to manifest his right as God's anointed king of Israel. The method he took gives us our study for today. At any time during the previous twelve months Jesus could have become the popular leader. This was especially the case when he fed the multitude of 5,000 in Galilee; for people would then gladly have put him at their head as one sent of God to deliver Israel from the bondage of the Romans. Jesus wanted the kingdom of heaven with its blessings to be established; but he knew that the time for its establishment had not come, nor would he be made king by man.

²The stay in Jericho at Zacchæus' house had allowed the crowds of pilgrims to get ahead of Jesus, and probably he ascended the hillroad in comparative quiet. When the day arrived on which he would present himself to Jerusalem as King, he began to assert his kingly power and authority. Leaving Bethany he came to the Mount of Olives, and then sent two of his disciples to a neighboring village to bring an ass and her colt, which they would find tied and as if waiting for him, bidding the disciples say if questioned that the Master had need of them.

³It was now known in Jerusalem that Jesus was in Bethany, and it was expected that on this morning he would come into the city. Many there were more than kindly disposed towards him; and some were much impressed by the miracles, especially by the last and greatest, that of raising Lazarus from the grave. At that time Jerusalem was crowded both within and without the walls with those who had come up to the Passover, then a very popular event. A crowd soon increases; and quickly multitudes of well-disposed people were making their way to meet Jesus, and to return with him into the city. When the disciples brought the ass to Jesus they placed him upon it, giving him kingly, if humble dignity. As the procession started, garments were cast at his feet, and branches of palm trees were cut, and soon the ever-growing company broke into song.

⁴It had long been the custom to sing some Psalms at the Passover feast. The 116th Psalm and following Psalms were so used; and with these fresh in mind, it was easy for the multitude to associate the words of the 118th Psalm with the coming of him who many were ready to believe was the Son of David. Unwittingly the multitude fulfilled the divine prophecy. They hailed Jesus as the promised Son of David, who should bring them salvation. The demonstration of the multitude, and the great joy of the disciples as they saw their Master at last honored, and perhaps thought their own time of advancement with him was drawing nigh, made the Pharisees angry. It had been declared by the prophet Zechariah that

this shout of praise and prayer should be made, and this was the only possible occasion, and the scriptures must be fulfilled.—Luke 19:40; Zechariah 9:9.

JESUS TAKES ACCLAMATION IN SIMPLICITY

⁵The position of the Pharisees was a hopeless one; for they were setting their will against God. True, they did not think that; but nevertheless the scriptures were plainly written, and the facts were before them. Therefore they ought to have understood. They continued "willingly ignorant". Jesus went on his way, and the disciples and the people continued to acclaim him as the promised Savior. He entered the city as God's appointed King, making no assumption of political prerogative. It was to his Father's house he was going. Fulfilling scripture, he took the acclamation of the people in the simplicity of a servant of God.

⁶None but Jesus himself could have any idea of the importance of this entry, and even he would understand some things but dimly. Except in that the Word of God was being fulfilled, the acclamation of the people would bring him but little joy; he knew that they did not understand. He knew of a certainty that he was going to his death; for the time had come when his sacrifice must be consummated. But he kept his face towards the providences of God and towards his responsibilities; and knowing the consequences, but not weighing them, he calmly fulfilled every detail of the way marked out for him in the prophecies. But the joy of the people would call forth his compassion, and would enlarge his heart; for though they misunderstood, they voiced a longing, and the cry was indicative of the call of humanity for a savior.

⁷The incident is an illustration of prophetic fulfilment. This entry of the servant of God as Savior-King was foretold by the prophets. (Psalm 118:26; Zechariah 9:9) But it is certain that it did not complete all that was meant by either prophecy; for though Jesus presented himself and the people acclaimed him as their Savior, yet he was not accepted, and within a few days the whole populace turned against him and cried out for his blood. They thus fulfilled other prophecies which declared that he should be despised and rejected, but that in his death he should be made an offering for sin.—Isaiah 53:10.

PROPHECY FULFILLED IN DUE ORDER

⁸When Jesus came so near to the end of his earthly ministry, he must have watched the fulfilment of the prophecies concerning himself with much care and interest. There was no forcing; but in proper order of manner and time the Word of God went forward to its fulfilment. Jesus knew that he must have an ass's colt that morning. Evidently he knew where there was one, and he knew that

his Father would do his share of the fulfilment of the prophecy. And so it was that Jesus obeyed and God watched, and the divine order was observed.

⁹Here is a great lesson for the Lord's people. It is clearly no part of their duty to force the fulfilment of prophecy; but, coöperating with the Lord as opportunity affords, they do frequently find that prophecy is being exactly fulfilled. And even though, as is often now the case, the Lord's people seem almost conscious of working out the last things in the fulfilment of the Scriptures, yet there is no seeking to fulfil prophecy; and evidently this is the attitude the Lord's people should always take. The prophecies referring to the coming of the King and his entrance into the city, apparently fulfilled by Jesus when he entered Jerusalem, are now seen to refer also to the greater act when Jesus really comes into his kingdom.

¹⁰Again Jesus is present, and offers himself as King. But Christendom's leaders reject him; and the truth of his return is as bitterly opposed by them as it was by the Pharisees. Neither then, nor now, are God's professed people ready to receive the Lord. The proud Pharisees rejected the Carpenter of Nazareth. They could not begin to understand that he was the Messiah of the prophecies. The proud leaders of Christendom will not accept the fact of the Lord's return. They have given themselves to a system which absolutely prevents clear understanding of the will of God, even as Jesus said of the Pharisees: "How can ye believe, which receive honor one of another?" (John 5:44) But while there is a correspondency, there is also a contrast. Then when Jesus entered into Jerusalem he entered it to become subject to evil men, and to the power of darkness. Evil seemed to triumph. Now when Jesus comes into "the city" he comes not only for immediate judgment, but for final victory over every evil person or thing. Never again will evil triumph. It will attempt the suppression of the kingdom message, but never again will God permit his messengers to be subjected to the powers of evil.

FURTHER FULFILMENT AT SECOND ADVENT

¹¹Because Jesus entered Jerusalem seated on an ass, it was but natural that it should have been thought that Zechariah's prophecy was completely fulfilled at that event. But the context of the prophecy shows that the whole passage refers to our Lord's advent as King in power, and to the consequent blessing of his people. It is customary in western countries to speak of the ass in a jocular or derogatory sense. But in the East there is no such association, and certainly nothing of such association is conveyed in the Scriptures. The patient ass is a symbol of lowliness. It is not, then, in any derogatory sense that it can be said that the returned Lord, even now coming to his own and in his glory, comes lowly as riding upon an ass.

¹²Christians have derided the Jews for their attitude towards their Messiah. The Jews looked for a great and notable person who should appear worthy to be leader of God's people. And, behold, he came meek and lowly; and they refused him. Christendom has professed to look for the return of the Lord, but has expected that he would make his appearance in magnificent glory in the clouds of heaven. And lo, though a glorious spirit being, he has appeared in the lowly message of his people. The great and mighty have been caught in their hypocrisy, and once again have rejected him. The wise and prudent have failed to perceive the signs of his presence. And the humble, faithful messengers are as contemptible in the eyes of the wise as the ass is to the one who rides a warhorse.

¹ There are still many who would stop the Lord's peo-

ple from rejoicing in him and in the message of comfort which he brings to the poor groaning creation, and who would stop the people from crying out and hailing the promised Savior. The time has come for the Lord to be acknowledged; and if those who know the truth should prove so unfaithful to their privilege as to listen to those who dislike the message, and should stop telling of the coming of the King, the Lord will use the very stones to cry out that the King of glory is come. But the faithful servants will never forego the privilege which association with the Lord brings. He will go from strength to strength until his work is done.

¹⁴There are two pictures in this incident which present themselves to the faithful followers of the lowly Jesus, and from which they draw encouragement. One is that they see themselves, like the disciples then, rejoicing in the glory which is coming to their Lord. They, too, do homage to him, in spirit casting their garments before him in token of full submission; and they also wave palms of victory. They know that the Lord is now entering gloriously into the place of power, and that the time of the world's happiness is at hand.

¹⁵The other picture is in less bright coloring. It is that the disciples see themselves in the same place as the Lord. Honored indeed of him in that they are privileged to be his representatives in the earth, and that they have the responsibility of witnessing in the center of organized religion, they carry the message of the kingdom into the midst of a people who are full of profession of service to God, but who at heart and in spirit are alienated from him, and who hate not only his rule and his will but his messengers.

¹⁶In assuming the authority of king, Jesus showed both his right to commandeer that which was necessary for his purpose, and also his power over even the brute creation. He did not ask permission for the use of the animals; and in riding an unbroken colt, controlling it in calmness even while the multitude was shouting and singing, he showed his mastery. Without doubt these things are a necessary part of our lesson. We are thereby reminded that our Lord, whose presence we declare, has these same rights and powers, and will use them in whatever way he pleases for the furtherance of the kingdom interests.

QUESTIONS FOR BEREAN STUDY

- Could Jesus have permitted himself to become a popular leader? Why did he not do so? ¶ 1.
- Is there order in God's plan? What was the special obligation now resting upon Jesus? ¶ 2.
- What particular miracle had brought Jesus into great prominence? Why was Jerusalem filled with people? ¶ 3.
- What Psalms were used at the Passover feast? How was Jesus honored? What was the feeling of the disciples? How did the Pharisees feel about it? ¶ 4, 5.
- Who besides Jesus understood the significance of his entrance into Jerusalem? Was Jesus overjoyed? If not, why not? ¶ 6.
- What does the incident illustrate? What prophecies were being fulfilled? ¶ 7.
- Was Jesus evidently watching the fulfilment of prophecy concerning himself? Was Jesus forcing a fulfilment, or were things taking the natural course? ¶ 8.
- What is the great lesson for God's people to learn? Is there a secondary fulfilment of these prophecies? ¶ 9.
- What are some of the correspondencies? What is there in contrast? What is it that blinds the leaders to the truth? ¶ 10.
- Why have the people been unable to see the clear fulfilment of Zechariah 9:9? In what way is Jesus riding upon the ass now? ¶ 11.
- Have Christians anything to boast of in their attitude toward the Messiah which would put them in a better light than the Jews of 1900 years ago? ¶ 12.
- Are there people today who would gladly put a stop to the hailing of the presence of the King as he rides into the antitypical Jerusalem? ¶ 13.
- What two pictures may we draw from the lesson? ¶ 14, 15.
- When Jesus commandeered the unbroken colt, riding it in calmness amid the tumult of the multitude, what lesson did he there set forth for us? ¶ 16.

THE LAST JUDGMENT

—JANUARY 11—MATTHEW 25:31-46—

TIME OF THE JUDGMENT—GENERAL JUDGMENT OF "CHRISTENDOM"—RANSOM GUARANTEES OPPORTUNITY OF LIFE—KNOWLEDGE BRINGS APPROPRIATE RESPONSIBILITY.

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matthew 25:40.

TODAY'S lesson is called The Last Judgment, but the portion of Scripture set for study is the well-known parable of the Sheep and Goats. The common orthodox interpretation of this parable is that it is a representation of a division between the righteous and the wicked which immediately follows the Lord's return, the dominating thought being that at the moment of the Lord's return all hope of escaping eternal torment is ended for those who are not found in harmony with righteousness. They visualize all people upon earth separated into two classes; sheep to be blessed, and goats to be cursed.

²As the Bible Student becomes instructed in the Word of God he learns that God has appointed a day of 1000 years for the judgment of men and for the reign of Christ (Hebrews 6:2; Revelation 20:6); that during that reign the dead will be delivered from the power which holds them; that all the nations of the earth will be instructed in the ways of the Lord; and that the reign of Christ is specially for the purpose of bringing man back to his long-lost inheritance and of restoring his happy relationship to God.

³For a time the parable became to Bible Students a picture of the judgment at the end of that thousand-year day of judgment, when the righteous (the sheep) would enter into the blessedness of life on the restored earth, and when the wicked (the goats) would be destroyed forever as unworthy of life. It is now seen to be a symbolic description of a judgment at the time of the second advent, one which determines who among men have already proved themselves unworthy of the blessings of the kingdom. The true interpretation has thrown light on many other scriptures, and has enabled the servants of the Lord to see their work and the purpose of their message much more clearly than hitherto.

TIME OF THE JUDGMENT

⁴Except for the symbolic pictures in Ezekiel and Revelation there is comparatively little shown in the Scriptures of the details of the Millennial Age. We know through Isaiah (chapters 25 and 35) of the progress which will be made up the highway of holiness, and that the Lord's blessings will then be diffused upon humanity under the reign of Christ; but neither the prophets nor the Lord had much to say of what is to happen during that reign. It should hardly be expected, therefore, that this parable would deal with things at the end of the Millennial Age. The correct interpretation properly associates it with those which immediately precede it. It is, of course, an integral part of our Lord's discourse concerning the last things of the Gospel Age, when he has returned to set up his kingdom.

⁵The orthodox interpretation of this parable happens to be more correct in point of time, but this is so only because they knew little or nothing of the real purpose of the Millennial kingdom. To get the proper viewpoint one must place himself with the Lord and the disciples at the time the parable was spoken. Jesus had come to the end of his earthly ministry. He had been finally rejected of Jerusalem. He had walked out of the temple courts for the last time, saying of his Father's house, "Your house is left unto you desolate" (Luke 13:35); for in rejecting him they had rejected God, who had sent him.

⁶On the next morning Jesus sat with his disciples looking over Jerusalem; and answering their inquiry as to when the things of which he had been speaking concerning Jeru-

salem and himself should happen, he spoke the discourse recorded by Matthew. (Chapters 24, 25) It was a discourse intended to instruct his faithful servants at the time of his return concerning the events of their day, that they might know he had returned by the fulfilment of the things spoken. His return would not be made known by any physical manifestation of his person, but by the physical facts which he then foretold. Then, after telling of those things concerning Jerusalem, he spoke the parable of the Virgins to show that even some of his own would be caught asleep, and the parable of the Talents to show how his servants would be brought before him and judgment be passed according to the measure of fidelity to him and to his Father. Then he spoke further of the judgment which should come upon Christendom.

⁷Although Jesus did not know when that time would be (Matthew 24:36), he saw clearly that Jerusalem, which lay before him was, in its attitude towards him and in its rejection, also a miniature of a great system of religious profession yet to be. In mental vision he saw that his disciples would carry his message abroad in the earth; and that in process of time great organizations and systems of civilization would arise, each of which would profess his name, even as Jerusalem, which lay before him, professed to be the people of God.

GENERAL JUDGMENT OF "CHRISTENDOM"

⁸Jesus knew that when he returned all these great systems would be tested in the way Jerusalem had just been tested; for his faithful servants would then carry such a message to them as he had brought to Jerusalem. He knew that the great religious organizations, and the leaders of the world who coöperate with them, would treat his servants and their message of the establishment of the kingdom as the Pharisees had treated him; and that just as the Jews and Jerusalem had been brought into judgment by his loving message because they hated the light and hated him, so the great civilizations would be brought into judgment by the light of truth which would come at his second advent; and that the disciples, the faithful servants, would be rejected with their message in exactly the same way. This would mean a general judgment and the rejection of Christendom on the lines of the judgment upon Jerusalem. It would not mean that all the peoples of the earth would have all hope cut away from them in a moment, any more than the rejection of Jerusalem and condemnation on their leaders meant that the common people were to lose all hope of the mercy of God.

⁹The Jews did not understand that they were rejecting God when they rejected Jesus. Indeed, it was in professed service to God that they put him to death. Truth and their Messiah had come in an unexpected way. They were caught in their hypocrisy. So now at the end of the age the truth of the kingdom and the message of the returned Messiah has come in an unexpected way, and the leaders of Christendom are caught in their false pretences. This is what Jesus had in mind when, after speaking the parable of the Talents he said: "Then"; that is, at the time of his second presence of which he had been speaking he would gather all nations before him.

¹⁰The basis of judgment pronounced is the attitude of the people towards his messengers, even as the basis of the judgment of the Jews was on their attitude towards him.

On that line Jesus proceeded to show how all the nations to whom his truth has gone are brought into judgment. THE WATCH TOWER of October 15, 1923, deals fully with this subject. The parable shows that there are some who are judged to be unworthy of life; indeed, as worthy of death as Satan and the angels who have followed him in opposition to God.

¹¹It is apparent that this standard of judgment (the attitude taken toward the messengers) is not compatible with the conditions which will obtain in the Millennial Age. The goat class, judged unworthy of life, proclaim their ignorance of the need of, or any occasion for giving help or showing kindness towards those of whom the Lord speaks as his brethren. In their pride and self-sufficiency they altogether fail to perceive that the humble and lowly messengers of the kingdom represent Christ, whom they profess to serve. The leaders of ecclesiasticism, the principal of their flock, and the supporters of the great evil systems fail to see in the messengers of the truth those whom the Lord calls his brethren. They say: "When saw thee an hungred... and did not minister unto thee?"—Matthew 25:44.

¹²THE WATCH TOWER before referred to shows clearly that the brethren of the Lord towards whom kindness is done, or who are neglected in face of a plain duty, are those who now bear the message of the kingdom. In the Millennial Age, when the knowledge of the Lord covers the earth, under the blazing light of that day there can be no possibility of raising an excuse through ignorance. The conditions upon which judgment is based can be found only during the last days of the harvest time, when man's world, as such, is brought into judgment before God. No question can arise as to the kind of judgment which comes upon those who are found to be unworthy of life. They are cast into a fire prepared for the devil and his angels.

RANSOM GUARANTEES OPPORTUNITY OF LIFE

¹³Since the time when it pleased God to make the plan of the ages clear, and once again to set forth the "ransom for all" by the blood of his dear Son (1 Timothy 2:4-6), it is seen that neither Adam nor any of his sons are excluded from its benefits. It came, therefore, to be commonly held that with the exception of the Church (those begotten of God to newness of life) everyone must have an actual resurrection from the dead in order to participate in the benefits of the ransom. It was further thought that none besides the Church could be subjected to final destruction until, in the resurrection, a full opportunity had been given to enter into obedience to Christ and into blessings of life. But clearly those views are not true to Scripture or to fact. It is not necessary that one should have received the gift of the holy spirit before he can be subject to the sentence of death; nor true, as some have thought, that no one could be amenable to the second death before the death of Jesus. The death of Judas as the son of perdition is evidence sufficient against both suppositions. Who can think that if father Abraham had turned from God after the long experience which he had, God would be obliged to bring him forth in resurrection in order that he should have a full opportunity for knowing God?

¹⁴The ransom price accepted by God can not entail upon him a necessity to let each person die before giving him the benefit of the ransom, and that such opportunity can be given only in resurrection. It does, however, appear to show that everyone must get an opportunity of freedom from the bondage of Satan, as well as from the power of death. It is God's own good pleasure to decide when he will give that opportunity. It seems evident that there are now some who, like Judas (the outstanding figure and representative of those who reject the way of God), see the purpose of God in Christ and reject it.

KNOWLEDGE BRINGS APPROPRIATE RESPONSIBILITY

¹⁵What stands out clearly is that there are some who are children of the wicked one, who know sufficient of God both in experience and by the fact that they stand forth as representing him, who in spirit are bitterly opposed to his ways, and who are really and truly servants of the evil one. For God to let all this pass as if they acted in blindness would seem to belittle his justice rather than to exalt it. Such would not learn righteousness even in the land of uprightness.—Isaiah 26:10.

¹⁶The first judgment, that of Jerusalem and the nation of Israel, resulted in the separation of wheat and chaff and in the burning of the chaff. (Matthew 3:12) It was a casting off of that which was waste. The second judgment, now in operation upon Christendom, is more complex and has two phases. It results in the separation of the sheep and goats, and also of wheat and tares (Matthew 13:24-30); that is, separation between those who are "the children of the kingdom" and those who are the "children of the wicked one". The tares are those, chiefly ecclesiastics, who profess to represent God, but who are servants of the present order of things and opponents of the kingdom of heaven. The parable of the Sheep and Goats shows another aspect of this same judgment. The sheep are not the "wheat", the children of the kingdom, but are the meek of the earth who, when the truth of God is presented to them, are inclined to take it; they are not supporters of Satan's system of government. The goats correspond very closely to the tares. They are those who have professed to be supporters of God and of righteousness, but who have the wayward disposition which is so frequently shown by the goat, and which is so contrary to the meek disposition associated with the sheep.

¹⁷This parable shows that even as Satan will be bound during the reign of Christ in order that he can not hinder the work of restoration, so those who have been decisively proved to be his willing servants will not be permitted then to oppose truth. They will be destroyed at the commencement of the Messianic reign (Matthew 25:41); but Satan is permitted to live (bound) for a later testing.—Rev. 20:3.

QUESTIONS FOR BEREAN STUDY

- What is the common orthodox idea of the parable of the Sheep and Goats? ¶ 1.
- What have Bible Students learned respecting the judgment day? What is the work of that day? What seems to be the proper setting for the parable? ¶ 2, 3.
- Where do we find descriptions of the Millennial Age and its accomplishments? Why is it thought that this parable has a setting at the close of the Gospel Age? ¶ 4.
- Why is the "orthodox" interpretation more correct in point of time? How may we get the better view? ¶ 5.
- What were the circumstances under which Jesus gave his discourse as recorded in Matthew 24:12? What was its object? ¶ 6.
- Did Jesus understand that Jerusalem represented a great system yet to be? Did he foresee that his rejection at the second advent would be as complete as that at the first advent? ¶ 7, 8.
- Did the Jews understand that they were rejecting God? How is "Christendom" also caught? What is the basis of judgment in both cases? ¶ 9, 10.
- Is the same judgment compatible with that which will obtain during the Millennial reign? The goat class as a class fail in what respect? ¶ 11.
- Who are the brethren of the parable? Will there be any excuse for ignorance in the next age? Are the conditions of the judgment then peculiar to our day? ¶ 12.
- Are any excluded in the "ransom for all"? Judas dying the second death proves what to us? Would it have been possible for Abraham to die the second death? ¶ 13.
- Is God restricted in the operation of the ransom sacrifice in what he would deem best? What does the ransom sacrifice really do? ¶ 14.
- Does it seem clear that knowledge of God and his plan has a bearing on any judgment which God renders? ¶ 15.
- What was the first judgment? What are the two phases of the second judgment? Who are the "tares"? Who are the "goats"? ¶ 16.
- Will anyone be permitted to oppose the truth in the Millennium, after the kingdom is fully inaugurated? ¶ 17.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Boston, Mass.	Jan. 4	Worcester, Mass.	Jan. 11
Natick, Mass.	" 5	Woonsocket, R. I.	" 12
Framingham, Mass.	" 6	Franklin, Mass.	" 13
Milford, Mass.	" 7	Attleboro, Mass.	" 14
Westboro, Mass.	" 8	Stoughton, Mass.	" 15
Marlboro, Mass.	" 9	Brockton, Mass.	" 16

BROTHER J. A. BOHNET

Amlin, O.	Dec. 26	Gallipolis, O.	Jan. 4
Lancaster, O.	" 29	Huntington, W. Va.	" 5
Wilmington, O.	" 30	Ashland, Ky.	" 6
Greenfield, O.	" 31	Paintsville, Ky.	" 7
Chillicothe, O.	Jan. 1	Ironton, O.	" 8
Wellston, O.	" 2	Portsmouth, O.	" 9, 11

BROTHER B. H. BOYD

Newcomerstown, O.	Jan. 1	Canonsburg, Pa.	Jan. 9
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Dennison, O.	" 4	New Kensington, Pa.	" 12
Steubenville, O.	" 5	Kittanning, Pa.	" 13
Waynesburg, Pa.	" 6, 7	Punxsutawney, Pa.	" 14
Washington, Pa.	" 8	Mahaffey, Pa.	" 15

BROTHER C. W. CUTFORTH

Grandview, Man.	Jan. 2	Camrose, Alta.	Jan. 15
Yorkton, Sask.	" 4	Edmonton, Alta.	" 16-18
Frederburg, Sask.	" 6	Prince George, B. C.	" 21, 22
Viscount, Sask.	" 7	Prince Rupert, B. C.	" 23, 25
Saskatoon, Sask.	" 9-11	Vancouver, B. C. Jan. 30, Feb. 1	
Wilkie, Sask.	" 13	Manaimo, B. C.	" 2

BROTHER H. H. DINGUS

Arcadia, Kans.	Jan. 1	Coffeyville, Kans.	Jan. 9
Pittsburg, Kans.	" 2	Independence, Kans.	" 11
Baxter Springs, Kans.	" 4	Neodesha, Kans.	" 12
Seammon, Kans.	" 5	Wichita, Kans.	" 13
Cherokee, Kans.	" 6	Pratt, Kans.	" 14, 15
Parsons, Kans.	" 7, 8	Arlington, Kans.	" 16

BROTHER A. J. ESHLEMAN

Eugene, Ore.	Jan. 1, 4	Charleston, Ore.	Jan. 11
Oak Ridge, Ore.	" 2	Bandon, Ore.	" 12
Reedsport, Ore.	" 5	Roseburg, Ore.	" 14
North Bend, Ore.	" 6	Oakland, Ore.	" 15
Marshfield, Ore.	" 7, 13	Canyonville, Ore.	" 16
Wedderburn, Ore.	" 8, 9	Days Creek, Ore.	" 18

BROTHER M. C. HARBECK

Sharon, Pa.	Jan. 1	Beaver Falls, Pa.	Jan. 9
Farrell, Pa.	" 2	Pittsburgh, Pa.	" 11
Erie, Pa.	" 4, 5	Wheeling, W. Va.	" 12
Oil City, Pa.	" 6	Cambridge, O.	" 13
New Castle, Pa.	" 7	Zanesville, O.	" 14
Ellwood City, Pa.	" 8	Crooksville, O.	" 15

BROTHER H. E. HAZLETT

Bandera, Tex.	Jan. 1, 2	Bastrop, Tex.	Jan. 11
Tarpley, Tex.	" 3, 4	Taylor, Tex.	" 12
San Antonio, Tex.	" 5, 7	Granger, Tex.	" 13
Kingsbury, Tex.	" 6	Temple, Tex.	" 14
San Marcos, Tex.	" 8	Kempner, Tex.	" 15
Austin, Tex.	" 9	Lampasas, Tex.	" 16

BROTHER M. L. HERR

Alliance, Nebr.	Jan. 2	Grand Island, Nebr.	Jan. 12
North Platte, Nebr.	" 4	Sutton, Nebr.	" 13
Brady, Nebr.	" 5	Hastings, Nebr.	" 14, 15
Overton, Nebr.	" 6	Wauneta, Nebr.	" 16
Litchfield, Nebr.	" 7, 8	Wilsonville, Nebr.	" 18, 19
Kavanaugh, Nebr.	" 9, 11	Bloomington, Nebr.	" 20

BROTHER W. M. HERSEE

Herbert, Sask.	Jan. 2	Khedive, Sask.	Jan. 14, 15
Chaplin, Sask.	" 4, 5	Moose Jaw, Sask.	" 16, 18
Mossbank, Sask.	" 7	Regina, Sask.	" 19, 20
Mazenod, Sask.	" 8, 9	Earl Grey, Sask.	" 21
Assiniboia, Sask.	" 11	Kisbey, Sask.	" 23
Viceroy, Sask.	" 12, 13	Souris, Man.	" 25

BROTHER J. H. HOEVELER

Evansville, Ind.	Jan. 4, 7	Ewing, Ind.	Jan. 12
Tell City, Ind.	" 5	Sparksville, Ind.	" 13
Boonville, Ind.	" 6	Mitchell, Ind.	" 14
Vincennes, Ind.	" 8	Salem, Ind.	" 15
Washington, Ind.	" 9	Orleans, Ind.	" 16
Montgomery, Ind.	" 11	Bedford, Ind.	" 18

BROTHER H. HOWLETT

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Wakaw, Sask.	" 5, 6	Calmar, Alta.	" 19
Young, Sask.	" 7	Leduc, Alta.	" 20
Saskatoon, Sask.	" 9-11	Coronation, Alta.	" 21, 22
Unity, Sask.	" 12	Swalwell, Alta.	" 23
Wainwright, Alta.	" 14	Calgary, Alta.	" 25, 26

BROTHER A. H. MACMILLAN

Fargo, N. Dak.	Dec. 30	Lincoln, Nebr.	Jan. 7
Cedar Rapids, Ia. Dec. 31, Jan. 1		Denver, Colo.	" 9, 11
Clinton, Ia.	" 2	Boulder, Colo.	" 11
Dubuque, Ia.	" 4	Cheyenne, Wyo.	" 13
Des Moines, Ia.	" 5	Berthoud, Colo.	" 15
Omaha, Nebr.	" 6	Pueblo, Colo.	" 18

BROTHER H. S. MURRAY

Ironton, O.	Jan. 2	Clarksdale, Miss.	Jan. 9
Portsmouth, O.	" 4	Vicksburg, Miss.	" 11
Cincinnati, O.	" 5	Jackson, Miss.	" 12
Louisville, Ky.	" 6	Crystal Springs, Miss.	" 13
Guthrie, Ky.	" 7	Brookhaven, Miss.	" 14
Memphis, Tenn.	" 8	Wanilla, Miss.	" 15

BROTHER G. R. POLLOCK

Woonsocket, R. I.	Jan. 1	Watervliet, N. Y.	Jan. 9
Worcester, Mass.	" 2	Schenectady, N. Y.	" 11
Springfield, Mass.	" 4	Mechanicville, N. Y.	" 12
Pittsfield, Mass.	" 5, 6	Greenville, N. Y.	" 13
Albany, N. Y.	" 7	Granville, N. Y.	" 14, 15
Troy, N. Y.	" 8	Ticonderoga, N. Y.	" 16, 18

BROTHER B. M. RICE

Denison, Tex.	Jan. 1, 2	Dallas, Tex.	Jan. 11
Sherman, Tex.	" 4	Wolfe City, Tex.	" 12
Bonham, Tex.	" 5	McKinney, Tex.	" 13
Paris, Tex.	" 6	Plano, Tex.	" 14
Bogota, Tex.	" 7, 8	Greenville, Tex.	" 15
Roxton, Tex.	" 9	Lone Oak, Tex.	" 16

BROTHER V. C. RICE

Syracuse, N. Y.	Jan. 11	Tuscumbia, Ala.	Jan. 18
Rochester, N. Y.	" 11	Albany, Ala.	" 19
Cleveland, O.	" 12	Athens, Ala.	" 20
Cincinnati, O.	" 13	Cullman, Ala.	" 21
Rockwood, Tenn.	" 14, 15	Tuscaloosa, Ala.	" 22
Chattanooga, Tenn.	" 16	Bessemer, Ala.	" 23

BROTHER C. ROBERTS

Brantford, Ont.	Jan. 4, 5	Vaughan, Ont.	Jan. 14
Beamsville, Ont.	" 6	Simcoe, Ont.	" 15
St. Catharines, Ont.	" 7, 8	Courtland, Ont.	" 16
Niagara Falls, Ont.	" 9, 11	Aylmer, Ont.	" 18
Welland, Ont.	" 12	St. Thomas, Ont.	" 19
Dunnville, Ont.	" 13	Ridgetown, Ont.	" 20

BROTHER R. L. ROBIE

Screven, Ga.	Jan. 1	Davisboro, Ga.	Jan. 11
Waycross, Ga.	" 2, 4	Millen, Ga.	" 12, 13
Fitzgerald, Ga.	" 5	Oconee, Ga.	" 14
McRae, Ga.	" 6, 7	Macon, Ga.	" 15
Eastman, Ga.	" 8	Willard, Ga.	" 16
Dublin, Ga.	" 9	Athens, Ga.	" 18

BROTHER O. L. SULLIVAN

Cumberland, Md.	Jan. 4	Clifton Forge, Va.	Jan. 11
Charlestown, W. Va.	" 5	Wytheville, Va.	" 12
Winchester, Va.	" 6	Pulaski, Va.	" 13
Berryville, Va.	" 7	East Radford, Va.	" 14
Dayton, Va.	" 8	Roanoke, Va.	" 15
Waynesboro, Va.	" 9	Lynchburg, Va.	" 16, 18

BROTHER W. J. THORN

Woodhaven, L. I.	Jan. 4	Indianapolis, Ind.	Jan. 13
Harrisburg, Pa.	" 7	Brazil, Ind.	" 14
Altoona, Pa.	" 8	Terre Haute, Ind.	" 15
Johnstown, Pa.	" 9	East St. Louis, Ill.	" 16
Pittsburgh, Pa.	" 11	St. Louis, Mo.	" 18
Newark, O.	" 12	Lebanon, Mo.	" 19

BROTHER T. H. THORNTON

Marcella, Ark.	Dec. 31	West Ridge, Ark.	Jan. 8, 9
Batesville, Ark.	Jan. 1	Keiser, Ark.	" 11
Judsonia, Ark.	" 4	Blytheville, Ark.	" 12
Forrest City, Ark.	" 5	Lafa, Ark.	" 13
Helena, Ark.	" 6	Jonesboro, Ark.	" 14
Memphis, Tenn.	" 7	Piggott, Ark.	" 15

BROTHER S. H. TOUTJIAN

Quincy, Calif.	Jan. 1	Macdoel, Calif.	Jan. 23
Chico, Calif.	" 2	Ashland, Ore.	" 25
Paradise, Calif.	" 4	Medford, Ore.	" 26
San Jose, Calif.	" 18	Jacksonville, Ore.	" 27
Chico, Calif.	" 20	Rogue River, Ore.	" 28
Klamath Falls, Ore.	" 21, 22	Wolf Creek, Ore.	" 29

BROTHER L. F. ZINK

Charlotte, Mich.	Jan. 1	Three Rivers, Mich.	Jan. 8
Lansing, Mich.	" 2	Marcellus, Mich.	" 9
Lake Odessa, Mich.	" 4	South Bend, Ind.	" 11
Sunfield, Mich.	" 5	Niles, Mich.	" 12
Kalamazoo, Mich.	" 6	Benton Harbor, Mich.	" 13
Otsego, Mich.	" 7	Hartford, Mich.	" 14

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