



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

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world, and to prepare to be kings and priests in the next age.—Ephesians 1:12; 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 55.

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

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### CONVENTIONS IN GREAT BRITAIN

The International Bible Students will hold a general convention at Manchester, England May 4 to 7, inclusive. Manchester is centrally located and is easily accessible to Ireland, Scotland and Wales, as well as England, and it is expected there will be a large attendance of the Bible Students at this convention. Arrangements are being made for a largely advertised public meeting to be held during the convention. British friends desiring further information should address the Convention Committee at the London office.

A convention will also be held at London, June 23 to 26, inclusive. It is expected that this convention will also be largely attended. The Royal Albert Hall has been taken for a public meeting for Sunday, June 25. The meeting will be extensively advertised and it is hoped a wide witness to the truth may be given. For further information address Convention Committee, Watch Tower B. & T. Society, 34 Craven Terrace, London, W. 2.

### RAILROAD RATES FOR CONVENTION AT PHILADELPHIA, PA., APRIL 13-16, 1922

We have been able to procure the regular concession of fare and one-half for the round trip in connection with this Convention. The territory covered by the Passenger Association granting the special rate is as follows: New York state (east of and including Buffalo, Niagara Falls, Suspension Bridge and Salamanca); New Jersey, Pennsylvania (east of and including Erie, Oil City, and Pittsburgh); Delaware, Maryland, District of Columbia, Virginia and West Virginia (east of and including Wheeling, Parkersburg, Kenova, Orange, and Norfolk).

As most of the New England friends will be passing through New York city, they may obtain the special rate for the round trip New York city to Philadelphia on the certificate plan.

Friends who live in territory west of that outlined above should purchase a local ticket to the nearest point in this territory, then purchase a round trip ticket on the certificate plan to Philadelphia. As an example, if you live in Columbus, Ohio, buy your ticket to Pittsburgh, then change at Pittsburgh and purchase a round trip ticket Pittsburgh to Philadelphia on the certificate plan.

It will be necessary for us to show that 350 tickets have been purchased in the territory covered by the above limits which have cost 67 cents or more for the one way trip. Therefore, friends living near to Philadelphia and whose tickets will cost 67 cents or more for the one way should travel by rail and be sure to travel on the certificate plan. By doing so they will help to make up the required 350 tickets, which will mean quite a saving for the friends coming from a greater distance.

All friends traveling on the certificate plan should get a certificate showing that they are purchasing their tickets "Account of the I. B. S. A. Convention, Philadelphia, Pa., April 13 to 16" at the time they purchase their going tickets.

Tickets on the certificate plan should be purchased April 10th to 15th, not before or after, and will be good for return not later than April 19th.

### ROOMS AND MEALS

Communications regarding accommodations should be addressed to G. G. Calhoun, 6019 North 10th St., Philadelphia, Pa., and not to the Society. Advise Brother Calhoun as early as possible.

Arrangements have been made to serve meals at a moderate rate in the same building as the convention sessions will be held.

Meetings on April 13, 14 and 15 will be held in Moose Auditorium, 1314 North Broad Street. The Metropolitan Opera House, Broad and Poplar Streets, has been engaged for all day Sunday, April 16.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### APPLYING THE HEART UNTO WISDOM

*"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90:12.*

**I**N a previous issue of THE WATCH TOWER the distinction is shown between knowledge and wisdom, between false or worldly wisdom and true or heavenly wisdom, with explanations illustrating each of the fixed rules. Herein we consider the acquisition of wisdom and its practical application.

The text first above given is the expressed sincere desire of Moses. It was written, however, for the benefit of Christians. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4) With propriety we who are consecrated to the Lord apply the text to ourselves.

To number our days means to count them; to enumerate them; to enroll them, that a proper appreciation of the length of time given to do a certain work within ourselves may be had. *Apply* means to engage and to employ diligently, or to give close attention to, and to put to use properly our time and energies.

Moses dwells upon the fact that man's days are but few and many of these are spent in sorrow and laborious efforts. The Christian can appreciate this, knowing that all Christians who attain to the goal must die like Prince Jesus before reaching that prize, and that the days for proving loyalty to the Lord while in the flesh are but few. The reverential mind desires to be instructed in the right way; and this is the thought conveyed by Moses' words. Expressed in more ordinary phrase, we pray that the Lord may enable us to so count and consider the time that is ours that we may properly employ that time in giving our best endeavors, our love and devotion, to his cause.

#### BEGINNING OF WISDOM

One who pursues a course contrary or in opposition to God's Word is designated in the Scriptures as a fool. A fool is the very antithesis of a wise person. "The fool hath said in his heart, There is no God." (Psalm 14:1) There are many educated fools. The learned infidel is in the fool class. The unlearned who does not believe God and refuses instruction from his Word is likewise in the fool class. It follows, then, that the learned man, as the world understands learning, is not

necessarily a wise man. "For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness."—1 Corinthians 3:19.

The worship of men is never indulged in by strong-minded or wise persons. Those who worship men for any cause belong to the fool class. "Therefore let no man glory in men." (1 Corinthians 3:21) Hero worship belongs to this class. It is the result of devilish wisdom.

It is written: "The reverence of the Lord is the beginning of wisdom". The perfect man Adam, possessing a perfectly balanced brain, was endowed with the organ of veneration. Therefore by nature he would worship God. He deviated from the path of wisdom and became a fool in the sense that he did not regard the divine commandments. His children were all born imperfect, and therefore the organ of veneration in each one was dwarfed. It is to be presumed that all persons born under reasonably favorable circumstances possess some natural reverence. Some have more and some less reverence. But a person devoid of reverence does not become wise.

The one who has a desire to worship God begins to acquire knowledge; and if this knowledge is properly applied, it leads to wisdom; but if improperly applied, the person remains a fool and often becomes more foolish than ever. The beginning of wisdom, therefore, is marked by the fact that one believes that Jehovah is God and the rewarder of all who diligently seek him. Such a man realizes that he was born a sinner and because of his inherited imperfections he needs some help. He acquires some knowledge that Jesus is the great Redeemer. He believes that to be true, and has a sincere desire in his heart to obey the Lord and to become a recipient of his favor and blessings. Thus God draws such a one to Jesus. "No man can come to me, except the Father which hath sent me draw him." (John 6:44) Such a man, then, with a reverential mind and humble heart desires to come into harmony with God. To him Jesus says: "I am the way, the truth, and the life; no man cometh unto the Father but by me". (John 14:6) This man now seeking for truth has an opportunity to become wise.

### CHRIST OUR WISDOM

St. Paul wrote "Christ Jesus . . . is made unto us wisdom, and righteousness, and sanctification, and redemption". (1 Corinthians 1:30) Christ Jesus is made unto us wisdom in two ways, to wit: by precept and by example. By precept is meant a commandment or authoritative rule of action or authoritative instruction. As spokesman of Jehovah God, the Lord Jesus gives authoritative instructions and commandments to his followers. He expresses the divine rule of action that makes one wise. "If ye love me, ye will keep my commandments" The wise man endeavors to keep the commandments of the Lord.

By example is meant a true pattern to follow. Jesus took the proper course, leaving us the example that we are to follow in his steps. (John 13:15; 1 Peter 2:21) If the one drawn to Jesus by Jehovah would become wise, he must now follow the instruction and the example of Christ Jesus; and doing this, Christ Jesus is made unto him wisdom. Now to such a one the Lord Jesus says: "If any man will come after me, let him deny himself, and take up his cross, and follow me". (Matthew 16:24) That means consecration. This step of self-denial or consecration to do the will of God taken, Christ Jesus, the great high priest, imputes his merit to the one consecrating and presents him to Jehovah; and based upon the merit of Christ's sacrifice God justifies the one thus consecrating. Justification means made right with God. This justification comes because of the merit of Christ Jesus; hence Christ Jesus is made unto us righteousness.

God's part of sanctification is an instantaneous matter. The one thus justified he begets by his own will through the Word of truth and anoints him by reason of receiving him into the body of Christ, and sets such aside for his own use. The standing of such a one then is in Christ Jesus, which standing is instantaneous. But the person now who has become a new creature must develop the fruits and graces of the spirit. This is a work of sanctification on his part, which must be done through Christ and which must continue until he is made in the image and likeness of God's dear Son. If this righteous course is followed consistently and persistently unto the end of his earthly career, it is the wise course and leads to deliverance and to glory; and thus Christ is made unto us deliverance.

### GROWING IN WISDOM

It is assumed that the one here under consideration is now a new creature in Christ Jesus and desires wisdom. How may he acquire it? St. James answers: "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5,6) The sincere Christian desiring to grow in wisdom is instructed to go to God in prayer, believing that God will reward

him, asking in faith through the merit of Christ Jesus; then to study the Word of God and diligently apply his mind and heart to gain a knowledge thereof, and then to obey the commandments of the Lord. This necessarily leads him in the proper course of wisdom. Every question that may arise in his mind concerning his course he will find answered according to the fixed rules of the Lord as set forth in the Bible. And rendering himself in obedience to these fixed rules will make him wise according to the rule of divine wisdom. "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints."—Proverbs 2:6-8.

### SOME PRACTICAL APPLICATIONS

He who would be wise must receive instruction from the divine teaching and follow the same. Lucifer fell because he disregarded the divine instruction and leaned to and followed his own understanding. Knowing the weaknesses of new creatures who are yet dwelling in the imperfect organism of flesh, Satan attempts to inject into the minds of such as are susceptible to his machinations the same disposition possessed by himself, namely, a disregard for the Word of God and a leaning to human reasoning and understanding. Such a course is not wise, but foolish. "The fear of the Lord is the instruction of wisdom; and before honor is humility." (Proverbs 15:33) Having once learned that Christ has become unto us wisdom, then it would be foolish to disregard the Word of God and set up against it our own imperfect reasoning. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5,6.

Humility means to be submissive to the Lord. The opposite of humility is selfishness or pride, or love for self, or desire to be admired and complimented by other persons. Such a one is led to take himself too seriously; to come to the conclusion that he is unusually wise and that it is his duty to give to the world some new interpretation of the divine plan entirely at variance with what he has learned of the divine plan as set forth in the STUDIES IN THE SCRIPTURES. Although when the question is plainly put, he admits that all he knew of the divine plan he gathered from first reading the explanation of the Bible as set forth in the STUDIES IN THE SCRIPTURES, yet he becomes imbued with the idea of his great importance and that he is specially delegated by the Lord to bring forth something new and startling. He has failed to heed the admonition set forth in Proverbs 3:5,6. He should now note the further instruction of the Lord: "Be not wise in thine own eyes; fear the Lord, and depart from evil".—Proverbs 3:7.

Even the dumb brutes know where they have been fed and return for more food. Every ox knows his stall. The Lord has promised to feed his people who diligently

seek him; and it may be depended upon that he will do it. He has his own proper course of doing it, and he does not favor the proud of heart. "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble." (1 Peter 5:5) This is divine wisdom expressed.

The one who rejoices in the Lord's way, who appreciates the fact that we are at the end of the world, that the Lord is present, directing his harvest and gathering together his saints, and that in due time he will make effective to all the merit of the great ransom sacrifice, joyfully follows where the Lord leads. He rejoices to submit himself under the mighty hand of God, and to him is constantly fulfilled the precious promise: "The path of the just is as the shining light, that shineth more and more unto the perfect day". (Proverbs 4:18) This does not mean that God is going to reveal a new plan; for he has but one. But it does mean that to the wise the Lord constantly illuminates his revealed plan, and that is seen and appreciated more and more clearly.

Some are disposed to tell everything they know about their own affairs and much more about their neighbors', of which they know positively nothing. Such a course is not applying one's heart to wisdom. It is not wise to tell others everything about one's own affairs. It is not wise to parade one's imperfections and defects before others, nor even one's admirable qualities. The probabilities are that these will be found out soon enough. "A fool uttereth all his mind: but a wise man keepeth it in till afterwards." (Proverbs 29:11) "A fool also is full of words." (Ecclesiastes 10:14) "Wisdom resteth [abides or remains] in the heart of him that hath understanding: but that which is in the midst of fools is made known."—Proverbs 14:33.

One who talks too much is often found busybodying or meddling in the affairs of others. Such is not the course of wisdom. "Every fool will be meddling." (Proverbs 20:3) God's Word must be the standard by which we determine true wisdom.

Let us remember that God has set the members in the body as it pleaseth him. (1 Corinthians 12:18) If your brother has some duty or service to perform which has been assigned to him and this is none of your affair, let it alone. Do not try to exhibit your learning or ability by interfering with something that is none of your business. Each one's responsibility is to the Lord; hence "study to be quiet and do your own business". (1 Thessalonians 4:11) Meddling in other men's affairs often brings suffering. Quite frequently the one who meddles suffers much, and may begin to think that this is suffering for righteousness' sake. Not so, however. "Let none of you suffer . . . as a busybody in other men's matters." (1 Peter 4:15) Meddling and tale-bearing lead to contention. Is it wise, then, to indulge in gossip, repeating of rumors, bearing tales, or meddling in other men's affairs? The Lord's Word answers: "A fool's lips enter into contention, and his mouth call-

eth for strokes. A fool's mouth is his destruction, and his lips are the answer of his soul. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly."—Proverbs 18:6-8.

Slander means speaking in a manner derogatory of or injurious to another. Suppose you hear something about your brother which is very uncomplimentary. You do not know whether it is true or false, because your information is based merely upon hearsay. Whether true or false, it would be slander to repeat it. Would it be the part of wisdom to repeat it? The Lord's Word answers: "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." (Proverbs 10:18,19) The devil is the chief slanderer. To indulge in slander, then, means to follow his foolish course and not the divine or wise course. "Be ready to every good work; to speak evil of no man."—Titus 3:1,2.

Meddling, talebearing, and slander are fruits of the evil one; for he is a meddler and a slanderer. His course was very unwise. It would be unwise to follow it. Sometimes a brother is placed in a certain position of service in the church. Others in the congregation envy him and because of that condition of heart begin to meddle, to bear tales, to indulge in evil surmisings, evil speaking, false accusations, all of which lead to strife. Thus strife and bitter speech are uttered by the same mouth that praises the Lord. Such a course leads to a division in the class. Satan was the instigator of the trouble; and when the division of the class results Satan has gained a victory over the brethren. These claim to be brethren in the Lord, are at one upon the doctrines, yet refuse to meet together and fellowship one another. Brethren, such is not a wise course. Such condition ought not to be. To what master are you rendering service? If to the Lord and Master of the church, then there will be an absence of bitterness and strife and division. There will be love and a willingness to be long-suffering with one another's weaknesses and yet be kind. Be assured that if there is bitterness and envy existing in your class amongst the brethren, and that you find in your heart some such bitterness, all who are in such condition are not following the course of divine wisdom. Maybe you think that you are wise in taking the course that you are taking. But examine your heart according to the divine standard. You will find it to read: "If ye have bitter envying and strife in your hearts, glory not, and lie not [by your course of conduct] against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." (James 3:14-16) Let every class of Bible students that reads these lines, and every member of such class, where there is strife or division ask himself or herself honestly the question, Am I following the course of divine wisdom or am I being guided by false wisdom?

Remember again the commandment that Jesus gave

to the new creation: "That ye love one another as I have loved you". If this proper, divine, unselfish, pure love exists, a division in the class will be an impossibility.

#### HEAVENLY WISDOM

As new creatures in Christ we earnestly desire to serve our heavenly Lord and Master acceptably to him. To gain the heavenly prize we must become wise according to the divine standard. If we are wise, we will obey the commandments given to the new creation by the Lord (John 13: 34, 35) If there are some members of the ecclesia who insist upon being meddlers, fault-finders, slanderers, backbiters, or contentious, let every one who desires to have the divine wisdom avoid such a course and follow the right course of living and conduct, being guided by a humble and teachable spirit.

Concerning the true wisdom which cometh from the Lord, St. James says: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3: 17, 18) This Scripture is often misconstrued and misapplied. To illustrate: A member of a class has a high opinion of himself or herself and makes it his or her business to be a kind of spiritual policeman for others of the class. Such self-constituted police officer is imbued with the thought that it is his or her duty to censor the walk or course of conduct of others of the ecclesia. The action results in disturbance and trouble. The self-constituted policeman justifies himself or herself, however, upon the theory that it is his or her duty to first insist that all must be pure before there can be any peace, and that he or she will not permit peace in the class until able to so correct the others that they will walk according to his or her idea of a perfect standard. The self-constituted policeman says in substance: 'I stand for principle and I propose to straighten out things in this class'. This brother sees not that what he calls principle and for which he stands is his own interpretation of the proper or improper course to be pursued. In almost every instance he is violating the Scriptures by leaning to his *own* understanding and not trusting in the Lord and following his way. (Proverbs 3: 5, 6) Principle really means God's law or expressed will. It is the divine rule of action for the governing of intelligent creatures. He who stands strictly for principle must be guided strictly by God's Word. It will be noted that St. James does not say that divine wisdom consists in one brother purifying the course of another. There is no text in the Bible which says that it is the duty of one brother to punish another and thereby effect his purity. On the contrary, the divine rule is expressed thus: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted".—Galatians 6: 1.

Any attempt to help a brother into a better and purer

course should be done in a meek and kind way, the purpose being to help him bear his burden and not on the contrary, to increase the brother's burden. Usually one who attempts to be the spiritual policeman of the rest of the class regards himself as of great importance. Of such the divine expressed wisdom is: "If a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work."

#### FIRST PURE

Where one brother has caused an offense to another the Lord lays down the principle or rule of action which must be followed. (Matthew 18: 15-17) This divine code of procedure cannot be violated without following an unwise or foolish course. There are some offenses committed against the church, and the church as a body should deal with such in the manner pointed out by the Word of God. Under certain circumstances the church properly would disfellowship a brother; but there is no place in the Bible that authorizes the church to inflict upon any member punishment with a view to injuring or disgracing him. The disfellowshipping is a punishment of course; but it is inflicted for one purpose and one only, and that is to try to awaken the brother to his own danger and to *help to get him away from the adversary's influence and to fully recover him*. There is no just cause or excuse or justification for doing injury to another in the church or out of it. Christians are commanded to do good unto all as they have opportunity, and especially unto the household of faith. Hence where a brother is properly disfellowshipped, the ecclesia should stand ready at any time when he shows a disposition to repentance and reformation to do everything possible to restore him. Satan is the one who would be interested in destroying the brother. Let no child of God render aid to Satan. Anyone who follows a course of attempting to drive a brother or a sister away from others of the Lord's people is following a course directly opposite to divine wisdom. If a separation becomes necessary, let it be done in kindness and with purity of heart, and without indulging in vindictive or bitter speech.

But what did St. James mean when he said that divine wisdom is "first pure"? He meant what he said, that each one is to walk according to the divine standard of wisdom, purifying himself. The hope of the wise is to be made like the Lord Jesus and to be with him "And every man that hath this hope in him purifieth himself, even as he [the Lord] is pure." (1 John 3: 3) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 7: 1) Read this Scripture with the emphasis on *ourselves*. We should follow God's Word and not our own imperfect understanding of things. "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he



reprove thee, and thou be found a liar." (Proverbs 30: 5, 6) The purity here referred to means purity of thought, purity of word and of conduct. It means that one is without fraud or deceit, is sincere, open and above board, loving the light and the truth and following it. It means the heart and mind which accepts the Lord's Word as final. It means one who does not deceive himself into believing that his own conclusion is superior to God's expressed will.

"Blessed are the pure in heart; for they shall see God." (Matthew 5: 8) The ones that enter into the kingdom must have "clean hands and a pure heart". (Psalm 24: 4) The Christian is admonished to think upon pure things. (Philippians 4: 8) If you see others doing wrong by slander, illwill, backbiting, or other wrongful course, be not partakers of their sins; keep thyself pure. (1 Timothy 5: 22) If every one were pure of heart and pure of speech, there could be no strife. Nothing but peace would follow, because "the words of the pure are pleasant words". (Proverbs 15: 26) Therefore we can see the force of St. James' statement that divine wisdom is *first pure*. Then it necessarily follows that peace will prevail amongst the people of God. Let each one, then, look well to *himself*, purify *his own heart* and mind and conduct; refrain from fault-finding, meddling, backbiting or injuring *another* in any way; put away all selfishness, pride, and ambition, and follow the divine admonition to "love one another with a pure heart" (1 Peter 1: 22), and peace will follow.

#### PEACEABLE, GENTLE AND FORGIVING

"*Then peaceable.*" Divine wisdom is "then peaceable". There is no justification or excuse for strife amongst the Lord's people, even though it becomes necessary to disown some because of impurity. Such positive action should be taken in a firm, yet kind and loving way, bitter words being entirely absent. Divine wisdom instructs: "Follow peace with all, and holiness, without which no man shall see the Lord".—Hebrews 12: 14.

If the course of a Christian is in harmony with the divine Word as taught by Jesus, both by precept and example, then such a one will dwell in peace. Jesus is called the Lord of Peace. "Now the Lord of peace himself give you peace always by all means." He who is in Christ, following the course of divine wisdom, has the promise that "the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ". (Philippians 4: 7) One who is impure of heart or conduct will find trouble in his conscience and in his heart and will not possess that peace; hence the necessity of first purity in self, and then will follow this peace that passeth all human understanding. Therefore let every one purify himself according to the divine standard and perfect peace will prevail in the ecclesias. Meditation upon divine wisdom will establish peace in the heart and mind.—Isaiah 26: 3.

"*Gentle and easy to be entreated.*" Divine wisdom develops gentleness in one who follows it. To be gentle means to be mild, affable and kind, even under a trial of long-suffering; not austere, sour or harsh, but placid, mild and meek. Mild implies that one has a temper not easily provoked; while meekness shows a spirit that has been schooled into mildness by suffering. Moses suffered much and became the meekest of the meek. David endured great hardships and suffering and became gentle. Gentleness is Godlike. After David had fought with the Philistines time and again in the hills of Judaea and had been delivered from them and others of his enemies, he composed and sang a song of praise, extolling the name of Jehovah, in which he said: "Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great". (Psalm 18: 35) The apostle Paul in his second epistle to Timothy, instructing him in the qualities that must be possessed by one pleasing to the Lord, wrote "The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient".—2 Timothy 2: 24

"Easy to be entreated" means that one who has suffered an injury from another is willing to hear the prayer or petition of the offender and hear it with a sympathetic ear; and not only hear it, but be glad to forgive and forget and to render all aid possible to help the one who has been unfortunate. We pray God to forgive us our trespasses as we forgive those that trespass against us. We expect him to do so if we ask in faith. The one who is developing according to the divine wisdom desires to be Godlike; therefore willing to forgive those who trespass against him. Such ones realize that all are imperfect and all come short; that all must ask forgiveness of the Lord and must be willing and anxious to develop and manifest this Godlike attribute.

#### MERCIFUL, LOVING AND JUST

"*Full of mercy and good fruits.*" To be merciful means to be compassionate; to look with pity upon the unfortunate. It means forbearance to inflict punishment where punishment might be justly due. "For thou, Lord art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." (Psalm 86: 5) "With the merciful thou wilt show thyself merciful." (Psalm 18: 25) "Blessed are the merciful, for they shall obtain mercy." (Matthew 5: 7) Again divine wisdom says: "Be ye therefore merciful, as your Father also is merciful. . . . Condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." (Luke 6: 36, 37) Mercy makes a distinction between wrong and *wrongdoers*. No Christian can have sympathy with wrong; but he can exercise properly a compassionate feeling toward one who has done wrong when such a one tries to recover himself or manifests sorrow for such a wrong.

"Good fruits" means that which results from doing good. One who is following divine wisdom is endeavoring

oring to do good unto all, and thus there results to him the good fruits of the spirit

*"Without partiality."* Partiality means to show favoritism to one person or one side and therefore not to deal justly and honestly with all. But the one who is following divine wisdom strives to hold the balance of justice with an even hand and to deal honestly and fairly with all. The apostle Paul again says in writing to Timothy: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Timothy 5:21) Divine wisdom, then, directs that the Christian deal justly with all particularly with his brethren.

#### HONEST—NOT HYPOCRITICAL

*"Without hypocrisy"* A hypocrite is one who plays a part outwardly but who inwardly takes a different attitude, one who pretends to virtue and piety but who has an evil heart. Hypocrisy is an attribute of Satan. It is deception; and one of the devil's names, serpent, means deceiver. To be without hypocrisy, then, means to be open and above board, fair and honest; not feigning to do one thing and then doing another. The scribes and Pharisees were hypocrites. They pretended to represent the Lord, when in fact they were the children of the devil. (Luke 11:44; John 8:11) The inspired witness of the Lord speaking divine wisdom to the Christian says: "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings . . . desire the sincere milk of the word, that ye may grow thereby".—1 Peter 2:1, 2

Thus we see that he who becomes wise according to the divine standard is first pure by being washed in the blood of Christ and through the transforming influence of the Word, sanctified through the truth, purifying himself both outwardly and inwardly. Such a one, then, is at peace with God and has the peace

of God and desires to dwell in peace. But self-purity, however, is first; then comes the peace. He desires peace and harmony and unity with the brethren and strives to develop the Godlike qualities of gentleness, compassion, and love. He, then, who keeps before his mind the perfect pattern Christ Jesus and who feeds upon the Word of God and the words of the Master learns to appreciate that God has made Christ unto him wisdom.

Remembering, then, that we have but a short time to develop the heavenly wisdom, let each one make the prayer of Moses his prayer, that we may so number our days that we may apply our hearts unto wisdom, that true wisdom which cometh from above, and which develops in one who learns it the Christlike character. The Christian, then, should carefully and soberly number his days. He should count them as so many privileges and opportunities to grow in the likeness of the Lord and to show forth his praises who has called him out of darkness into his marvelous light; and in doing so he should be anxious and willing to render aid and comfort and assistance to others of his brethren who are likewise striving in the same narrow way to grow into the same Christ likeness. To walk in the paths of wisdom means to travel the way unto life eternal. Appreciating, then, the distinction between the false and the true wisdom and the practical application of divine wisdom, we can have a better understanding and appreciation of the words of the wise man who said: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."—Proverbs 3:13-18.

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#### WISDOM

"Happy the man who wisdom can obtain,  
And getteth understanding 'Tis a prize  
Far better than the silver's merchandise.  
In value greater than the latent vein  
Of sparkling ore; than the rich ruby's gem  
More precious; man's ideal world displays  
Naught that can equal her; since length of days

"In her right hand shines like a diadem,  
While wealth and honor in her left appear.  
Her ways are truly ways of pleasantness,  
And all her paths are paths of peace,  
To him that dares, unmoved by tim'rous fear,  
Hold her with firm and steadfast grasp, she'll prove  
A tree of life! Thrice happy he who can retain her love!"



## FULLNESS OF JOY

*"Esteem it all joy, my brethren, when you fall into various trials; knowing that the proof of your faith produces patience. But let patience have a perfect work, so that you may be perfect and complete, deficient in nothing."—James 1:2-4, Diaglott.*

**T**O THE natural man the path of the Christian is exceedingly dreary and doleful. There seems to be nothing to attract, nothing to enjoy, nothing to give pleasure. The promises of reward to be given at the end of the way are vague and visionary. The policy of the world appears at the head of a daily paper: "I don't want something way off in the future; I want mine right here and now".

To the fully consecrated Christian the very reverse is true. Everything about him is transient and illusory. The glittering tinsel is not gold. The gaudy display does not satisfy the heart; the strain of life does not bring rest, nor the possession of gold give happiness and peace. To him the only things worth while are those promised by God, to be realized and enjoyed in the future.

The natural man has little or no faith in God and usually no belief in his promises. He passes them by indifferently as a sheep would pass a gold coin. Why bother himself with such things? But the Christian has all faith in the promises of God. To him they are more valuable than the gold bonds of any earthly government. They are the most valuable of all his possessions, including his present life.

Joy is that which delights and gladdens. Under the misrule of Satan it is exceedingly scarce and hard to find. The little that is found is a low-grade ore. Few expect to find it. Many spend their time and energy seeking for anesthetics to deaden their pains—wine to drown their sorrows, and opiates to cause forgetfulness of distress.

The words of our text imply that beneath the Christian's earthly troubles lie hidden mines of joy which, when found, yield immense treasures of wealth. The worldly prospector would not think of locating a mine beneath such rubbish.

Most Christians are inclined to pay little heed to the Apostle's suggestion. But it behooves us as consecrated Christians to give close heed to every word from the Lord and his apostles. Let us follow the Apostle's lead:

"My brethren". This is a loving salutation to fellow travelers en route to the kingdom.

### CHRISTIAN MATHEMATICS

"Esteem": Reckon, account, take into account as an asset, consider valuable. Sometimes it may be difficult to determine whether a possession is an asset or a liability. Suppose a man has a farm with a possible value of \$2,000. There is a mortgage of \$1,500 against it, liable to be foreclosed on short notice. The soil is poor, and there is a part so rocky and hilly that it cannot be worked. The farm will produce only enough to pay the interest on the mortgage and leave a bare pittance on

which to live, with nothing to pay on the principal or to lay by for a "rainy day". He might sell his \$500 equity for a few dollars, but that would not sustain him long nor buy a better farm. If he can retain the property he will be able to sustain life a few years longer. It is hard to tell whether the farm is an asset or a liability.

In his extremity he seeks the assistance of a friend. The friend looks the farm over and tells him that the most unlikely part of the land is really the most valuable. He advises him to sink a shaft through the rocks and he will strike a valuable mine. He offers to lend an outfit for sinking the shaft. The owner believes his friend, and takes advantage of the generous offer. He must work alone, for he has no money with which to hire help, and no credit. In due time he reaches the valuable mineral. What a change! In one day from poverty to riches! Is there any question as to whether the farm is an asset or a liability? There is nothing more on it than before. Knowledge and work have brought the hidden wealth to light.

### MILLIONAIRE CHRISTIANS

A man in northern Minnesota owned a quarter section of land in the scrub-pine timber district. He was a poor man and needed money. He offered the farm for \$1,600—\$10 per acre. No one wanted it. The soil was too poor for farming and the timber too poor to market. Finally someone bought it on a speculation, for there were vague rumors that iron had been found nearby. The purchaser sold it for a few thousand dollars, realizing a good profit. The rumors increased, and it was turned over several times at ever-increasing prices. The last owner received \$50,000 a month royalty for the mines discovered beneath the surface.

Here and there people of the world make great fortunes. Why does not the Lord give some brother a hint about such a farm? Why does not the Lord give all his people the information when there are such extraordinary opportunities for acquiring wealth? How much might be used for the spread of the truth!

Is not the Lord interested in the welfare of his people? Surely. He knows where the richest ore bodies are, but he prefers not to have his loved ones work rich earthly mines, but rather mines of the true riches of heavenly treasure. To this end he directs their attention to mines all about them and gives special directions how they may be worked to the best advantage.

At best we have but little of this life. We may be able to eke out a living for a few years. Death holds a mortgage against us which may be foreclosed at any time. There is little prospect of laying up anything for the future of this life.

Is the present life—our farm—an asset or a liability? Troubles, trials, and besetments hinder us. In our perplexity we turn to Christ.

#### SINK A SHAFT OF FAITH

The Lord informs us that our trials, difficulties, and distresses are a valuable part of our possessions. He advises us to sink a shaft of faith into the stony, hilly part of our lives. We shall strike a mine of rich returns of joy—the very thing all long for but which the wealth of this world—if we had it all—cannot buy. The undesirable suddenly becomes the most valuable part of our lives. Our Lord desires us to have the best he has to give. “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”—John 15:11.

The kingdom could not be a state of happiness were no joy to be had. Joy does not lie in wealth, health, beauty, honor, power, official position, or authority. These properly utilized are accessories to joy, but not joy itself. Many who have great possessions are unhappy. Some commit suicide in order to end their troubles. Lucifer has a kingdom, but has no joy.

Joy is a feeling arising from the expectation or real-

ization of some good. The highest joy arises from an understanding of God and his plan for bestowing good things upon those that love him. No lasting joy is ever attained otherwise, either in this life or in that which is to come. God has so decreed.

The Christian's joy may abound amid the greatest trials, adversities, and commotions of life. With the poet, the child of God can joyfully sing:

“Content with beholding his face,  
My all to his pleasure resigned,  
No changes of season or place  
Can make any change in my mind:  
While blest with a sense of his love,  
A palace a toy would appear;  
And prisons would palaces prove.  
If Jesus still dwelt with me there.”

The apostle Paul had this joy: “Great is my boldness of speech toward you, great is my glorying of you; I am filled with comfort, I am exceedingly joyful in all my tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, without were fightings, within were fears.” (2 Corinthians 7:4, 5) Not joyful *because* of the troubles, but joyful *in* them, because he recognized God's overruling care and power and purpose in them all.

## QUESTIONS AND ANSWERS

#### MINISTERING SPIRITS

**QUESTION:** I understand that there are guardian angels watching over the Lord's saints, helping them to make their calling and election sure. Is this the correct thought?

**Answer** It is important that every Christian should have the eyes of his understanding opened, that he may see by faith that which was shown to Elisha and his servant literally. During this gospel age the Lord does not open our natural eyes to see the wonderful provisions he has made for us, and his power for our protection: but instead he gives us a still better knowledge of the subject through his Word of grace and truth, so that we are enabled to walk by faith and not by sight; to see the armies of the Lord encamped round about us and to recognize their protection of us without any miracle being performed upon our natural sight. None of us are sufficiently strong to pass through the fight of Christian warfare without just such assistances as these which the Lord has provided, and which faith beholds, accepts, lays hold of, rests upon, and is strengthened by.

The Bible speaks of good spirits, good angel beings in contradistinction to the evil spiritism which is of Satan and his fellows, the fallen angels, the wicked spirits in exalted positions. (Ephesians 6:12) We believe that this is so, and spiritists admit that there are both good and evil spirits. They are sure that there

are evil spirits, because they know how these have ensnared them in evil, enticed them into sin. They know that they are what the Scriptures term “lying spirits”, because they have been lied to by the spirits which communicated with them: but they insist that there are good spirits, and they think that sometimes they have had communications with these. But this proposition we dispute: we hold that all the rappings, wonder-doing, and other manifestations of so-called spiritists are from the evil one and his consorts entirely.

A small amount of common sense should convince anyone that the holy angels must have something better, higher, nobler, to do than are the various practises of these so-called spirits who speak through mediums and by obsession. Indeed, we hold that the good spirits, the holy angels, make no communications with man now: that these communications belonged to a previous time, when they were appropriate and necessary as the channels of divine communication. We do not need their ministry through mediums today, and we are specially forbidden to seek communication or knowledge through such channels: this for the same reason that we do not need the testimony of any supposedly inspired seers and prophets today; for God has made abundant provision for us through the prophetic utterances of the past, to the intent that we of this gospel age should walk not by sight nor by communication with the angels, but by faith. We may realize no less

clearly, but even more clearly than did the ancients, that he who is on our part is more than all they that be against us: we may discern by the eye of faith that "the angel of the Lord encampeth round about them that fear him, and delivereth them": we may realize that all the powers of heaven—"more than twelve legions of angels"—although invisible to us, are nevertheless present, and fully subservient to every will of our glorious Lord: and that thus surrounded and thus protected, we are living "under the shadow of the Almighty", and, as it were, in the hollow of his hand.

In this connection we are reminded of our Lord's words respecting his faithful disciples, his "little ones". He assures us that the very humblest of those who are his have high connections with the heavenly throne, saying: "Their angels do always behold the face of my Father which is in heaven". (Matthew 18:10) That is to say, as the angels are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation [the gospel church]" (Hebrews 1:14), there are some of them who have a charge, a watch, a care over each member of the body of Christ. Perhaps one guardian angel to each saint, perhaps more than one: but we have the Lord's assurances that his provision is sufficient. One thought that our Lord's words give us is that these holy angels, charged with ministering to and caring for the elect, are in no danger of being detained so that they must wait for a long time on more important business before having access to the Father: on the contrary, they always have access to him, they can always see his face; and through the Redeemer, and by these agencies, God is ever ready to respond to our cries and to cause all things to work together for good to them that love him.

#### "EVERY MAN IN HIS OWN ORDER"

*Question:* Do the Scriptures teach that the ancient worthies will be resurrected before the church is completed and changed to glory?

*Answer:* No, the Scriptures do not so teach, as we understand them. On the contrary, it seems that we could not reasonably expect the ancient worthies to be resurrected until after all the members of the body of Christ are raised to glory and forever united with the Lord. Of course anything is possible with Jehovah, but it hardly seems possible in the carrying out of his plan as outlined in his Word.

The three covenants enable us to understand this matter. Abraham married three wives, and these wives foreshadowed or typified the three covenants. Hagar, the bondwoman, was the mother of one son, who foreshadowed the law covenant made with Israel at Mount Sinai. Sarah gave birth to one son, Isaac, who pictures the offspring of the Abrahamic-Sarah covenant, which seed is the Christ. (Galatians 4:23, 31) Subsequently Abraham married Keturah. This marriage took place after the death of Sarah and after the marriage of Isaac

to Rebecca. (Genesis 25:1) Keturah pictures the new covenant.

If we think of covenants as bearing offspring, then we can keep the matter more clearly in mind. The Jewish nation was the offspring of the first law covenant. The new creation, the Christ, is the offspring of the Abrahamic-Sarah covenant; whereas all who will get life on the human plane will be the offspring of the Keturah covenant. The Apostle plainly shows us that the seed of promise, the offspring of the Abrahamic-Sarah covenant, is the Christ. (Galatians 3:16, 27, 29; 4:31) Since Christ Jesus the head is the offspring of this covenant, then it follows that the members of his body must likewise be born from the same mother, the Abrahamic-Sarah covenant. (Colossians 1:18) None are the offspring of this covenant except those who are spirit-begotten. The ancient worthies were not spirit-begotten. They all died in faith, but died before the ransom sacrifice was given.

The marriage of Isaac to Rebecca pictures the union of Christ Jesus the head and the church, the members of his body; and the fact that Abraham married Keturah after that would suggest that the new covenant could not be made until after the church is glorified and united with her Head.

The sin-offering also gives us another picture bearing on the point. The church participates in the sin-offering by reason of being a part of the priesthood. On the atonement day the blood of the bullock was carried into the most holy and sprinkled upon the mercy seat, and thereafter the blood of the Lord's goat was likewise sprinkled. In antitype this shows that Jesus appeared in the presence of God for us, the church; and the first sprinkling is the presentation of the merit of the ransom sacrifice as a sin-offering on behalf of all who come to God through Christ during the gospel age. The presentation of the blood of the Lord's goat foreshadowed the sin-offering to be made at the end of the gospel age and at the completion of the church and for the purpose of sealing the new covenant. This sin-offering cannot be made until the church is completed. While the preparation for the covenant has been in progress throughout the gospel age, the completion of the new covenant is its sealing; and this sealing takes place when the merit of Christ is presented at the end of the gospel age, at the time of the glorification of the church.

This merit on deposit with divine justice keeps good the justification of all those who are spirit-begotten until they have finished their course in one of three ways: (1) second death, (2) tribulation, or (3) little flock class. The sin-offering made on behalf of the world is made by the high priest; and the church becomes a part of the high priest when all the members thereof are united to the Head. It follows, then, that this sin-offering would not be presented or made until the church has passed beyond the veil. And since this merit is to be then used for the sealing of the new covenant, it conclu-

sively follows that the new covenant cannot be made or completed until after the church, the body members, shall have finished their course and passed into glory to their eternal reward.

Since the ancient worthies get life on the human plane, they will be the offspring of the new covenant. Then it follows that they could not be resurrected until the new covenant is made; and since the new covenant cannot be made until all the members of the body have been changed to glory and are forever with the Lord, it follows that the ancient worthies could not be resur-

rected until after that time. This is in exact harmony with the apostle Paul's statement. In the eleventh chapter of Hebrews he enumerates those who constitute the faithful ancient worthy class. He says: "All these having obtained a good report through faith, received not the promise, God having provided some better thing for us [the church], that they without us should not be made perfect". (Hebrews 11:39, 40) It follows, then, that until the Christ is completed these faithful men of old cannot be made perfect, neither can they be awakened out of death prior thereto.

## UZZIAH THE LEPER

— APRIL 23 — 2 CHRONICLES 26: 1-21 —

ONE ERROR MAY BE FATAL — NOT INVITED TO OFFER INCENSE — SMITTEN WITH LEPROSY — PRIDE GOETH BEFORE DESTRUCTION  
— STRONG WHEN WE ARE WEAK — THE SIN OF PRESUMPTION.

*"Pride goeth before destruction, and a haughty spirit before a fall."—Proverbs 16: 18.*

**O**NE error may be fatal. The experiences of King Uzziah show how easy it is for one who is truly a great man and a good man, one who has received many favors and honors at God's hands, and who is in line for many more favors and honors, to spoil his whole career by a single mistake, a single outburst of vanity, of self-love, of lack of real humility of heart.

Here was a man that was undeniably one of the most capable men that ever sat on the throne of David, a prime favorite with all the people of the realm. He was but sixteen years of age when he began to reign, and "all the people of Judah took" him "and made him king in the room of his father Amaziah". (Verse 1) Older brothers may have been set aside in his favor.

Here was a man that not only did that which was right in the sight of the Lord, as a natural result of parental influence, but went further and set his own heart to seek God. No question is raised as to the faith of Uzziah. He believed that "He is, and that he is a rewarder of them that diligently seek him". (Hebrews 11:6) The account declares that he set himself to seek God in the days of Zechariah, who had understanding in the visions of God. (verse 5) This is not the same Zechariah whose prophecy has come down to us. Uzziah reigned from 829 B. C. to 777 B. C., while Zechariah the prophet lived in the days of Darius the king, about 520 B. C.—Ezra 4: 24; 5: 1; 6: 14, 15.

Here was a man, Uzziah, whom God had made to prosper, for it is to be remembered that Israel's kings were anointed by divine commission and authority, as were no other kings, and they were said to 'sit upon the throne of the Lord' as no other kings before or since have held dominion, and hence when they turned to the service of and the worship of Jehovah they were blessed in a way and to a degree different from any other kings in the world.

Here was a man who waged many and successful campaigns against the Philistines on the west, the Arabians on the south, and the Ammonites on the east, extending widely the boundaries of the typical kingdom of God over which he reigned, and thus in some sense of the word picturing the great king Immanuel, who shall bear rule over all the earth "in the day of [his] power".—Psalm 110: 3

Here was a man that was a noteworthy builder of walls, towers, and other fortifications, a digger of wells, a patron of vine-dressing and husbandry, a cattle raiser on a large scale, an organizer, equipper, and trainer of armies, and

one of the notable inventors of ancient times (verse 15); and yet his whole life was ruined by a single act of conceit.

King Uzziah forgot that he was merely the Lord's representative in the kingdom and that his first duty as a subject of the Almighty was to hearken to and obey the divine commands. Having accomplished great things in all the other activities of the time, Uzziah essayed to attain religious distinction.

### NOT INVITED TO OFFER INCENSE

The one great mistake of Uzziah's life was in permitting the growth of self-love—in assuming that God would be pleased to have him enter the Temple after the manner of the priests and offer incense at the golden altar. He knew of the rules and regulations governing the Temple and its service, but considered himself above them. He would go direct to God and not recognize the priest.

Many successful people fall into the same error of supposing that their success in one field or another of human activities, their brilliancy of mind, or their polish of education are the only requisites to be pleasing to Jehovah. They feel that if they give attention to the things of God, God will of course give them the first place in religion. This is a great mistake. The great King Eternal, the "lofty one that inhabiteth eternity", has rules and regulations governing all attempts to approach him. There is just one way of approach, and no other.

No soul desirous of approaching God needs to come through the clergy of any denomination. There is but one way of approaching God, and that is by and through the great Advocate whom he has appointed for us, "Jesus Christ the righteous"—"a priest for the age, after the order of Melchisedec". (Hebrews 5:6) "No man cometh unto the Father but by me," was his message; "There is none other name under heaven given among men, whereby we must be saved," is the Apostle's message.

### SMITTEN WITH LEPROSY

King Uzziah knew of the divine arrangement, that incense—symbolic of prayers—might be offered to the Almighty at the golden altar by a priest only. He attempted to set aside the divine requirements, and was instantly smitten with leprosy for his presumption and pride, as had been Miriam, and Gehazi.

Leprosy, Scripturally considered, is a type of sin. Uzziah's

experiences, therefore, signify, typically, that whoever would approach God aside from his ordained Priest, having a knowledge of the impropriety, would come under divine sentence as a more or less willful sinner. The penalty would be in proportion to the enlightenment previously enjoyed.

When the king entered the Holy of the Temple to offer incense at the golden altar, the high priest and eighty of the under priests followed him, protesting against his sacrifice. Although this was only their duty, it nevertheless marked them as valiant, courageous men, for in ancient times a king had great power and even as they spoke to the king his wrath turned against them.

Their words of protest voiced what the king already knew respecting the restrictions attaching to the services of the Temple, but they added "Go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God". And even as they spoke the leprosy broke out upon his forehead. From that moment his glory departed; he was for the rest of his life an outcast, cut off from his fellow men.

#### "PRIDE GOETH BEFORE DESTRUCTION"

The lesson of King Uzziah's example, one of the many written for our admonition upon whom the overlapping ends of the ages have come, seems to be (1) that we are to expect *leadings of divine providence* in connection with the affairs of spiritual Israel. We are not to regard the matter of the Christian progress of the past eighteen centuries as being merely of human leadership nor to think, therefore, that human leaders could today take hold of Israel's affairs and right matters and bring in the Millennium, as the higher critics, social reformers, and religious politicians of our day propose to do. The Lord is still at the helm, still guiding; nor will he permit the matter to be taken out of his hands. Although our goal has not been reached as yet, and although the journey has been a long and tedious one, with numerous trials and besetments, nevertheless, it has been accomplishing what God designed in the way of valuable lessons and experiences which his people could not do without, and yet be prepared for the inheritance promised.

We are also to draw from King Uzziah's experience the lesson that the Lord is at the helm in respect to the very smallest affairs which affect his Zion, that "he putteth down one and setteth up another" (Psalm 75:7), and that whosoever attempts to place himself in some position in the church is violating the divine arrangement, as it is written: "Now hath God set the members every one of them in the body, as it hath pleased him". (1 Corinthians 12:18) Whosoever, therefore, shall conspire in any manner to overthrow the divine arrangement, will be summarily dealt with.

Based upon these many examples from the past, the Apostle urges us, the gospel church, each individual Israelite, to be on guard lest we should fall from the Lord's favor and fail of entering into our inheritance. It is the common thought, especially with those who are in most danger (as was King Uzziah), that they cannot fall and that they are secure; but their end may be miserable, as was his.

#### STRONG WHEN WE ARE WEAK

Humility, a realization of our own littleness and of the Lord's greatness, is the most favorable condition for those who would keep faithfully on the pilgrim way. Thus the Apostle stated it respecting himself, saying: "When I am weak, then am I strong". (2 Corinthians 12:10) It is when we realize our own weakness that we realize our dependence upon the Lord and are willing to be guided of him in his way. Hence, the Apostle specially exhorts that those who feel that they are standing, who feel strong, who feel that they are in no danger, shall take heed lest they fall.

#### THE SIN OF PRESUMPTION

Oh, how we need to beware of the pride that goeth before destruction and of the haughty spirit that precedeth a fall! (Proverbs 16:18) For if in pride we go about to establish our own ways, and do not fully submit ourselves to the right ways of the Lord, we shall surely deceive ourselves and be led away by the error of the wicked, so that God's way or plan, as viewed through the colored glasses of our ambitions and prejudices, will seem to our obscured vision as the wrong path, while the alluring path which Satan sets before us will seem to be the right one. There is nothing more dangerous than pride, whether it be manifested in a love of display or in ambitions to be great or to be thought well of by others.

The force of our text is still greater to us who are spiritual Israelites than to any others in the world at any time; for by the grace of God we who have received the high calling have reached a position, a standing, never previously granted to any, and the higher the standing the more serious would be the fall, and the greater the blessing the more serious would be the loss by destruction. Let us, dear brethren, as those who have tasted of divine favor, as those who have been made recipients of so great blessings, walk humbly with the Lord. Let us remember that pride leads to destruction; that a haughty spirit, a domineering, self-satisfied disposition, tends to undermine the character, and ultimately to precipitate the haughty one from his vantage position into degradation—in some cases into death, the second death, which King Uzziah's leprosy typified.

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#### "TEACH ME THY WAY, O LORD"

"Being perplexed, I say  
Lord, make it right!  
Night is as day to thee,  
Darkness is light.  
I am afraid to touch  
Things that involve so much.  
My trembling hand may shake  
My unskilled hand may break,  
Thine can make no mistake.

"Being in doubt, I say,  
Lord, make it plain!  
Which is the true, safe way,  
Which would be vain?  
I am not wise to know  
Nor sure of foot to go;  
My blind eyes cannot see  
What is so clear to thee—  
Lord, make it clear to me."

## INTERESTING LETTERS

### LIGHT FROM VOLUME ONE

DEAR SIR:

Having read one of your books, "The Divine Plan of the Ages," I have received more enlightenment from that one book than all the books I have read in my life, 60 years. It is a revelation from God. I have read Volume 1; I would like to get the other six volumes but I cannot afford them now, but mean to get them as soon as I can.

Yours truly,

GORDON McQUEEN, *Alta*.

### BARRAGE OPENED UP SOMETHING

DEAR BRETHREN:

No doubt you will be glad with us to know that to date we have had twenty-six mail orders from nearly all over North Carolina, from men and women, for the "Millions" booklet. One order came from a Baptist minister in Florida. We have canvassed a part or all of six small towns since Brother Van Amburgh was through this district. In all of them we heard of his lecture, sold the books better, and could get at the people more readily as a result. The barrage seemed to open up something. Since the meetings on the twenty-fifth [of September], and including them, we have been able to sell about two hundred eighty books, against a much smaller number on the two-weeks' average prior to that time. Thank God, the time for his glory to cover the earth is not far distant!

May the Lord abundantly bless you and all the Bethel family.

Yours in the Master's service, BERTHA ELLER, *N. C.*

### "TIRED FEELING LEFT"

DEAR BRETHREN:

I was very tired and thought I would lie down and rest, taking the August 1st Bulletin as reading matter. As I was reading along my zeal grew stronger and stronger and when I came to the paragraph, "It is no time to stop and wait for opportunities to knock at your door, inquiring for the truth. Your service consists in hunting opportunities by knocking at the doors of other people," etc., my tired feeling left me and I was ready for the kingdom message, and started out with the Seventh Volume and the "Millions" booklet. From the time I left home until I returned, in all an hour and a half, I had sold seven "Millions" and two of the "Finished Mystery"; and on delivering the Seventh Volumes a little later in the evening, as I had not carried them with me, I sold another Seventh Volume and a "Millions" booklet, also had many wonderful talks with the people. It was a blessed afternoon never to be forgotten.

Sincerely,

MRS. N. A. LINDERBERG, *Minn.*

### "BLESSED ARE THOSE THAT HUNGER"

Dear Friends

I received your book Millions Now Living Will Never Die, also THE GOLDEN AGE and THE WATCH TOWER. I thank you a thousand times, for every word of their contents has filled my heart with joy and happiness. For a long time I have been so hungry for the true gospel. Many, many times I have fallen on my knees and asked my heavenly Father to help me to it, and now he has granted my request.

I did not feel satisfied in my church, and so I have been staying at home and reading my Bible alone. There are so many churches here that I did not know which one had the right religion. Nothing satisfied me until one of your tracts was placed in my mail box. When I had read the tracts I felt I wanted more of that kind of spiritual food.

I sent to you for the book, Millions Now Living Will Never Die. You were very kind and sent me more than I asked for. This book has opened my eyes and my heart is filled with joy and happiness. I never felt as happy and satisfied in all my life as now—never as desirous of falling

at my Savior's feet. God bless you and help you to find many more such hungry ones as I was.

MRS. AUGUST WERK.—*Mich.*

### THE TRUTH SPREADING IN AUSTRIA

From the Central European Office under date of January 12 comes the following report relating to Austria

"Aside from the unbelievably sad conditions as to poverty, dearth of food, unrest and degradation in that country, there is among the masses a want and longing for the true religion that alone can satisfy. This is what every brother who has gone there to preach to the people has found. Being a new field, unknown to us and priest-ridden for centuries, we had, in beginning to present the message, to feel our way carefully so as to secure a solid basis upon which to work. Our operations are carried on from Vienna. Here large numbers of interested, with hungry and appreciative hearts, have come to hear the truth.

"Friends of Switzerland have liberally contributed for the special work in Austria and several thousand Bibles have been gathered from Switzerland and Germany and taken into Austria as a kind of first aid; and more are still coming, and the money you sent for the Austrian work will do great good.

"The cost of living is very high in Vienna. For instance, for a bed in a third-class hotel the charge is 1500 crowns per day. We had an additional 400,000 of the 'Millions' books printed since you sent the last check for \$5,000.

"The message is also spreading in Czecho-Slovakia, and brethren are being sent from Germany to serve the people there."

### NEWS FROM SYRIA

DEAR BROTHER IN THE LORD:

I have arrived, thank God, at Tripoli, Syria, the place I intend to be. I met all my relatives and they are all well. They were exceedingly glad to hear the testimony which I gave to them gradually, because they know nothing about the holy Bible on account of being Greek Orthodox, who know nothing more than church regulations. Those that do know the Bible greatly rejoiced in this testimony. I sat with teachers, leaders of the protestant churches and told them of your discourse, "Millions now Living will never Die," and about the hope to all the world. I told also especially about the seven volumes. That pleased them well. One of them is now reading in the Second Volume, "The Time is at Hand". He is well pleased to have it and he said to me, God purposed sending you here that we may hear this testimony, admitting also, that the writer of those books is of God, and that he had ministered to the world a good service by publishing these books which show the divine plan explaining the inauguration of Christ's kingdom and especially the near downfall of church systems. There is another brother joyfully reading the First Volume. He ordered from me ten of them to distribute among his friends or to sell them. I ordered some books of Brother Fakoury and soon I will order more. The friends here are planning to organize a class to study the Bible by means of Volume One. We shall begin soon if God wills. My desire was to not write you until the studies begin, but I could not keep from declaring my joy at God's blessing on his Word and at his opening the ears of his children to his truth. I am writing you these preliminary lines that you may be glad at God's blessing upon me while I am far away from you deprived of your sweet fellowship. I ask for your prayers; for I am in need of them. I hope you will hasten publishing the Second Volume and "Millions" in Arabic; for I know that the Lord will glorify his name and spread the work here.

Your brother and fellow servant, M. H. ABOUD, *Syria*.

## AN ARMENO-TURKISH LETTER

[The Armentian Branch of the Society is in receipt of a letter from an old man, seventy-seven years of age, who seems to be thoroughly devoted to the Lord. The letter is written from Adrianople, Greece, which a few years ago was in Turkish territory. This old brother recently came into possession of the "Millions" book, and after reading it wrote the letter, which we have had translated and insert in full below.]

Bible Students, who have found honor from God the Father and have been increased in the everlasting knowledge, peace be unto you from our Lord and Savior Jesus Christ. Grace, merc wisdom and divine love to you, the faithful believers.

On the eighteenth of this month, when the words "millions now living will never die" shined forth from the wonder-revealing books you sent me, as though I got possession of the treasures of Egypt, my old heart was filled with wonder, joy and excitement. On the square of the market place . . . where shall I stand and read? To whom shall I speak? What shall I speak? What was in there? Shall I swallow it up? While I was standing on the street, thus filled with wonder and joy, a man came along to whom I had given THE WATCH TOWER. I said "Mr K—, look!" "What is this?" "Do you want it?" I said. He took it and went away. The wind was blowing bitterly, but I could not go home. I was going back and forth. I wanted to do something. Then a friend of mine came along. I showed the book to him too. He said: "Sell this book to me, and also take my name for a subscription to THE WATCH TOWER". He gave his address and went away.

I still wandered: . . . went to a few stores. I wanted to shout: "Who wants it? Who wants everlasting life? Come and let us study." I came home at last. And now, my dearest brethren, rejoice with me. As I read, I am lost in great joy. I read up to page 81. I read and wept; I read and wept. These tears were like a balm to my soul. I forgot all of my troubles. I prayed for fifty-five years: "O Lord, open my eyes that I may see wonders from thy book"; and the Lord of my soul has kept the answer until this my old age. Let no one think that the Lord will not answer those who cry unto him sincerely. No. No.

O! how joyful and delightful are the pages where it speaks about the returning of youth. I was not altogether ignorant of these things, but this book came to me a bouquet of nice flowers, prepared by a wise gardener. It was for this time, then, that the Lord let me wander from one denomination to another; yet he did not leave me bound in any of them. My brethren, my heart is boiling! I cannot explain my joy and desires.

I received the "Where are the Dead?" tracts too, and distributed them. The Jews rejoice very much. Send me some Turkish literature too. Let us say something to this spiritually poor people also. I have distributed parts of the Testaments to them freely. Thank God that he is merciful toward all and his favor is to all of his creatures. He loves all of his creation and has prepared an opportunity for them. O! what a glorious message! Good news to you, the whole world, the living and the dead! My foolishness! My foolishness! How I narrowed the favor of God to a limit. Thanks be to God who gave knowledge to my ignorance and light to my darkness. Let the aged and learned and haughty preachers be ashamed and reform. Amen.

Please send me any publication that you may have, either in Armenian or Armeno-Turkish. I leave my lot with you. Please give me things new and old, as you say, and nourish this old baby.

Accept my greetings of love and joy. The Lord bless and give success to your efforts, and give you wisdom divine. Embracing you in the Savior, I am

Your brother, G. TATARIAN, *Greece*.

## BROTHER YOUNG IN THE WEST INDIES

Brother George Young, now making a tour through the West Indies, reports among other things as follows:

"It is three weeks today since my last report. I would have reported sooner, but have had tropical influenza. It came on Christmas day. As my route was made out and advertising arranged for, I decided to go right ahead. The dear Lord has given me strength and grace. I lectured and traveled, never missing an appointment. For ten days I could hardly look at the yams, cocoas, etc., of the natives. In Kingston I bought some shredded wheat, Bovril, cocoa, and some condensed milk and have made out O. K. I am almost well now. This is different from traveling in America. Philippians 4:19 has been my portion.

"The truth is being received as never before. At Port Antonio the Hon. French, M. L. A., arose after the meeting and said 'I do not care who hears me, I have heard things tonight I never knew were in the Bible. I appreciate the message, etc. He is a Roman Catholic.

"At Mandeville, an important tourist resort and trade center, when Brother Price was here no strangers came to hear him. Brother Bundy advertised well; only 25 came out. This time some 365 were crowded into the hall; 24 'Millions' books were sold and the friends sold 20 after I left. The Hon. Miller, M. L. A., in opening the meeting said, 'You will be surprised to see me on the platform. Most people think I never trouble with Biblical matters. They are mistaken. It is the doctrine of eternal torment with its burning and roasting that drove me from the churches,' etc., etc.

"At Black River no lectures have been given. Babylon was too strong. A customs officer has become interested. We secured the court house. The place was crowded. I do not know how many could not get in.

"At Mandeville a Scotch lady wrote a very nice letter asking many questions. She has been a strong opponent of the truth. At Black River I received word that if I could spare the time would I call on a lady who wanted to ask some questions. Her husband has one of the large stores. I found a consecrated Christian, sighing in Babylon. On leaving she said, 'Be sure and send the book "The Harp of God"'. She asked questions like a Bible student.

"At this place (Montego Bay) the clergy fought the truth. A few people would come out to the two or three lectures given here. This time the town hall was crowded right into the corridor. I have arranged for another meeting tonight. The class here is sickly. The U. N. I. A. (United Negro Improvement Association) teachings have touched some of the friends. I think they see the mistake of getting back again into Babylon and I think the class will be organized and a good witness given.

"I am traveling second-class and stopping with the brethren whenever possible in order to cut down cost. They are mostly very poor, all colored excepting one place (Black River) where there is one white sister. They do the best they can. They treat me the best they know how and I praise the dear Lord to find in these colored natives the true spirit of Christ. Many of them are fighting a good fight, standing against the imported white preachers and bearing the scoff and ridicule of the so-called better class. I leave in the morning for Somerton and Falmouth. I expect to leave Kingston as soon after the 26th of February as I can get a steamer."



# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

Birmingham, Ala. ....	Apr 2, 11	Piedmont, Ala. ....	Apr. 7
Bessemer, Ala. ....	Apr 3	Boaz, Ala. ....	" 9
Pell City, Ala. ....	" 4	Walnut Grove, Ala. ....	" 10
Riverside, Ala. ....	" 5	Cullman, Ala. ....	" 12
Lincoln, Ala. ....	" 6	Albany, Ala. ....	" 13

## BROTHER B. M. RICE

Inwood, Ia. ....	Apr 2	Yankton, S. Dak. ....	Apr 10
Chancellor, S. Dak. ....	Apr 3, 4	Vermilion, S. Dak. ....	Apr. 11, 12
Parker, S. Dak. ....	Apr 5	Menno, S. Dak. ....	" 13, 14
Hartford, S. Dak. ....	Apr 6, 7	Mitchell, S. Dak. ....	" 16, 17
Irene, S. Dak. ....	Apr 9	Huron, S. Dak. ....	" 18, 19

## BROTHER T. E. BARKER

Brazil, Ind. ....	Apr 2, 3	Anderson, Ind. ....	Apr. 11
Rockville, Ind. ....	Apr 4	Knightstown, Ind. ....	" 12
Crawfordsville, Ind. ....	" 5	New Castle, Ind. ....	" 13
New Richmond, Ind. ....	Apr 6, 7	Sulphur Springs, Ind. ....	" 14
Indianapolis, Ind. ....	" 9, 10	Muncie, Ind. ....	Apr. 16, 17

## BROTHER V. C. RICE

Abilene, Tex. ....	Apr. 2	Stephenville, Tex. ....	Apr. 10
Merkel, Tex. ....	Apr. 3, 4	Dublin, Tex. ....	" 11
Ranger, Tex. ....	Apr 5	Brownwood, Tex. ....	Apr. 12, 17
Weatherford, Tex. ....	Apr. 6, 7	Brooksmith, Tex. ....	Apr. 13
Fort Worth, Tex. ....	Apr. 9	Miles, Tex. ....	" 14

## BROTHER J. A. BOHNET

Parsons, Kan. ....	Apr 2, 3	Winfield, Kan. ....	Apr 10
Neodesha, Kan. ....	Apr. 4	Douglass, Kan. ....	" 12
Independence, Kan. ....	Apr 5, 6	Augusta, Kan. ....	" 13
Coffeyville, Kan. ....	Apr 7	El Dorado, Kan. ....	" 14
Arkansas City, Kan. ....	Apr. 9, 11	Wichita, Kan. ....	Apr. 16, 18

## BROTHER C. ROBERTS

Windsor, Ont. ....	Apr 2	St Thomas, Ont. ....	Apr. 7
Ruthven, Ont. ....	" 3	London, Ont. ....	" 9
Leamington, Ont. ....	" 4	Nilestown, Ont. ....	" 10
Blenheim, Ont. ....	" 5	Ingersoll, Ont. ....	" 11
Ridgetown, Ont. ....	" 6	Woodstock, Ont. ....	Apr. 12, 13

## BROTHER B. H. BOYD

Yuma, Ariz. ....	Apr 3	San Jacinto, Cal. ....	Apr 12
Beaumont, Cal. ....	" 4	Ontario, Cal. ....	Apr. 13, 14
Riverside, Cal. ....	Apr. 5, 6	Los Angeles, Cal. ....	" 16, 17
San Bernardino, Cal. ....	" 7, 9	Pasadena, Cal. ....	" 18, 19
Redlands, Cal. ....	" 10, 11	Alhambra, Cal. ....	" 20, 21

## BROTHER R. L. ROBIE

Baton Rouge, La. ....	Apr 2, 3	Judsonia, Ark. ....	Apr. 11
Jennings, La. ....	Apr 4	Poplar Bluff, Mo. ....	" 12
Lake Charles, La. ....	" 5	E. St Louis, Ill. ....	" 14
Kelly, La. ....	" 6	Gillespie, Ill. ....	" 16
Little Rock, Ark. ....	" 9	Springfield, Ill. ....	Apr. 17, 18

## BROTHER O. L. SULLIVAN

Omaha, Neb. ....	Apr 2, 3	Lawrence, Kan. ....	Apr 10
Auburn, Neb. ....	Apr 4	Topeka, Kan. ....	" 11
St Joseph, Mo. ....	Apr 5, 6	Manhattan, Kan. ....	" 12
Leavenworth, Kan. ....	Apr 7	Randolph, Kan. ....	" 13
Kansas City, Mo. ....	" 9	Wymore, Neb. ....	" 14

## BROTHER W. J. THORN

Rome, Ga. ....	Apr 2	East Radford, Va. ....	Apr. 7
Chattanooga, Tenn. ....	" 3	Lynchburg, Va. ....	" 9
Knoxville, Tenn. ....	" 4	Charlottesville, Va. ....	" 10
Morristown, Tenn. ....	" 5	Washington, D. C. ....	" 11
Bristol, Tenn. ....	" 6	Wilmington, Del. ....	" 12

## BROTHER T. H. THORNTON

Alton, Ill. ....	Apr. 2	Vandalia, Ill. ....	Apr. 7
Upper Alton, Ill. ....	" 3	Paducah, Mo. ....	" 9
Bunker Hill, Ill. ....	" 4	Alma, Ill. ....	" 10
Gillespie, Ill. ....	" 5	Pana, Ill. ....	" 11
Granite City, Ill. ....	" 6	Springfield, Ill. ....	Apr. 12, 13

## BROTHER W. M. WISDOM

Fort Scott, Kan. ....	Apr 2, 3	Chilhowee, Mo. ....	Apr. 9
Eldorado Springs, Mo. ....	Apr 4	Sedalia, Mo. ....	" 10
Clinton, Mo. ....	" 5	Barton, Mo. ....	Apr. 11, 12
Freeman, Mo. ....	" 6	Macon, Mo. ....	Apr. 13
Pleasant Hill, Mo. ....	" 7	Wheeling, Mo. ....	" 14

## BROTHER W. H. PICKERING

Sparks, Nev. ....	Apr 2	Salt Lake City, Utah ....	Apr. 9
Lovelock, Nev. ....	" 3	Grand Junction, Colo. ....	Apr. 11, 12
Midas, Nev. ....	Apr 4, 5	Pueblo, Colo. ....	Apr. 14
Ogden, Utah. ....	Apr 7	Garden City, Kan. ....	" 16
Midvale, Utah. ....	" 8	Dodge City, Kan. ....	" 17

## BROTHER G. R. POLLOCK

Pensacola, Fla. ....	Apr. 2	Jacksonville, Fla. ....	Apr 9-11
Florida, Ala. ....	" 3	New Smyrna, Fla. ....	" Apr 12
Stella, Fla. ....	" 4	Sanford, Fla. ....	Apr. 13, 14
De Funiak Spgs., Fla. ....	" 6	Titusville, Fla. ....	Apr. 16
Marianna, Fla. ....	" 7	Orlando, Fla. ....	Apr. 17, 18

## CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

TOLEDO, OHIO, April 2; .....G. C. Delamarter, 435 Knower St.  
PHILADELPHIA, PA., April 13-16; .....G. G. Calhoun, 6019 N. Tenth St.