



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

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

VOL. XLIV SEMI-MONTHLY No. 8  
 Anno Mundi 6051 — April 15, 1923

### CONTENTS

THE PRINCIPAL THING—LOVE (Part I).....	115
"Phileo" and "Agape".....	115
A New Thing in the World.....	116
How We Know We Have "Agape".....	116
Doers of His Word.....	117
Love the Begotten Ones.....	118
Comprehending Christ's Love.....	119
Loving One's Brother.....	119
Love in the Family.....	120
Not Loving Jesus Christ.....	120
PRAYER-MEETING TEXT COMMENTS.....	121
RUTH, THE FAITHFUL DAUGHTER.....	122
SAMUEL: JUDGE AND PROPHET.....	124
QUESTIONS AND ANSWERS.....	126
INTERESTING LETTERS.....	126

"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.

WTB&TS

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to  
 the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then  
 know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31

## THIS JOURNAL AND ITS SACRED MISSION

**T**HIS 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 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.

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 Lelle St., Cape Town, South Africa.

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(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. TOWLEY, G. H. FISHER, R. H. BARBER.

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

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV

APRIL 15, 1923

No. 8

### THE PRINCIPAL THING—LOVE (PART I)

**T**HERE is a certain thing which, because of its importance to the fully consecrated child of God, may be termed "the principal thing." Without this thing, though the consecrated possesses to the utmost degree the gifts of persuasive oratory, he might as well beat a tom-tom from a platform, so far as he himself may profit from his eloquence. Let him be so disposed as to give all he possesses to further the cause of the Lord or to do good to the poor and needy, without having also this principal thing, his kindness may be beneficial to others, but not to himself. Let him so burn with zeal for the Lord as to land in prison for conscience' sake or to become a victim of mob frenzy—all this does him no good, unless he has the principal thing.

"Though he understands all that the prophets have spoken, and discerns the deep things of the divine Word, if he has none of this thing, he is nothing. He is destined for the second death; and he has no prospect, except that of one "whose fruit withereth, without fruit, twice dead, plucked up by the roots . . . to whom is reserved the blackness of darkness forever." (Jude 12, 13; 1 Corinthians 13: 1-3) But holding fast to the principal thing, the consecrated one confidently looks forward to "pleasures forevermore," to "the joy of the Lord," to Christ's coming, confession of his name before the Father and the holy angels, to joint-heirship in all things in heaven and on earth, to glory, honor and immortality, to the praise and worship of men and angels, powers and principalities forever.

#### "PHILEO" AND "AGAPE"

"What is this marvelous thing, the lack of which marks the once consecrated for everlasting oblivion, or the possession of which designates the still consecrated child of God as heir of divine and eternal life? The Greek New Testament contains two words of allied meaning. One signifies "to be fond of an individual or object, to have affection, personal attachment, as a matter of sentiment or feeling." (Dr. Strong) This is *phileo*, and is the kind of love which springs up naturally under given circumstances and conditions. Persons of like tastes, for example, are drawn naturally to one another. Brothers and sisters love each other. Parents love children. The rich love the rich. Thieves care for

thieves. The learned like the learned. Employers are drawn to employers. Working people take to persons of their own class. Like loves like.

"This love is better than no love; but it is not that which makes for everlasting life on any plane; for it is a lower love. It may be evanescent and vary with the circumstances which bring it forth. Lovers may quarrel, and love fades. Parents' and children's interests may clash, and parental and filial affections die. In the stress of famine friend ate friend, brother brother, and mothers their babes. Of two rich friends, one becomes poor and the wealth-begotten bond is severed. A poor man achieves success, and forgets those to whom he was once bound in bonds of friendship. The lower love is often temporal, subject to many mutations, because it is of the feelings and sentiments.

"Nothing is less natural than for the uncongenial to care for one another; or, in the extreme, for a person to love his enemies. It is natural to hate enemies, because hate engenders hatred, not love. When Jehovah sentenced Adam to death, and justice began to execute the sentence, love, as it were, inquired of wisdom, "What can be done?" Wisdom replied: "If man had known as much about Satan and sin as his descendants will know a thousand years hence, he would have paid no attention to the tempter." Therefore wisdom devised the plan of the ages, that, without denying justice, love working through power might find for man the way to eternal life. By wisdom and love "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3: 16.

"If God loved us while we were yet his enemies, how much more should we love all whom God loves! (Romans 5: 10) What matters it, if for the moment some of them are our enemies? So we who are Christians love all men, including our enemies. This love exists, not because it is natural to love our enemies, but because there is a good and sufficient reason for loving them—that God, to whose will we are devoted, loves them. This illustrates a kind of love which does not spring naturally out of circumstances and conditions, but in spite of them and often contrary to them. A love based on sentiment is as unstable as the feelings, but this love is as eternal as the reason or principle on which it

is founded. So *this* love "never faileth."—1 Cor. 13:8.

<sup>7</sup>*Agape*, as the highest love, is defined by Dr. Strong as "wider than sentimental love, embracing especially the judgment, and the deliberate assent of the will, as a matter of principle, duty and propriety." The lower love is of the heart; the higher is of the heart and the head. This is "the principal thing." This it is that makes for life divine. Without it are death and dishonor; with it are glory, honor, immortality. So great is it that on it "hang all the law and the prophets."—Matthew 22:40.

#### A NEW THING IN THE WORLD

<sup>8</sup>It is said that the word *agape* is not found, or is seen only rarely, in Greek literature. Among those ancient pagans the highest conception of love was the doing for another all that justly ought to be done under the circumstances. Yet a love based upon consideration of duty or principle was not unknown; otherwise the word would not have been in existence when the Savior of mankind appeared at Jordan as Messiah. Jesus did not bring *agape* into the world; yet he brought in something new. In the divine law promulgated through Moses to the Jews those subject to that law were commanded to love God supremely, and neighbor as self. Both loves are based on ethical principles. The Golden Rule was then the highest formulation of the duty to love.

<sup>9</sup>If a person who could not swim were in deep water, and there were on the bank a man with a rope, the drowning person could justly require—as does even human law—the throwing out of the rope. If the man on the bank had no rope, but was an expert swimmer, he could be required to jump in and save the imperiled life. This is well within the limits of the law and of the Golden Rule. But if the man on the bank had nothing to throw in and could not swim, he could not rightly be asked to drown himself in order that the drowning man might live. There is nothing in even the great second commandment of the Law (Matthew 22:39) requiring one to give up life and all with life, in order that another may enjoy life and its blessings. Not even God would command this of any being—except under special conditions extending an outbalancing reward, and then only on the exercise of voluntary self-dedication and of entire free will on the part of the one accepting the terms of the command. This is what the mighty Logos did. He was rich, but voluntarily became poor for our sakes. He possessed life abundant, supreme among created beings; yet he willingly, gladly, changed from a higher to a lower plane of life, and then surrendered life altogether—that fallen humanity, his enemy, might receive life. This he did for ethical reasons, and it was his delight, his privilege, to please the Father of spirits. It was the loftiest exhibition of *agape* ever to be beheld.

<sup>10</sup>When Jesus returned from the forty days in the wilderness beyond Jordan he brought into the world

the new thing—not *agape*, but the command that whoever would become his disciple should voluntarily manifest *agape* in the same manner as himself: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." (John 13:34) No one is commanded to become a disciple of Jesus Christ, but upon every one that of a free heart takes up discipleship, is laid the command—far beyond the requirement of the Golden Rule—to love, even to the full laying down of life for one another, and in ultimate extent for the world of mankind. This is the new thing, the new commandment.

<sup>11</sup>This commandment is not definitely taught now in any of the nominal churches, but in the apostolic age of the church it was the first principle laid down by the apostles and those that followed them. "For this is the message," said the apostle John, "that ye heard from the beginning, that we should love one another." (1 John 3:11) Obedience to the new commandment was the magnetic power that bound the early church together and that made primitive Christians, though poor and persecuted, rich in faith and favor, and glorious in overcoming all the power of the fierce Roman beast.

#### HOW WE KNOW WE HAVE 'AGAPE'

<sup>12</sup>There hangs the issue of life or death for each of the fully consecrated upon the possession of *agape* and its divine manifestation. Everything for him in this world and in the world to come depends upon this. No one will be permitted to enter upon the joys of the kingdom in its heavenly phase who does not have *agape*. At the close of the Millennial age the ones to whom the dreadful words will be uttered, "Depart from me, ye cursed, into everlasting fire [annihilation], prepared for the devil and his angels" (Matthew 25:41), will be those who will not have received the glorious blessings of restitution in such a manner as to make a proper development of *agape* to the extent required in the earthly phase of the kingdom.

<sup>13</sup>How important then it is to know whether we have this supreme quality of character—to know whether we are building a shining structure of gold and silver and precious stones, on account of which we shall receive a full reward, or whether we are seriously lacking in the manifestation of *agape*. (1 Corinthians 3:12-14) Those that lack this quality in abundance in its various manifestations must necessarily be relegated to the phase of servants and Levites, when they might have been kings and priests unto God. Those of the once consecrated who finally possess none of it will have naught to look forward to except the devouring fire of divine jealousy which shall destroy them as enemies of righteousness and of God.—Hebrews 10:27.

<sup>14</sup>It is not necessary to pore over ponderous books or to possess great learning to obtain the desired information how to discern whether one has this necessary thing. It does not cost much to secure this knowledge; for it

can be had for a few cents, or as a gift. The simplest minds can grasp it. The wise of this world are usually handicapped, because they are wont to look for abstruse principles at the bottom of such important matters, and overlook the simple and obvious.

<sup>15</sup>The Lord Jesus Christ has told in plainest possible words how the consecrated person may know that he has this vital thing, making for eternal life, or the lack of it which shall end in everlasting oblivion. First, he must have the commandments of Jesus. Membership in old, established and well-recognized religious systems is almost a bar to the having of Jesus' commandments, because the ecclesiastics of these organizations have covered up and all but buried the behests of him they call "Master," with human philosophy—the traditions of men, and the filthy refuse of pagan religions. The only ones likely to have Jesus' commandments are those that go directly to the Word of God, instead of to the corrupt-minded and ambitious among their leaders who have entombed the shining precepts of the Lord in the sepulchres they have erected to their own dead wisdom.

#### DOERS OF HIS WORDS

<sup>16</sup>"Be ye doers of the word, and not hearers only, deceiving your own selves," is the all-important injunction on which hangs eternal life. This is the rule by which the consecrated may know that he loves his Lord.—James 1:22.

<sup>17</sup>In a family of children two may make equally many expressions of love; but one seldom does what the father wishes done, and the other is alert constantly to anticipate and to do the things pleasing to him. The parent knows which one truly loves him. So the Master plainly shows how the child of God may certainly know how much he loves his Savior: "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14:21) The converse is not left to conjecture but stated in no uncertain words: "He that loveth me not keepeth not my sayings" (John 14:24), no matter how many professions he may make.

<sup>18</sup>Let the consecrated occasionally do a little wholesome heart-searching: "Do I do the words of Jesus? How often when a brother has offended, have I followed his command as expressed in Matthew 18:15-17?" Without carrying introspection too far, a hundred queries may be made with profit, afterward seeking with earnestness to correct discrepancies between our conduct and the words of Jesus.

#### LOVED BY THE FATHER

<sup>19</sup>A few times in life a person may have a friend of very noble character, combined sometimes with the privileges and responsibilities of a lofty place in human affairs. If one had a mayor, a governor, a senator, a president, or a king for a friend and patron, one might well be glad of it. Occasionally in past centuries one of the fully consecrated has made good use, in the Lord's

name, of some such relationship. The value of such an intimacy would be immeasurably enhanced if the great one were on such familiar terms as actually to love the lesser one. How immeasurably greater would be the privilege, if the two Greatest Beings in heaven were on such close terms as to be one's friends, to be among those that love us! This is a privilege that is enjoyed by the fully, faithfully consecrated. The way to it is plainly told by the Savior: "He that loveth me shall be loved of my Father." Such an object of the Father's affection is surrounded by the solicitous watch-care of infinite love, and protected and advanced when need exists, by all that may be required of infinite power.—John 14:21; Psalm 34:7.

#### BECOME LIKE HIM

<sup>20</sup>Jesus told the disciples in effect that there would be a singular phenomenon in his love for them—that it would be much the same as though he would meet the disciples in the midst of non-disciples in such a manner that the latter could not perceive him, but his manifestation would be to the disciples only. The apostles, who then looked for an earthly kingdom only, their eyes not yet being opened, could not comprehend how this could be. Accordingly, "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" (John 14:22) There never lived another that spake with the depth of wisdom as did Jesus; and the Master gave Judas a reply which did not appear to answer the question, but which nevertheless showed to a nicety how the mysterious phenomenon would take place—of simultaneous manifestation to disciples and non-manifestation to others.

<sup>21</sup>It is said by women that a man cannot understand a woman; and vice versa by men. Neither can a horse understand a cow, nor a cat a dog, nor any being a creature of even slightly different nature or experience. The rich cannot understand the poor, nor the poor the rich, the ignorant the educated, nor the small the great. Neither can a being of one mind manifest himself fully and sympathetically to one of a different mind.

<sup>22</sup>The faithful follower takes three steps in the obtaining of a knowledge of God. He first loves God because God loves him and does things for him, much as a child loves an adult that helps him. Then the disciple loves God because he appreciates something of God's glorious character. Finally he loves Jehovah because he has grown to be like him. The only ones that are like the Father and the Son are those that love one another as Jesus loved them—those that *do his words*. To them alone do Jehovah and the Only-Begotten fully manifest themselves. So Jesus answered Judas' question about exclusive manifestation to the fully consecrated: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) Wherever, then,

there is one of the true disciples, there are also the Father and the Son. This is why, when the Christ, Head and body, "the glory of God," entered the east outer gate of the Temple, it was said that Jehovah passed through: "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut."—Ezekiel 44:2.

#### CONTINUE IN HIS LOVE

<sup>23</sup>Having once enjoyed and participated in the love of Jesus Christ, and tasted the exceeding sweetness of receiving and giving forth that love divine, what can be more important to the consecrated than to continue in that love? But how may he do this? Again the words of Jesus are explicit and so simple that the childlike may understand, where the wise and learned miss the point. It is the same rule—the keeping and doing of Jesus' words; for that is the proof positive of loving him. "Continue ye in my love," says the Lord. "How, Master?" "Keep my commandments," is the answer, "even as I have kept my Father's commandments, and abide in his love."—John 15:9, 10.

<sup>24</sup>There is a joy which none can know but those that love one another as Jesus loved them—those whose love abounds and overflows, not merely toward the church, but toward all men. None that have tasted the exceeding sweetness of that love would forego this delight in their relations with the new creation and with others; for this embodies the fullness of joy. In them, too, is the Master's joy made full, just as a true teacher experiences a depth of joy in the expression by the pupils of the character likeness which he has sought to impress. Above all things Jesus Christ desires of his disciples that his character may be formed in them. He says: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15:11.

<sup>25</sup>Nothing is more reprehensible in a disciple than to seek to have temporal greatness among the other disciples, and to desire to exercise supremacy over them, as a lord over a heritage not his. It is commendable, however, to seek in the appointed manner to become one of the great ones in the kingdom beyond the veil. This desire the Lord tells how to gratify. When the disciples manifested a spirit of worldly ambition, Jesus told them that the greatest among them would be the one that served most. (Matthew 23:11) It is another way of saying that in the kingdom the highest places will be held by those disciples on earth that have exercised the greatest love. "Greater love," says he, "hat' no man than this, that a man lay down his life for his friends." The disciple inquires: "How may I be sure of being among your friends?" Jesus replies: "Ye are my friends, if ye do whatsoever I command you." Again it resolves itself into the simple doing of our Lord's words.—John 15:13, 14.

#### LOVE THE BEGOTTEN ONES

<sup>26</sup>To whom are those that have *agape* especially drawn in the bonds of mutual love? When brothers or sisters meet with their children, they manifest particular love to the nieces and nephews. Brothers especially love their own brothers and sisters, because they are begotten and born of the same parents. If the Roman Catholics, as they suppose, were the ones that are begotten of God, then we who are begotten ought especially to love Roman Catholics. If Methodists were the ones begotten, the other begotten ones should be strongly drawn to Methodists. If the begotten ones are scattered throughout all denominations and outside of church limits, we who are begotten will strongly love all of this widely scattered class. This is on the principle enunciated by St. John that those who love God also love all those begotten of God: "Everyone that loveth him [God] that begat, loveth him also that is begotten of him." (1 John 5:1) If Bible Students as a class are predominately begotten ones, then they will love one another and be loved by the other begotten ones throughout the world.

<sup>27</sup>Is there any test available by which the consecrated may know that they love specially the right ones—the ones begotten of the Father? The test is specifically stated and is simple. The apostle John describes it: "By this we know that we love the children of God, when we love God and keep his commandments." Again the Father points us to the doing of the Word.—1 John 5:3.

<sup>28</sup>The consecrated sometimes say not a little about the love of God. What is the love of God? Does the Bible define it? If a thing is undefined, one's conception of it is necessarily vague and obscure; and if it is a rule of action, one's obedience to the rule is unsatisfactory in proportion to the vagueness of one's idea of it. St. John gives a clear-cut, readily applicable definition of this important thing: "This is the love of God, that we keep his commandments."—1 John 5:3.

#### PROOF OF GOD'S LOVE

<sup>29</sup>In towns and cities one sometimes may see little boys seeking to keep up with perhaps an ice wagon. They strive hard, but at best trail stragglingly behind it. When flocks of migratory birds cross the sky, there are always the weak or the too young, which try as hard as the able-bodied, but only follow after. Has this illustration something to do with the divinely-given definition of *agape*? Yes; the Lord through the beloved Apostle comforts those seemingly unable to make substantial progress: "This is love, that we walk *after* his commandments." (2 John 6) From the beginning of Christ's ministry the command had gone forth that disciples of him should love one another as Jesus loved them. "This," points St. John, "is the commandment, That, as ye have heard [of love] from the beginning, ye should walk in it."—2 John 6.

<sup>30</sup>Has God given any proof that he loves us? It is



proof of love if one gives up for another that which is dear to himself. If a great man who supremely loved his son, loved also a multitude of people who were in a trouble from which they could escape only through the supreme sacrifice by some one in their behalf, should offer his son the privilege, through suffering and an ignominious death, of saving the people from their plight, it would prove the love of that great one for the people, because the self-sacrifice of the son would sorely tug at the father's heart-strings. So, says St. Paul, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

<sup>31</sup>Since the Father's love for us, whom he has begotten, is based on the loftiest and most enduring of ethical principles, it is as strong and as lasting as those principles. One might think that this love, like some loves, would be broken by death. No, says the apostle Paul, by "neither death nor life." Cannot devils and the powers of the invisible kingdom of darkness break the bond? "Nor angels, nor principalities, nor powers, nor things present, nor things to come [in this life or the next]," nor height of glory, nor depth of humiliation, nor any other created thing, shall be able to separate us from the *agape* of God, which is in Christ Jesus our Lord.—Romans 8:38, 39.

#### COMPREHENDING CHRIST'S LOVE

<sup>32</sup>Does one long to fully comprehend the love of Christ? St. Paul shows how this may be accomplished in Jesus' disciples. He prays to the Father that he will grant this boon "according to the riches of his glory." (Ephesians 3:16) First we must be "strengthened with might by his spirit in the inner man." This implies entire consecration, a faith able to do and endure whatever may come. Then, "that Christ may dwell in your hearts by faith," which, as we have seen, is a privilege accorded only to those that do Jesus' sayings. The Apostle to the Gentiles unfolds the secret of how to comprehend Christ's love. A strong and sturdy tree endures the storm, not because of its visible elements of strength, but because invisibly, down into the firm earth, it has sent forth gnarled and tough roots, which terminate in rootlets and fibres spreading everywhere. From the earth it draws its sustenance and its substance; for it is made of the earth in which it stands. A masterpiece of architecture rises imposingly into the sky, with polished pillars and gleaming dome; but it would not stand for a moment, were it not foundationed deep in the earth. So, "ye, being rooted and grounded in *agape*, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ."—Ephesians 3:17-19.

<sup>33</sup>But, says St. Paul, this love "passeth knowledge." Does this mean that Christ's love is incomprehensible—cannot be known? No; but that it cannot be learned by knowledge. (Ephesians 3:19) A great educator has said that if a teacher thoroughly understands a very difficult

subject and knows how to present it, he can teach it even to children. A lecturer can stand before a class and inculcate into their minds all the principles of chemistry. There is no art nor science which cannot be learned by a study of principles and practice. But Christ's *agape* cannot be learned by wisdom, by knowledge. A speaker may discourse ever so learnedly about it, may analyze it, take it apart, and put the parts together before our eyes, may display the principles underlying it; but it cannot be learned that way, because it "passeth knowledge." Poor people cannot understand the rich until they themselves become rich. The well and healthy cannot comprehend the sickly until they have the same misfortune. Neither can one comprehend the love of Christ until he becomes like Christ, and then he knows by sympathetic experience that which "passeth knowledge."

<sup>34</sup>The Savior said that the Father and the Son would both come to the consecrated one that kept the sayings of Jesus, and would make their abode with him. They would abide *in* him as well as *with* him. Through St. Paul the promise is made that when one attains the point where he by character likeness of God comprehends and knows the love of Christ, such an one will be further blessed; for he will "be filled with all the fullness of God."—Ephesians 3:19.

#### LOVING ONE'S BROTHER

<sup>35</sup>No man hath seen God at any time. The natural eye can never perceive the Deity and live. In a sense, Jehovah, while really and truly a personal and existent Being, is a conception seen with the eye of faith, not perceivable with the natural senses—quite different from the tangible flesh-and-blood beings about us. The members of the new creation see God with the eye of faith, but they see their brothers with the eye of flesh. They hear their brothers speak, feel their hand-grasps, and know that in every respect their brothers are like unto themselves. The consecrated experience hunger and thirst, loneliness and heart-hunger. They know that their brothers and sisters have the same experiences. If they themselves were hungry, they would not like to be given a Scripture quotation, however comforting, and sent on their way with a gnawing stomach. If they were half-clad in wintry weather, they would little appreciate the loving words of a brother that wished them God-speed and sent them freezing into the cold.

<sup>36</sup>A consecrated person who would manifest such indifference to the material well-being of a brother is in imminent danger of being in the class that from lack of *agape* faces eternal oblivion. For "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17) A brother has little love indeed who does not reveal it in his words; but to the love of words there must be added the love of deeds. "My little children," says the disciple whom

Jesus loved, "let us not love in word [alone], neither in tongue [alone], but in deed and in truth." If we do love in deed and in truth, what then? "Hereby we know that we are of the truth, and shall assure our hearts before him."—1 John 3:18, 19.

<sup>37</sup>It may be said by the consecrated: "We care little for our friends who are in the world, or for the members of our natural families who are not in the truth." This would surely be said without thinking; for the possession of *agape* produces an even greater love toward all men, including our worldly relatives and acquaintances. We love them all the more, though the increased affection does not lead us to take our former way of bending our course of action to accommodate their worldly ideas. The better Christian a child of God is, the better friend he will be to every one that permits him to call him friend. If we love not the friends whom we see, how can we say that we love the friends whom we do not see?

#### LOVE IN THE FAMILY

<sup>38</sup>No persons are seen by the consecrated so much or so intimately as the members of his natural family. An especial consideration and tender regard is urged by the apostles, whose letters we have, toward the children, not to provoke them but to love them; and likewise the consecrated children toward their natural parents. In the relationship of husband and wife, the one in the truth is admonished to manifest a regard for the mate far more than before the consecration took place. This was noted by Pliny the Younger (64-110 A.D.), who as governor of a Roman province made a secret-service report to the Emperor Trajan, in the course of which he exclaimed: "What wives these Christians have!" Christian wives or husbands mated to unbelievers, or as they are now termed, the unconsecrated, were urged by the apostle Peter to so love their mates that they also without the hearing of the Word might be won by the manner of life of the wife or husband.—1 Peter 3:1.

<sup>39</sup>There is an especial opportunity and privilege that falls to the lot of the married when both are consecrated or, as St. Peter says, "as being heirs together of the grace of life." The Apostle warns such that if they do not take advantage of the privileges given unto them through this relationship, they will suffer a measure of judgment from God in that their prayers will be hindered. (1 Peter 3:7) St. Paul writes to consecrated husbands and tells them how they ought to love their wives. "As Christ . . . loved the church, and gave himself for it," so should Christian husbands love their wives, and with like tenderness should Christian wives love their husbands.—Ephesians 5:25.

<sup>40</sup>Doubtless also Christian husbands who have consecrated wives—and vice versa—may greatly profit by the words of St. Paul which follow. With what lessened confidence will a consecrated husband be able to stand before the judgment seat of Christ, "in that day," if through his fault or negligence his consecrated partner

in the hope of immortality has been stumbled or made to offend and has fallen short of the measure of the grace of God that she might have enjoyed! Every fully consecrated husband or wife having a consecrated partner should earnestly seek to so aid, encourage, and assist the other, not only in natural but in spiritual affairs that, when they stand before Christ, each may have the happiness of seeing the other in a higher place in the glorious kingdom than if they had not been joined together in the marriage relation this side of the veil. What joy will fill the heart of such if in such a measure as may be possible—accommodating the apostolic words to the case—each may sanctify and cleanse the other with the water of the Word, that the other may stand before Christ 'all glorious, not having spot or wrinkle, or any such thing, but holy and without blemish.' (Ephesians 5:26, 27) Consecrated men ought to love their wives as they do their own bodies; for in mystical union of marriage they twain are one flesh, and "he that loveth his wife loveth himself." Indeed, if men or women love not the mate whom of all other persons they have seen and with whom they are mystically "one flesh," how can they imagine that they love God, whom they have not seen?—Ephesians 5:28.

#### NOT LOVING JESUS CHRIST

<sup>41</sup>If a person who has been consecrated does not now love the Lord Jesus Christ—what then? Some enjoy in their minds a reverent sense of devotion to the unseen Lord or for his service and vainly think this to be love for him. This is a mistake, because in other respects they do not do the sayings of Christ the Head, and because they do not manifest a proper and sincere love for their brothers in Christ, the body. St. Paul has a word to say about such. He declares that they are what is expressed in the King James translation of the Bible by a peculiar word. They are *anathema*. According to Dr. Strong *anathema* is "a (religious) ban, or (concretely) excommunicated (thing or person):—accursed, anathema, curse." Another scholar makes these notes on *anathema*: "A Greek word meaning, Cut off from God. Accursed, with the curse which the Jews who call Jesus 'accursed,' bring upon their own heads. It is as if the Apostle said: 'So far from saluting him, I bid him be accursed'."

<sup>42</sup>This does not refer to persons outside the pale of the church, but to the once consecrated who have lost their anointing and fail to develop sufficiently to be born on the spirit plane—those who have lost all real *agape* for the brothers. Such do not have to wait for church trial and visible dis-fellowshipping from the body. Christ has already excommunicated them; and in his holy sight they are accursed, candidates for the second death, however much they may cling to the little honors and preferments they have enjoyed in his church. In due time the Lord deals with such visibly and openly, and removes them from the fellowship in a sifting or through



some hurt of their sensibilities affording the excuse for withdrawing. This does not mean that all, by any means, who physically abandon the church of the fully consecrated are of this unholy class, but merely that such as are fully apostate will sooner or later be taken in hand by the great Head and set aside, where they can no longer do harm to the true sheep and lambs of the flock of the "Shepherd and Bishop of our souls." Of some at least, whose *agape* waxes cool and they leave the flock of God, the apostle John utters words which are a comfort to those that remain; for they show the divine purpose in permitting or compelling such to go: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." (1 John 2:19) Whatever they may be of, they are not of us.

[TO BE CONTINUED]

#### QUESTIONS FOR BEREAN STUDY

Does ability alone fit one for service? ¶ 1.  
What is the pitfall of knowledge? ¶ 2.  
What does "phileo" mean? ¶ 3.  
What are the shortcomings of "phileo" love? ¶ 4.  
How has love prompted the deliverance of man? ¶ 5.  
How does principle enhance the power of love? ¶ 6.  
What does "agape" mean? ¶ 7.

Was "agape" love unknown to the ancients? ¶ 8.  
What new thing did Jesus bring into the world? ¶ 9.  
What new commandment did Jesus give his disciples? ¶ 10.  
How did the early Christians overcome the fierce Roman beast? ¶ 11.  
Who only will enter the kingdom? ¶ 12.  
How will each character be tried? ¶ 13.  
Why have the wise of the world overlooked the principal thing? ¶ 14.  
Why are the commandments of Jesus necessary to his followers? ¶ 15.  
What test determines our love of the Lord? ¶ 16.  
Why should we be on the alert to know the Father's will at all times? ¶ 17.  
Why is self-examination beneficial to the Christian? ¶ 18.  
What special privilege has the child of God? ¶ 19.  
Why were the disciples of Jesus perplexed about the kingdom? ¶ 20.  
Why is there so much misunderstanding in the world? ¶ 21.  
What are the three potent reasons why we should love God? ¶ 22.  
Why is continuance in the love of Christ important to us? ¶ 23.  
How may we obtain the fulness of joy? ¶ 24.  
Why is worldly ambition reprehensible in a disciple? ¶ 25.  
How are the begotten ones held together? ¶ 26.  
How may we determine that we love the begotten ones? ¶ 27.  
What is the love of God? ¶ 28.  
Why is progress in love necessary? ¶ 29.  
How did God show his love toward us? ¶ 30.  
Why is "agape" love so enduring? ¶ 31.  
What is essential in comprehending the love of Christ? ¶ 32.  
Why cannot the love of Christ be obtained by knowledge? ¶ 33.  
How do the Father and the Son abide in the Christian? ¶ 34.  
How can Christians sympathize with each other? ¶ 35.  
In what way may we demonstrate our love for each other? ¶ 36.  
What attitude should we have toward the world? ¶ 37.  
In what other way may our conduct bear witness to the truth? ¶ 38.  
How does the marital relationship picture the unity of the church and the Lord? ¶ 39.  
What worthy advice does the Apostle give to Christian husbands and wives? ¶ 40.  
What end only awaits those who do not appreciate their brethren in Christ? ¶ 41.  
How do the siftings protect the loyal children of the Lord? ¶ 42.

## PRAYER-MEETING TEXT COMMENTS

#### TEXT FOR MAY 9

"God hath made us able ministers of the new covenant . . . by the spirit."—2 Corinthians 3:6.

**T**HE new covenant will be made, sealed and go into operation when all the sacrificing performed by the great high priest is completed. The Messenger, or able Servant of that new covenant, is Christ Jesus; that is to say, God has appointed him to that high position. Each member set in the body is placed there by and through the spirit of Jehovah for a purpose; and each one who is transformed into the likeness of the Head and occupies a position in the glorified body of Christ will be an under-servant or able minister of the new covenant.

Being baptized into the body of Christ, and thereafter certain interests of the kingdom being committed to each member of the body of Christ, such are, by and through the holy spirit, thereby made able ministers of the new covenant; that is to say, such as have been appointed to the position of ministering in connection with the new covenant under the direction of and with the Head, Christ Jesus. It is the spirit of the Lord that places each member in that position now on this side the veil; and whether or not such a one finally fills the office with the Head depends upon whether or not he is transformed into the likeness of the Master. Those who are transformed into his likeness will in due time perform with the Head, Christ Jesus, the office of minister-

ing blessings to the people according to the terms of that covenant. Hence the importance of being properly trained and developed now.

#### TEXT FOR MAY 16

"Ye were sealed with the holy spirit of promise."—Ephesians 1:13.

**A** SEAL of one possessing authority is placed upon a document to authenticate it, and thereby to give assurance that it is genuine. Legal documents usually are sealed with either wax or mark or impression upon the paper.

Each one who is now a Christian was at one time a sinner. He first heard the Word of truth and then trusted in that Word; that is to say, he had confidence in the truthfulness of the Word of God. And then he believed; and this belief was manifested by fully surrendering himself to the Lord. Being justified, accepted, and begotten by the spirit of Jehovah, he became a new creature; and God then sealed him with the holy spirit of promise, which is an earnest or guarantee of inheritance, which guarantee holds good until the inheritance is received. The one who thus receives the holy spirit and who has the witness of the holy spirit that he is the son of God, thereby has the authentication of his genuineness as a new creature in Christ Jesus. He is not left to doubt nor grope about in the dark; but he has the full assurance, given to him by this guarantee.

Being thus sealed, he appreciates the importance of

working in harmony with God's rules, that he might be transformed into the likeness of the Head and Master; for this will guarantee him an abundant entrance into the kingdom of our Lord and Savior Jesus Christ, to an inheritance incorruptible, that fadeth not away, but is reserved in heaven for those who are kept by the

power of God through faith until that inheritance is received.

As the Christian thus goes through the process of transformation, like a mirror he reflects the spirit of the Lord, that others might witness that he is walking with his Lord and Master and learning of him.

## RUTH, THE FAITHFUL DAUGHTER

—APRIL 29—BOOK OF RUTH—

RUTH'S SWEETNESS AND NOBILITY—ROMANCE OF RUTH AND BOAZ—LESSONS FOR THE DISCIPLES OF JESUS.

*"Thy people shall be my people, and thy God my God."—Ruth 1:16.*

**T**ODAY'S lesson is of Ruth, the Moabitess, sweet daughter of an alien race. The book of Judges gives some records of the life of Israel from the time of settlement under Joshua until the establishment of the kingdom under Saul. It is by no means a complete history; but on the whole it may be said to be a sorrowful one, a record of a deteriorated people. However, if we read carefully we find that not all of the history is of such character; and by this idyll, the book of Ruth, we get a very pleasant account of pastoral life in Israel. The story of Ruth is like a gem unexpectedly discovered. It is like a shining light in a dark valley. We cannot but perceive that a wholly corrupt community could not provide a background for this beautiful story. The story belongs in time to the period of the earlier part of Judges, and by it we get much illumination and instruction respecting the condition of Israel in those days.

<sup>2</sup>One of the periodic famines which were allowed to affect the land of promise to remind Israel of their neglect of Jehovah (Leviticus 26:20), had been for some time upon the neighborhood of Bethlehem; and Elimelech sold out and took his wife Naomi and their two sons Mahlon and Chilion to the land of Moab where, he had heard, there was bread. As Moab is geographically only a short distance from Bethlehem, it is evident the drought was local, not general. While in Moab the two sons grew to marriageable age and each married a Moabitess; the elder married Orpah, and the younger married Ruth. But calamity came upon the family. Elimelech had left the land of promise, Bethlehem—the "house of bread"—to save the lives of himself and his family; but Moab became the land of death to him. He died, and his two sons died childless; and Naomi was left alone, save that her two daughters-in-law were with her.

<sup>3</sup>After ten years residence in Moab Naomi heard there was again bread in Judah. Longing for the homeland she and they started out for Bethlehem. On the road Naomi opened her heart to the two younger women; for to her their case seemed hopeless if they continued with her. They would be strangers amongst her people, and she said that she herself could not marry again in the hope that she might have other sons whom in time they could marry and thus raise up seed to the house of Elimelech. Both women loved her; but Orpah saw the reasonableness of the case as stated by Naomi, and with a loving farewell she went back to marry and find a home. Ruth was a different woman; Naomi's reasons made no appeal to her, because her love for Naomi was so strong that it was life to her. Self-interests were not weighted; she was not blind to them, but her reason was touched by love and warmed by faith, and it did not calculate as did Orpah's. Here is a great example of unselfish love between two noble women. Ruth had nothing to gain, perhaps much to lose by going on. But love

impelled; for Naomi was dear to her heart. Pity, too, played its part; she felt for the lonely woman deprived of her husband and sons and their inheritance. She would be inheritance for her—unselfish love, indeed. "Entreat me not to leave thee," she said; for Naomi had entreated her for love's sake, because she had Ruth's welfare at heart. But Ruth vowed, and Naomi did well to let love conquer.

### SWEETNESS AND NOBILITY OF RUTH

<sup>4</sup>The two women went on together, and arrived at Bethlehem just as the barley harvest was beginning. The fields which when Naomi left were barren and scorched with fierce heat were now smiling with corn, a gladsome sight.

<sup>5</sup>The little city was moved by their coming; for Naomi had been a woman of some importance there. They said: "is this Naomi?" But she said: "Call me not Naomi [pleasant], call me Mara [bitter]; for the Almighty hath dealt very bitterly with me." (Ruth 1:20) Her heart was heavy. Ruth at once sought to find some means whereby her mother and she could be maintained. Directed by Naomi she took the privilege of gleaning in the harvest field; and, says the account, she happened to go to the fields of Boaz, a kinsman of Naomi. During the forenoon Boaz came to see his laborers, and the mutual greeting between him and them throws a pleasant flood of light upon the village life. We quote: "And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." (Ruth 2:4) Well would it be for men now if they could and would live under such ideal conditions of labor! We know such is impossible under the present selfish rule of life; but Bible Students know that these are pictures of still better days, when labor will be done in love and when each one will labor for the community as well as for himself, and the gracious Lord over all will be honored in everything.

<sup>6</sup>Boaz noted the strange maiden and called her to him. He made her welcome, bidding her share with the young women; and he told his young men to care for her and to see that she had some extra leavings that her gleaning might be good. She was not merely to glean in the corners of the field, but also amongst the sheaves; and the young men were told to drop purposely some handfuls for her. Evidently Boaz was drawn to the young stranger, so modest, so eager to gather, so ready to serve.

### ROMANCE OF RUTH AND BOAZ

<sup>7</sup>When at evening she returned to Naomi, she did not say anything of how hard she had wrought, or that she was tired, or that she thought that she had done her share; but immediately began to thresh out what she had gathered that they might eat together. She was maid-servant, her

loved mother-in-law the mistress. (See Luke 17:7,8) Ruth gleaned to the end of the wheat harvest. Naomi perceived the situation which had arisen; she saw that Boaz was attracted by Ruth, and she devised a scheme which to us seems bold and dangerous, but which evidently was not resented by Boaz. Boaz was a kinsman of Naomi, and Naomi saw that he should act as goel or redeemer of the estate of Elimelech. Naomi thought Boaz was not so quick to act his part of redeemer as he ought to have been, and she showed Ruth how she could bring her claim before Boaz. Her proposal was that at night, when Boaz was sleeping in his threshing floor, Ruth should go to lie at his feet. Naomi had every confidence in the integrity of her daughter-in-law, and also in Boaz.

<sup>8</sup>When Boaz saw that the claim was put upon him he acted nobly, and undertook to attend to whatever was necessary. There was a kinsman nearer than he who therefore had the right to redeem the inheritance, and Boaz said that he must put the matter to him. This man, whose name is unknown, was challenged by Boaz; and he agreed to take the inheritance. But when he heard that Ruth the Moabitess was involved in the estate he declined. This left Boaz free to redeem the estate of Elimelech, and (we cannot but think) to follow his heart's desire. Very soon Boaz concluded the purchase, and with it the right to claim Ruth; and soon their marriage was consummated. Thus it came about that this sweet Moabitess, with as faithful a heart as ever beat, and whose loving, loyal hands had gleaned the ears of corn from the fields, now became mistress over those same fields and able to dispense to others the blessings of a gracious heart. In due time a child was born; and it was carried to Naomi, who cherished it as if it were her own. Thus Naomi was made happy in her matured age. Here is more than restitution: the estate was restored, and she had all the happiness of restoration with the blessings of family joys. The child was named Obed. (Ruth 4:17) He was the grandfather of David, and therefore of Judah's royal line.

<sup>9</sup>Why was God so good to Naomi? She had not shown any great faith, nor has she any special record. That she had faith is clear; it seems certain that she was held in Moab only by circumstances. And as Ruth knew of Naomi's God, it is certain she must have taught her concerning the hope of Israel. We must answer: God was working out his own purposes. It pleased him to have in the line of Christ some mothers who were not of Hebrew stock, as Tamar of Canaan, and Rahab of Jericho, as well as Ruth of Moab. God would show his love for, and his purpose to comfort and bless, those who were not of the specially chosen family.

#### LESSONS FOR THE DISCIPLES OF JESUS

<sup>10</sup>But the idyll is symbolic. The word Bethlehem means "house of bread"; Ephratah, "fruitful"; Elimelech, "my God is king"; Naomi, "pleasant"; Ruth, "satisfied." It is comparatively easy to see the history of Israel in this story. Bethlehem can easily represent the covenant with Israel, and Elimelech God's people who lost faith and sought other gods, and perished. Naomi represents the faithful remnant which remains true to God and is restored to the promises of Israel. Unquestionably Ruth represents the church, mainly composed of aliens to the covenant of Israel. The fine qualities of the character of Ruth admirably express those which are necessary to those called to be the bride of Christ. She was attracted by the fine womanly love of

Naomi, and without doubt, by what she had heard of God and his goodness to his people Israel.

<sup>11</sup>The spirit of service which Ruth disclosed is an admirable example for the disciples of Jesus, and surely the follower of Jesus can give this to his beloved Lord. Ruth put forth no claim to any right to rest: she was out to serve her loved mother-in-law. The sweet word of Boaz, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:12), now so often used by the Lord's people as a greeting, surely tells that Ruth was much moved by faith when she left Moab for Israel. Boaz represents the Lord. The modest, earnest, self-sacrificing "virgins" (Revelation 14:4) call for his care and love. As Ruth's character was pleasant to Boaz, so is the church to Christ. As Boaz redeemed the estate and thereby bought Ruth, so Jesus redeems man's estate and thereby buys his church. As Ruth the gleaner became the wife of Boaz and joint-owner with Boaz, so the bride of Christ becomes joint-heir with him.

<sup>12</sup>The story is so much one of harvest time that we might almost say it was written for the harvesters of this day, those who are gleaned in the Lord's fields. In any case the gleaners of today have a fine example in Ruth. They, like her, have been privileged to come into a great favor; and it is certain that those who manifest the characteristics of Ruth will get the blessing the Lord can give. Let each see that the spirit of love and faith and devotion is cultivated, and too let each keep a vision of the promised glory of the church, even as Ruth so gently yet boldly put forward her claim to be redeemed by Boaz.

<sup>13</sup>There are three special pictures in the Old Testament of the bride of Christ: Rebecca, Rachel, Ruth. Rebecca is the bride sought for by the spirit of God. Rachel is the bride deeply loved and earnestly sought for by the bridegroom. Ruth is rather the bride seeking Christ. Loyal, faithful, and modest, she commends herself to the Bridegroom.

<sup>14</sup>The story is given so that we may have a record of Jesus' line through David to Abraham. We might have been given a bare record of the fact that one of David's progenitors had married a Moabitess; but God gave us it by means of this delightful story.

#### QUESTIONS FOR BEREAN STUDY

- What general lesson do we learn from the book of Ruth? ¶ 1.
- In what way did a "house of bread" become a house of death, and why? ¶ 2.
- How did the grandeur of Ruth's character contrast with Orpah's? ¶ 3.
- How did Naomi refer to her past experiences? ¶ 4, 5.
- What did Ruth seek to do, and where did she happen to go? ¶ 5.
- Are the greetings of Boaz and his "farm hands" duplicated today? ¶ 5.
- How did Boaz treat the stranger who was gleaned unbidden in his field? ¶ 6.
- What seemingly bold scheme did Naomi suggest to Ruth, and why? ¶ 7.
- Relate the romance by which the gleaner of the fields became the mistress. ¶ 8.
- Why was God's goodness to Naomi shown specially in his providences concerning Ruth? ¶ 9.
- What picture may be drawn from this narrative? ¶ 10.
- How does the picture intensify its interest to the disciples of Jesus? ¶ 11.
- Does the gleaned of Ruth remind us of the white fields of harvest today? ¶ 12.
- How is the bride of Christ pictured in her espousal experiences? ¶ 13.
- How were the honesty, purity, nobility and kindness of Boaz and Ruth rewarded? ¶ 14.

Stay awhile, sweet Ruth, and teach us,  
Heroine of our heart's first poem,

Care of elders, love of kindred,  
All unselfish thought and duty.

# SAMUEL: JUDGE AND PROPHET

—MAY 6—1 SAMUEL—

DESTRUCTION OF ORGANIZED RELIGION—ISRAEL UNIFIED INTO COMMUNAL LIFE—ISRAEL'S EXPERIENCES TYPICAL.

*"Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you."  
—1 Samuel 12: 24.*

**S**AMUEL'S place and work in the history of God's people have probably not been fully understood, and therefore have not received the attention they rightly claim. He may be considered as second to Moses as organizer; for besides being prophet and judge he was Israel's king-maker. At the time of his birth Israel was weak; they were oppressed by the Philistines, and were scattered abroad like frightened sheep. At the time of his death Israel was rising to the highest position it obtained. He left them organized and settled in a kingdom, with a definite system of judicature and with a system of religious instruction which seems to have lasted as long as the kingdom. Just previous to Samuel's time the office of judge in Israel, formerly held only by those whom God had raised up to be deliverers of his people, had been assumed by Eli, the high priest. But Eli held his responsibility lightly; for his sons were notoriously wicked and prostituted their priestly office to lust and greed, "and he restrained them not." As a consequence the people lost confidence, and religious life fell to a very low mark.

<sup>2</sup>The story of Samuel's call is well known. His mother Hannah, wife of Elkanah of Mt. Ephraim, was childless. She prayed earnestly that her reproach might be taken away, and vowed that if God gave her a son, he should be dedicated to the service of God. When her child was born she, blessed by God in spirit, raised her voice in a song which became one of the wells of prophetic declaration. The triumphant song of Mary the mother of Jesus on the birth of her son was quite evidently inspired by Hannah's song of praise. (Cf. 1 Samuel 2: 10 with Luke 1: 46-53) God had kept her waiting that her child might be born under such conditions as would conduce to a character whom God could use for his purpose; for the child was destined to have a large place in the history of God's people.

<sup>3</sup>The boy Samuel had been at Shiloh for some years, when very early one morning ere the lamp of God went out in the temple of the Lord (the tabernacle) he heard a voice calling him. He thought it was Eli who called, but it proved to be a voice from the Lord. A terrible vision was given him. He was told of the downfall of the house of Eli because of the wickedness of Eli's sons. Eli had perceived that God had spoken to the lad, and demanded that the vision be told him. Eli seemed powerless to stop the terrible wrong of his sons' conduct, and things went on from bad to worse. But all Israel knew that Samuel was established to be the Lord's prophet.—1 Samuel 3: 20.

<sup>4</sup>Soon after this Israel went to battle with the Philistines and were smitten. Then they decided to fetch the ark of God to go before them into battle, and they were permitted to take it out of the tabernacle. The people encouraged themselves with the presence of the ark, perhaps through a false interpretation of Numbers 10: 35. But the ark away from its place and under such circumstances was not the symbol of God's presence, and the Philistines conquered again, and the ark itself was taken captive. On receiving the sad news, and also hearing that his two sons were slain, Eli fell down and died. Apparently the tabernacle structure was hurriedly taken away; for the Philistines came and swept Shiloh from the face of the hill. It was as though it had not been.

<sup>5</sup>The significance of the destruction of Shiloh has not always been noticed. It was there that the tabernacle was

erected, and therefore it was the first religious establishment in Israel. (Joshua 18: 1) A priestly organization and city had grown there during the hundreds of years in which Shiloh was the Lord's center for Israel, the then holy city to which Israel came at feast times.

<sup>6</sup>After this defeat by the Philistines, the condition of Israel was deplorable. All that Shiloh represented was swept away. The ark was in the hands of the Philistines. The high priest was dead, and no one could immediately take his place; for his two sons were slain. The tabernacle service was disrupted; it seemed as if everything was lost. When in later days Jeremiah wished to tell Jerusalem of the destruction that was then coming upon it, he had no more forceful word than to say it should be as when God destroyed Shiloh.—Jeremiah 7: 14; 26: 6.

<sup>7</sup>In the history of God's dealings with his people there have been three great occasions when that which may be called organized religion has been destroyed: Shiloh first, then the Jerusalem of Jeremiah's day, and later the Jerusalem of our Lord's time. Shiloh was destroyed because of the wicked corruption which obtained; Jerusalem in Jeremiah's day, because of its hypocrisy and idolatry; Jerusalem of Jesus' day, because of its hypocritical pride. There remains one other destruction—the destruction of that organized hypocrisy of our day which we know as Christendom, and which was represented in type by these three destructions which have already taken place. The fourth, the most terrific, is the last; for the kingdom of truth and righteousness is at hand.

<sup>8</sup>The Philistines held Israel in bondage all the years while Samuel was growing up. When grown to manhood, he appears to have gone about in Israel endeavoring to bring about a revival of true worship. His work prospered; and at last a national call came, and he gathered Israel together at Mizpah (the Watch-tower) which he had made his center. There the people acknowledged their wrong, their lack of faith, and they made a covenant with the Lord (1 Samuel 7: 5, 6) and God specially manifested himself to them. The Philistines, hearing that Israel were gathered together, came against them, but God heard the cry of his people and gave them a sign that he was with them. There was a great thunderstorm; and the Philistines were smitten so badly by it, and by Israel, that they troubled Israel no more all the days of Samuel.—1 Samuel 7: 13.

## ISRAEL UNIFIED INTO COMMUNAL LIFE

<sup>9</sup>Samuel then set about the restoration of Israel into unity of communal life. He traveled from place to place in regular circuit, acting as judge and adviser in Israel. Finally he settled in Ramah near Hebron, and there built an altar to the Lord, the undoubted foundations of which were discovered some years ago by Rev. Shaw Caldecott. Perhaps partly through this unification of the people, but chiefly because there was a tendency in Israel always to get away from the ideal which God had set before them, the people now asked for a king. Samuel was distressed; for he had hoped that the people should recognize God as king in Jeshurun. (Deuteronomy 33: 26) There was an earthly idea which revealed their lack of knowledge of God's purpose in them. They lacked the vision which Samuel had; and they lacked, too, in devotion to the Lord. They wanted to be like their neighbors, to have a king go before them

when they went to battle—forgetting the promise of God that one of them should chase a thousand and two put ten thousand to flight. (Deuteronomy 32:30) Samuel cried to God; for his life's work seemed almost lost, and the people were going astray. God said: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."—1 Samuel 8:7.

<sup>10</sup>Although God said this was a definite rejection of himself as their king, he told Samuel to proceed. Samuel first set forth before the people what they would be called upon to do for and to pay for their king, and told them that the necessary taxation would be a burden which would cause them to cry for deliverance, but to which there would be no response. (1 Samuel 8:9-18) Israel had yet to learn how costly kings can be.

<sup>11</sup>The choice of a king was not left to Samuel nor to the people. The matter was Jehovah's, who directed Saul of the tribe of Benjamin to Samuel, and told Samuel that this was he who should be anointed king. Saul was the tallest man in Israel; and when Samuel had gathered the people together and introduced him as the Lord's anointed the people accepted him with the cry, "God save the king," a cry which has obtained until this day. Samuel then wrote out the constitution, and laid it before the Lord.—1 Samuel 10:24, 25.

<sup>12</sup>How Saul missed his great opportunities, how he finally deflected and was rejected of the Lord, and all that his history means, is another story which cannot be dealt with here. It is evident that Samuel loved Saul; for the only rebuke that Samuel got from the Lord was through his clinging to Saul after the Lord had discarded him. (1 Samuel 16:1; 15:35) His clinging to Saul led him into another danger, that of fear, an emotion not easy to be associated with this grand man, and also to a slight tinge of hesitancy in doing the Lord's will.—1 Samuel 16:2.

<sup>13</sup>According to the Lord's instruction Samuel now went to Bethlehem to anoint a king in the place of Saul. He was directed to Jesse's family, and the young boy David was anointed. It is evident that the old man's heart was warmed by the young fresh face and heart of the boy, and that a lasting friendship began between them. Both were lovers of God; and so despite disparity in age, they easily found companionship in their mutual love for the God of Israel. There is nothing among men so powerful to reduce differences of age to a common level as love for God.

<sup>14</sup>Samuel was the last of the judges, and the first of the long continued series of prophets who were the recognized mouthpieces of Jehovah—as Peter has it, "all the prophets from Samuel and those that follow after." (Acts 3:24) There had been prophets before him; for Moses was a great prophet, and a type of Christ; and now and again God had raised up a man to speak his Word. But from Samuel's time on, there was a regular sequence of prophets always associated with the kingdom.

<sup>15</sup>It was probably during the period of Samuel's settlement in Ramah and his circuit visits to the several places appointed that the schools of prophets were finally instituted. (1 Samuel 19:18-24) These bands of young men were almost certainly used by Samuel as instructors of the people in the truths of Scripture. No doubt "the band of men whose hearts the Lord had touched," who went down with Saul from Mizpeh to Gibeah, was one of these companies. (1 Samuel 10:17, 26) Many of the Lord's faithful servants have been associated with these companies of the sons of the prophets, especially in the days of Elijah and Elisha.

<sup>16</sup>Thus at that time Samuel was the great leader of God's people. The word of the Lord came through him; for he was the Lord's prophet. He was also judge, and virtual ruler; and at the same time, although of course not high

priest (indeed, a high priest could not minister since there was no tabernacle arrangement), Samuel was priest for the people. In him therefore there was the combination of prophet, priest, and king, as closely manifested as was possible in the history of Israel.

#### ISRAEL'S EXPERIENCES TYPICAL

<sup>17</sup>It is very probable that the revival of Israel under Samuel from the desolated condition to the time of the establishment of the kingdom is intended to be typical of the present experiences of the church. When God sent the truth to his people in 1874, the true-hearted in spiritual Israel were like Israel in Samuel's early days—a people scattered. Then there came the great restoration of the truth, and the united hope; then a united people ready for the establishment of the kingdom. The education of the people which Samuel instituted by the means of the schools of the prophets corresponds very well with the education which God has been giving his people in these days through the Berean studies. As we have previously remarked, we believe there has been no better system of instruction given to the people of God than that method.

<sup>18</sup>The underlying cause for Samuel's success was his constant aim to glorify God. His declaration of his innocence in relation to self-seeking is almost pathetic, probably because his sons did not follow in his steps. The people witnessed to him that his hands were clean. (1 Samuel 12:1-5) Samuel, whose name means "asked of God," and who came into the life of Israel through the prayer of his mother, was himself a man of prayer. His piercing cry was well known in Israel; and the people realized his power with God, and begged of him to "cease not to cry unto the Lord our God for us." (1 Samuel 7:8) His devotion to the cause of God's people Israel takes its place with that of all other true servants of God. No one can advance with God who has not the cause of God's interests at heart. Samuel said of himself that to cease to pray for Israel's welfare would be a sin against his God; and Moses and he are coupled by Jeremiah as noted pleaders for Israel.—Jeremiah 15:1.

<sup>19</sup>When Hannah gave her boy to the service of the tabernacle, she would think of the priestly service. He did grow up to serve Israel as priest during the time when the tabernacle service was disrupted. But it was as a prophet that Samuel served God chiefly. The word of the Lord was more necessary to Israel then. The prophet was greater than the priest. In times of stress the vision is more necessary than sacerdotal service; for where there is no vision the people perish. The priest serves, the king rules, but the prophet carries the Word of God and the people are instructed in the divine will. The King of kings is named The Word of God.

<sup>20</sup>When Samuel died, all Israel went to Ramah to bury him, and to lament him. His death, like his life, was powerful to unify the Lord's people—a record unique in Israel.

#### QUESTIONS FOR BEREAN STUDY

In what high regard should Samuel be held as an organizer in Israel? ¶ 1.  
What was Israel's condition when Samuel was born? When he died? ¶ 1.  
What were the circumstances surrounding Samuel's birth? ¶ 2.  
Where and in what way did Samuel get his first vision from the Lord? ¶ 3.  
Should order and harmony with God be maintained to be assured of his presence? ¶ 4.  
Where was the tabernacle erected, and why was Shiloh destroyed? ¶ 5.  
Why was Israel in a deplorable condition, and what did this mean? ¶ 6.  
What are the three great occasions when organized religion was destroyed? ¶ 7.  
Is there to be another destruction of organized religion? ¶ 7.  
When did returning favor to Israel become operative? How were the Philistines routed? ¶ 8.  
Briefly state a little pathetic history in the life of Samuel. Why was he discouraged, and how did God encourage him? ¶ 9.  
Was the king-business a good business for Israel? Why not? ¶ 10.

Who selected Israel's first king? And was it in this way that God would overrule in Israel's affairs and bring forth other pictorial features of his plan? ¶ 11.

Does clinging to earthly loved ones always safeguard one's future prospects? ¶ 12.

Who was anointed Israel's second king? What is it that unifies and amalgamates all ages into a common brotherhood? ¶ 13.

What other honors were Samuel's besides those mentioned in paragraph one? ¶ 14.

When and how did the schools of the prophets originate? Should they be profitable today if conducted along Bible lines? ¶ 15.

In what sense was Samuel a priest of the people? ¶ 16.

The revival in Israel seems to prefigure what event? And why? ¶ 17.

What was the secret of Samuel's success as a servant of God? ¶ 18.

What was the special office which Samuel filled so creditably? ¶ 19.

Was Samuel's death as well as his life made to be a blessing to Israel, and in what way? ¶ 20.

## QUESTIONS AND ANSWERS

**Question:** Is it wise for those offering prayer at public meetings to make long prayers, rehearsing the plan, or all points to be covered in the discourse?

**Answer:** The spirit of a sound mind would lead one to answer: Long prayer at public meetings is inexcusable. Perhaps a three-minute prayer is sufficiently long to cover any ordinary expediency. Prayer at public gatherings may properly cover three points: Thanking the heavenly Father for his goodness and his provision in the meeting's arrangement, asking a blessing upon the audience that their hearts might be cheered and comforted and led to a deeper appreciation of his loving kindness, and a word for the speaker that the holy spirit might guide him in his utterances.

Even in the class room the prayer should not be long, drawn-out. The brethren coming together for study, all the time possible should be given to the object of the coming together. At prayer meetings a longer prayer is appropriate, but never to rehearse the divine plan nor give a discourse on bended knee.

Moreover, a prayer in the presence of others should always be concluded with "Amen." This will avoid confusion, conserve the orderly arrangement, and permit of no embarrassment.

**Question:** Would it not be the duty of a brother, who has stated repeatedly that he preferred restitution to the high calling, to decline to serve after being elected as an elder and leader?

**Answer:** We are assuming that the brother above mentioned is not consecrated and does not claim that he is begotten of the holy spirit, because if begotten of the holy spirit there would be no hope for him to have restitution. Under such circumstances he should not act as elder or deacon of a class. If he has evidence of the begetting of the holy spirit, having once consecrated, and then expresses his view that he prefers to be on earth, this would show a lack of appreciation of the Lord's favor; and such a one should not be elected to a position in the church to teach others when he himself does not show a proper appreciation of what he had been taught.

## INTERESTING LETTERS

### AT THE SOUTHERN END OF THE EARTH

DEAR BRETHREN:

Loving greetings in Jesus' name.

Your letter at hand on arriving home from Christchurch Convention. So am writing to thank you for answering my questions.

We also appreciate getting our TOWERS so sharply on time. It makes us feel we are not so far behind America, although from the standpoint of the work we seem to be. We have not quite finished our GOLDEN AGE work, but hope soon to be through with it and then to take up the canvassing for the "Millions" booklet. We believe the GOLDEN AGE is being talked about, having heard this from outsiders, so we can see that the Lord is having his witness made.

Our small Convention of three days in Christchurch was a most enjoyable time of spiritual fellowship. Beside about seventy New Zealand brethren, we were privileged to have our dear Bro. (Captain) Smith, of Liverpool, England, with us, and his exhortations and encouragement were most helpful.

The truth contained in the TOWERS is clearer and clearer; and we thank our dear heavenly Father for this, and pray for a heart that is teachable and humble to accept all truth as it becomes due. Praying also for his richest blessing on all the dear brethren at headquarters.

Your sister by divine favor, T. M. CANBY—New Zealand.

### OPENING THE ALABASTER BOX

[The following letter is from a sister who has come into the truth within the past year. Although she is the only ambassador of the truth in the country district where she resides, and is the mother of four little ones the oldest one of whom is but four years of age, she managed to arrange for a public witness of the truth in her community on June 25th, at which 37 persons heard the glad news that Millions Now Living Will Never Die.]

DEAR BROTHER:

Greetings of deepest love in his dear name. All I want to do is to open my alabaster box, which is full; and let its contents sweeten some of the bitter in your cup. I never heard of you until I received a paper telling of the imprisonment of the seven brethren. There was a card for me to mail at that time; but I never did mail it, though I did pray for your release. Later I got the Seventh Volume; and now I am taking up the cross, to tread the narrow way in appreciation of God's great love.

The truth found me heartbroken, but made me so happy that I could not sleep nights. It has been a song in my heart all the time. Feasting! I've been feasting, feasting on the Word of God! I continually feast on the WATCH TOWERS, and feast and feast on all that has been provided for the household of faith.

The thing that caused me to feel so badly just before I got the truth was that my husband would not go to church with me. I would not go without him, and I was spiritually



hungry, oh, so hungry. So one night I just prayed God that he would help me to understand Revelation and Ezekiel; for I had heard that there were prophecies in these books that are now being fulfilled. I took my Bible and read a few moments, and then went to bed.

Early the next morning a brother came with the "Finished Mystery." I did not know anything about it or what it contained that made it so harmful (?), but when he said that it was about things that were even then coming to pass, such as the troubles on the earth following the World War, of course I wanted it. But I did not have a cent. He told me that he would be back in a few days, and that if it was God's will I would have the money. I had the money and I ate the book, and in my mouth it was and is as sweet as honey.

I know that you are very busy. I will not detain you any longer. This needs no answer, for I realize how many duties you have, but please whisper my name at the Throne, and forgive my neglect in not sooner opening the alabaster box and letting you know how blessed I have been and how happy I am in the Lord.

With love and prayers,

SR. O'DELL, *Michigan.*

#### V. D. M. QUESTIONS AN IMPORTANT HELP

DEAR BRETHREN:

Greetings in the name of our God whom we serve. I have felt for a long time that I should write to you and try to express my love, and also my appreciation of the WATCH TOWER and of your efforts in behalf of the church. I realized also, as the December 1st. TOWER said, that you have much to occupy your time and attention, but I know that you would be comforted and encouraged to understand that I appreciate your efforts.

Dear brethren, the TOWER has contained such wonderful and beautiful articles that it seems as though they were the very instruments with which the bride should adorn her wedding garment. "The Court, Type and Antitype," "The Ransom and Sin-offering," "Walking with God," "The Beauty of Holiness," "Love Divine," "Approved Workmen," the 1921 Memorial articles, and now the 1922 article, "This Do Ye in Remembrance of Me." Oh, what blessings are these that flow from our Father through his appointed channel; how they fill our hearts and inspire our thoughts and actions! Words fail to express our love and joy and appreciation and thankfulness as we read and reread those articles. Praise God from whom all blessings flow.

Dear brethren, slack not your hand, but "feed the sheep." I tell you of a truth they cannot feed themselves with food like that. Can we doubt that he has made us to lie down in green pastures and has led us beside the still waters? How deep are those still waters!

Dear brethren, great is your responsibility, greater is your privilege, and greater still will be your reward—no doubt one of those upper front chambers in the Temple. Pray that the Lord may give you wisdom to understand his way, and renewed courage to press on; and I shall pray God continually for you and for all the dear Israel of God.

About a year and a half ago I sent in a request for the V. D. M. questions. It seemed to me as though it would be the Lord's will for me to fill them out. In a few days they came; I read them over and saw at once that I was not qualified to fill them out, so I set about to inform myself. This it is that caused the long delay in answering them. But I thank God for them because of what they have done for me. I have known of the truth for several years, have claimed to be in the truth over three years, but I did not know the truth, and if I know it now those questions have served no unimportant part. They caused me to search the Scriptures and to read the volumes thoroughly. I had read

them all before, but this was different. They have helped me to grasp the plan more clearly, helped me to apply myself more to the Word, helped me also to appreciate more highly the privilege of prayer, to seek the Lord's leadings and to know how to discern them. They helped me to see that I was in the School of Christ, and there for a purpose. And so, while I have not made all the progress I could wish, yet I have learned how to study and how to make use of the SCRIPTURE STUDIES and of our Watch Tower Bibles. If everybody in the truth would get those questions and study them out for themselves, if they never did anything else, they would be caused to know God's plan better and to appreciate him more than ever before; for those questions bear on the whole plan of God.

Your brother and fellow-servant by his grace,

W. C. PATTERSON,—*New York.*

#### WEST INDIANS RECEIVING THE TRUTH

DEAR BROTHER RUTHERFORD:

New Year greetings in the name of our dear Redeemer and Savior.

Enclosed herewith please find report and expense account to December 31, 1922. In the past two weeks I have given five public lectures, attendance 3,290; and twelve class meetings, including a funeral, and two local conventions. At one baptismal service here lately twenty-three symbolized.

Mystic Babylon did not appreciate the Resolution very much; it stirred her greatly. It is very difficult to obtain halls now. An ordinance has been passed forbidding the use of government schools for religious purposes, also the court houses, drill halls, etc. This of course is aimed against the Bible Students.

The people, however, are more anxious to hear the truth. In Port of Spain the friends hired a theatre for two week nights. No ad of any kind was put in the papers, but 5,000 handbills were put out. The usual number put out is 10,000. The place was packed and large numbers were turned away. The second night the building was thronged with people; when the doors were shut they pushed open the side entrance in order to stand at the open side of the theater. The warnings of the priests of Baal are of no avail. The truth is gradually winning its way in Trinidad. The friends here are doing a good work. God is blessing their efforts.

My heart was much rejoiced at the class meeting last night at a place called Union. Passing through the scattered village of small dwellings and wattled huts, with palm-leaf thatched roofs, we came to the meeting place, the home of a brother who once had been a Mohammedan of high caste, an East Indian. His wife is in the truth, as well as three other East Indians of another caste. They are sometimes called coolies. The brother's prayer was inspiring as he prayed for the unity of the church in the bonds of Christ and heavenly blessings upon yourself and the Bible House. One would almost have thought he was in New York. Other friends to the number of about twenty attended, some coming for miles. One old man with a fine countenance, a Trinidad Creole, walked seven miles. These scattered brethren have the true spirit of the Anointed. They love God and his truth. The visits of THE WATCH TOWER are great blessings to them. It binds us all together as one family, moulding us together in one mind in all parts of the earth.

The friends are paying the entire cost of the witness, as you will note by report of expense account.

Your circular letter to the classes has been received and was much appreciated. I had a letter from an elder in British Guiana saying that they had received the letter with much joy.

With much kingdom love, Your brother in Christ,

GEORGE YOUNG.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Oakland, Md. ....	May 1	Madison, Ind. ....	May 8
Clarksburg, W. Va. ....	" 2	Sparksville, Ind. ....	" 9
Parkersburg, W. Va. ....	" 3	Orleans, Ind. ....	" 10
Chillicothe, O. ....	" 4	French Lick, Ind. ....	" 11
Cincinnati, O. ....	" 6	Mitchell, Ind. ....	" 13
Greensburg, Ind. ....	" 7	Bedford, Ind. ....	May 14, 15

## BROTHER J. A. BOHNET

Sperry, Okla. ....	May 1	Paris, Tex. ....	May 8, 11
Bartlesville, Okla. ....	" 2	Bogota, Tex. ....	" 9
Muskogee, Okla. ....	" 3	Roxton, Tex. ....	" 10
Denison, Tex. ....	" 4	Atlanta, Tex. ....	" 13
Sherman, Tex. ....	" 6	Shreveport, La. ....	" 14, 15
Bonham, Tex. ....	" 7	Center, Tex. ....	" 16

## BROTHER B. H. BOYD

Parker, S. Dak. ....	May 1	Alton, Ia. ....	May 9
Menno, S. Dak. ....	" 2	Superior, Ia. ....	" 10, 11
Yankton, S. Dak. ....	" 3, 4	Estherville, Ia. ....	" 13
Irene, S. Dak. ....	" 6	Sac City, Ia. ....	" 15
Vermillion, S. Dak. ....	" 7	Wall Lake, Ia. ....	" 16
Sioux City, Ia. ....	" 8	Logan, Ia. ....	" 17, 18

## BROTHER A. M. GRAHAM

Dominion City, Man. ....	May 1, 2	Ashern, Man. ....	May 10, 11
Transcona, Man. ....	" 3	Winnipeg, Man. ....	" 13
Oxdrift, Ont. ....	" 4	Portage La Prairie, Man. ....	" 14, 15
Kenora, Ont. ....	" 6	Souris, Man. ....	" 16, 17
Winnipeg, Man. ....	" 7	Brandon, Man. ....	" 18, 20
Neveton, Man. ....	" 8, 9	Rapid City, Man. ....	" 21

## BROTHER M. L. HERR

Selma, Calif. ....	May 1	Tuolumne, Calif. ....	May 8, 9
Tulare, Calif. ....	" 2	Lodi, Calif. ....	" 10
Porterville, Calif. ....	" 3	Sacramento, Calif. ....	" 11
Orosi, Calif. ....	" 4	Chico, Calif. ....	" 13, 15
Reedley, Calif. ....	" 6	Paradise, Calif. ....	" 14
Oakdale, Calif. ....	" 7	Sisson, Calif. ....	" 16

## BROTHER W. M. HERSEE

Winnipeg, Man. ....	May 1	North Portal, N. D. ....	May 9
Morris, Man. ....	" 2	Khehive, Sask. ....	" 11, 13
Altona, Man. ....	" 3	Viceroy, Sask. ....	" 14
Winkler, Man. ....	" 4	Harpree, Sask. ....	" 15
Lariviere, Man. ....	" 6	Luella, Sask. ....	" 16, 17
Oxbow, Sask. ....	" 7	Marigold, Sask. ....	" 18

## BROTHER H. HOWLETT

Orillia, Ont. ....	May 1	Allenford, Ont. ....	May 10
Barrie, Ont. ....	" 2	Harriston, Ont. ....	" 11
Toronto, Ont. ....	" 4-6	Mount Forest, Ont. ....	" 13
Brampton, Ont. ....	" 7	Palmerston, Ont. ....	" 14
Orangeville, Ont. ....	" 8	Milverton, Ont. ....	" 15
Owen Sound, Ont. ....	" 9	Stratford, Ont. ....	" 16

## BROTHER S. MORTON

Norwood, Mo. ....	May 2	Verona, Mo. ....	May 10
Bolivar, Mo. ....	" 3	Monett, Mo. ....	" 11
Springfield, Mo. ....	" 4, 6	Republic, Mo. ....	" 13
Ash Grove, Mo. ....	" 7	Wheaton, Mo. ....	" 15
Golden City, Mo. ....	" 8	Noel, Mo. ....	" 17

## BROTHER W. H. PICKERING

Lockport, N. Y. ....	May 1	Oneville, N. Y. ....	May 8
Niagara Falls, N. Y. ....	" 2	Salamanca, N. Y. ....	" 9
Westfield, N. Y. ....	" 3	Bradford, Pa. ....	" 10
Clymer, N. Y. ....	" 4	Bingham, Pa. ....	" 11
Jamestown, N. Y. ....	" 6	Olean, N. Y. ....	" 13
Warren, Pa. ....	" 7	Franklinville, N. Y. ....	" 14

## BROTHER G. R. POLLOCK

South Bend, Ind. ....	May 1	Garrett, Ind. ....	May 8
Mishawaka, Ind. ....	" 2	Warsaw, Ind. ....	" 9
Elkhart, Ind. ....	" 3	Valparaiso, Ind. ....	" 10
Goshen, Ind. ....	" 4	Chicago, Ill. ....	" 11-13
Fort Wayne, Ind. ....	" 6	Springfield, Ill. ....	" 14
Auburn, Ind. ....	" 6, 7	East St. Louis, Ill. ....	" 15

## BROTHER B. M. RICE

Houston, Tex. ....	Apr. 30	Mayfield, Ky. ....	May 6
Lake Charles, La. ....	May 1	Paducah, Ky. ....	" 7
Baton Rouge, La. ....	" 2	Anna, Ill. ....	" 8
Vicksburg, Miss. ....	" 3	Decatur, Ill. ....	" 9
Memphis, Tenn. ....	" 4	Chicago, Ill. ....	" 11-13

## BROTHER V. C. RICE

Bangor, Pa. ....	May 1	Lehighton, Pa. ....	May 9
East Stroudsburg, Pa. ....	" 2	Tanawqua, Pa. ....	" 10
Pen Argyl, Pa. ....	" 3	Pottsville, Pa. ....	" 11
Hazleton, Pa. ....	" 4, 6	Hazleton, Pa. ....	" 13
Northampton, Pa. ....	" 7	Shamokin, Pa. ....	" 14
Kunkletown, Pa. ....	" 8	Northumberland, Pa. ....	" 15

## BROTHER C. ROBERTS

West Milton, O. ....	May 1	Wilmington, O. ....	May 8
Hamilton, O. ....	" 2	Lancaster, O. ....	" 9
Fellecity, O. ....	" 3	Shawnee, O. ....	" 10
Cincinnati, O. ....	" 4	Nelsonville, O. ....	" 11
Chillicothe, O. ....	" 6	Marietta, O. ....	" 13
Midland, O. ....	" 7	Parkersburg, W. Va. ....	" 14

## BROTHER R. L. ROBIE

Alice, Tex. ....	May 2	Harlingen, Tex. ....	May 11, 13
Premont, Tex. ....	" 3, 4	Corpus Christi, Tex. ....	May 14
Driscoll, Tex. ....	" 5, 6	Victoria, Tex. ....	" 16
Brownsville, Tex. ....	" 7	Hallettsville, Tex. ....	" 17
Sam Fordyce, Tex. ....	" 8	Houston, Tex. ....	" 18
McAllen, Tex. ....	" 9, 10	Galveston, Tex. ....	" 20

## BROTHER W. J. THORN

Star City, Sask. ....	Apr. 30	North Battleford, Sask. ....	May 9
Ridgedale, Sask. ....	May 1	Edam, Sask. ....	" 10, 13
Tisdale, Sask. ....	" 3	Edmonton, Alta. ....	" 15
Prince Albert, Sask. ....	" 4, 6	Boyle, Alta. ....	" 17-22
Wakaw, Sask. ....	" 7, 8	Leduc, Alta. ....	" 23

## BROTHER T. H. THORNTON

Middleton, N. S. ....	May 2	Auburn, N. S. ....	May 10
Deep Brook, N. S. ....	" 3	Kentville, N. S. ....	" 11, 13
Centreville, N. S. ....	" 4	Port Williams, N. S. ....	" 14
Digby, N. S. ....	" 6	East Halls Harbor, N. S. ....	" 15, 16
Yarmouth, N. S. ....	" 7, 8	Windsor, N. S. ....	" 17
Joggin Bridge, N. S. ....	" 9	South Rawdon, N. S. ....	" 18

## BROTHER W. M. WISDOM

Winston-Salem, N. C. ....	May 1	Henderson, N. C. ....	May 9
Greensboro, N. C. ....	" 2, 6	Louisburg, N. C. ....	" 10, 11
High Point, N. C. ....	" 3	Raleigh, N. C. ....	" 13
Staley, N. C. ....	" 4	Wendell, N. C. ....	" 14
Durham, N. C. ....	" 7	Selma, N. C. ....	" 15
Stem, N. C. ....	" 8	Wilson, N. C. ....	" 16

## BROTHER L. F. ZINK

Welland, Ont. ....	May 6	Cameron, Ont. ....	May 14, 18
Hamilton, Ont. ....	" 7	Peterboro, Ont. ....	" 16
Toronto, Ont. ....	" 8	Havelock, Ont. ....	" 17
Stouffville, Ont. ....	" 9	Flower Sta., Ont. ....	" 18, 20
Lindsay, Ont. ....	" 10	Pembroke, Ont. ....	" 21, 22
Haliburton, Ont. ....	" 11, 13	Carleton Place, Ont. ....	" 23