



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

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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-28.

THIS JOURNAL AND ITS SACRED MISSION

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

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

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:13; 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-heirs.—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 24:31, Revelation 1:6, 20:6.

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

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TEXAS CONVENTION

The International Bible Students Association will hold a general convention at Dallas, Texas, March 9, 10, 11 and 12. A number of pilgrim brethren will be present and the President of the Society will address the public on Sunday afternoon. This convention will furnish an opportunity for the friends of Texas, Oklahoma, and other adjoining states to have a season of personal fellowship together. It is expected that this will be well attended, as it is the only convention held in the Southwest during the winter. For local accommodations address C. Telkamp, 4641 Travis Street, Dallas, Texas.

PHILADELPHIA CONVENTION

A general convention of the International Bible Students Association will be held at Philadelphia, Pa., April 13-16, inclusive. This will afford four days of fellowship together of the brethren, many of whom are expected to attend from Pennsylvania and adjoining states. On Sunday afternoon a well advertised public meeting will be held, addressed by the President of the Society. We are advised that the railroads will grant special rates. Further information concerning this will appear in THE WATCH TOWER. Concerning accommodations or other information please address G. G. Callison, 6019 North 10th Street, Philadelphia, Pa.

HYMNS FOR MAY

Sunday	7	280	14	205	21	49	28	286
Monday	1	9	8	264	15	331	22	57
Tuesday	2	281	9	300	16	53	23	52
Wednesday	3	109	10	178	17	141	24	290
Thursday	4	198	11	244	18	108	25	394
Friday	5	91	12	243	19	154	26	202
Saturday	6	27	13	22	20	81	27	44

PRAYER-MEETING TEXTS FOR MAY

- May 3. CHRIST THE VINE "I am the true vine."—John 15:1.
 May 10. CHRIST THE FOUNDATION: "Behold I lay in Zion . . . a sure foundation."—Isaiah 28:16.
 May 17. CHRIST THE HOLY "These things saith he that is holy."—Revelation 3:7.
 May 24. CHRIST THE RIGHTEOUS "My righteous servant shall justify many."—Isaiah 53:11.
 May 31. CHRIST THE FAITHFUL: "Faithful is he that calleth you."—1 Thessalonians 5:24.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

Chapter VI: Our Lord's Return

Week of May 7. Q 36-42 Week of May 21. Q 50-56
 Week of May 14. Q 43-49 Week of May 28. Q 57-63

Question books on "The Divine Plan", 15c postpaid

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WHO IS WISE?

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

WISDOM is one of the divine attributes. Divine wisdom always operates in exact harmony with justice and love.

According to the world, wisdom is the possession of common sense and the using thereof in a skillful manner to accomplish the end in view. This is not the kind of wisdom that is always profitable. It is not the wisdom which the Psalmist here mentions.

The proper kind of wisdom is knowledge applied in a manner that will result in the greatest amount of good.

There is a wide distinction between knowledge and wisdom.

Knowledge is that which is gained by instruction, by enlightenment or learning. Knowledge is usually the result of storing the mind with the thoughts of other men. It is a material with which wisdom builds. Knowledge often makes one proud that he has learned so much and therefore knows more than others. Knowledge when applied according to worldly wisdom more often than otherwise produces pride, haughtiness and love for self; hence turns the heart in an unwise course. One who has acquired some knowledge and uses that knowledge in a wise way is humble of mind. One may be a learned person and yet be very unwise. Men of great reading who have filled their minds with what other men have said or written are said to be learned. But it does not follow at all that such are wise.

For instance, it is quite the usual thing for the clergy of our day to be termed learned men, i.e., men who have read all about the history of the world, about the sayings of other men both ancient and modern. When they apply this learning in an unwise course, these learned men become higher critics and infidels or agnostics concerning God's Word. It was not the knowledge that hurt them, but the application of knowledge according to the worldly standard and not according to the divine standard. Such have become worldly-wise. These 'by wisdom know not God'.

The text under consideration is a part of a prayer of Moses, the meekest of the meek. To be meek means to be teachable, having a sincere desire to be led in the right way that good may result. In gaining wisdom the heart is involved. The heart is that faculty of the

being which induces action. It is the seat of motive and the seat of affection. To become wise, then, means that the heart must be pure. It must be unselfish and action must be induced by love for God, for his truth, for righteousness, and for his holy arrangement.

THE BEGINNING OF WISDOM

Because of man's imperfection resulting from inheritance of the effects of father Adam's wrongful course, man is not naturally wise. Wisdom must be acquired. Some are born with greater endowments for the acquiring of wisdom than others. Comparatively few of the human race have ever followed the course of wisdom. The god of this world (Satan) has blinded the mass of mankind by false philosophy, false sophistries, pride, ambition, false and faithless religion, and by various other improper means.

The Psalmist writes: "The fear [reverence] of the Lord is the beginning of wisdom". (Psalm 111:10) Obedience to the Lord leads to greater wisdom. Before one can begin to grow wise he must believe that Jehovah is God and is the rewarder of them that diligently seek him; that his ways are right and his Word is truth. Moses plainly showed that such was his condition of heart. He extolled Jehovah and worshiped him in sincerity and truth. He contrasted the greatness of Jehovah with the smallness of man.—Psa. 90:1-6, 16, 17.

FALSE WISDOM

To be cunning, crafty, or wily, is not to be wise; and yet this is what the world generally understands as wisdom. Knowledge unwisely applied leads to disaster. Knowledge wisely applied leads to joy and life eternal. This divine rule and its results are strikingly set forth in the Word of God. Lucifer has applied his knowledge in a wrongful way. The Logos applied his knowledge in a wise way.

Lucifer was a creature of unusual ability and clothed with some power, as the Scriptures show. He must have possessed the knowledge of how the human race would be propagated and in due time populate the earth. He knew it was the will of God that man should have dominion over the earth and be a glory to his Creator.

Had his heart been right he would have applied his knowledge in a wise way and would have gladly obeyed the divine will, and his action would have been in harmony therewith. But it is written of him that he had a bad heart; that in his heart he meditated a usurpation of God's authority and set about to usurp that authority.—Isaiah 14:12-15.

The condition of heart thereby exhibited by him caused Jehovah to change his name from Lucifer to Satan, the dragon, the serpent, and the devil; dragon meaning devotier, Satan opposer or adversary, serpent deceiver, and devil slanderer. He has since been the violent opponent of Jehovah, has attempted to counterfeit every part of the divine plan, and has applied his knowledge to carry out his selfish and wrongful schemes. Establishing a false religion as a counterfeit of the true and seizing the governments of earth, he became the god of this world. Hence the wisdom that is of the world is unrighteous and devilish and contrary to the divine wisdom.—1 Corinthians 1:21-24; 2 Corinthians 4:3, 4

TRUE WISDOM

The beginning of God's creation was the Logos. He is the connecting link between Jehovah and all of his creation. His knowledge necessarily surpasses that of all creatures because he is the active agent of God who created all things that have been created. In every way the Logos has used this knowledge wisely. His heart being always pure toward Jehovah, it is always his delight to do Jehovah's will. Because he has always done that which is pleasing in the Father's sight, his name is used as a synonymous term for wisdom. Being in the form of God, he did not permit a selfish desire in his heart to cause him to usurp any part of the dominion or glory of God; but with delight, and in obedience to his Father's holy will, he divested himself of heavenly glory and honor and became a man, alike in form and nature to sinful men of earth, yet without sin. It was humiliating to become the associate of such vile, imperfect creatures as humankind; yet he loved mankind because he desired to do them good in harmony with his Father's will.

As a man his knowledge was limited to the sphere of a perfect human being. At the time of his baptism in the Jordan the heavens (higher things) were opened unto him. He learned the divine purpose that he should be the Redeemer of the human race and gather unto himself a bride, the church, and in due time destroy Satan's power and influence and restore the humankind to that which was lost. To accomplish this he saw that it meant to him suffering and death; yet he said: "I delight to do thy will, O my God; thy law is written in my heart".

When hungry, worn and weary after his long fast, Satan appeared unto him and tried to induce Jesus to

us his knowledge and energy in an unwise and improper way. This Jesus spurned, declaring his purpose to be guided by the Word of God, as it is written. He did this because his heart was pure. He loved the Father and the Father loved him. Applying his heart wisely, then, he determined to be and was faithful unto death. This faithfulness subjected him to reproach, to slander, to abuse, to wicked persecution and ignominious death. These things were heaped upon him by Satan and his emissaries.

Was Jesus a learned man? As the world knows learning, he was not. He never had attended a theological school. No human institution had conferred upon him the title of doctor, or any other title; and this was one of the excuses for heaping abuse upon him and for the charges leveled against him by the Pharisees. Because of his natural endowments, and because he was filled with the holy spirit, his knowledge far exceeded that of the men of learning of his time. The doctors of the law and the rulers of the Jews knew the text of the Scriptures, but they did not apply such knowledge to make them wise. Jesus knew the text and without doubt possessed the wisdom that came from properly applying the knowledge. He did not boast of his great learning, or of his wisdom, as did the Pharisees and others of the so-called learned Jews. He gave all credit to his Father.

At a feast of tabernacles in Jerusalem Jesus appeared in the temple and taught the people. Imagine how these worldly-wise Pharisees and doctors and scribes must have scowled and manifested a displeasure because of this unlearned one (according to their standard) teaching. They said: "How knoweth this man letters, having never learned?" Suppose Jesus had been unwise like his adversaries. He would have boasted of his own learning. But possessing and exercising divine wisdom, he said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." (John 7:16-18) Again: "The word which ye hear is not mine, but the Father's which sent me".—John 14:24.

It is written: "To obey is better than sacrifice". (1 Samuel 15:22) Jesus made the supreme sacrifice of himself and that was pleasing to Jehovah; but that which was most pleasing to Jehovah was the complete obedience of his beloved Son. Jesus knew from the beginning of his earthly ministry that the pathway before him was one of suffering. He went forward. He suffered from physical discomfort. He suffered by virtue going out from him while ministering to others. He was subjected to the greatest indignities at the hands of Satan's instruments. He might have avoided all of these discomforts and might have exercised his power to destroy

his enemies, but that would have been an unwise course because it was the Father's will that he should do otherwise.

When he reached the hour of his supreme suffering he did pray unto the Father: "O my Father, if it be possible, let this cup pass from me: nevertheless *not as I will, but as thou wilt*". (Matthew 26:39) God permitted his beloved Son to suffer. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8,9) Thus is demonstrated the announced principle that obedience is more pleasing than sacrifice. Furthermore, this shows that the reverence of Jehovah is the beginning of wisdom, and that full and complete obedience to Jehovah, even unto the greatest sacrifice, is the end or completion of wisdom. Hence it is written: "Wisdom is the principal thing".—Proverbs 4:7.

TWO MASTERS

There are but two masters: The master of sin and death, Satan the devil; and the Master of truth, the Lord Jesus. This great contrast of the two is made in the Scriptures for the teaching of the people of God, that they might properly apply their hearts unto wisdom. Everything written is written for their learning. (Romans 15:4) It follows, then, that every one is the servant of one or the other of these two masters. St. Paul writes: "Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16) It is written: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3), "in whom are hid all the treasures of wisdom and knowledge".—Colossians 2:3.

To gain worldly knowledge and apply it according to the worldly manner may develop in one cunning and craftiness, but will lead to disaster. To have knowledge of God and Jesus and apply it in the wise way according to the divine standard leads to life and endless happiness. The Word of God is given for the instruction of men in the way that leads to wisdom and to life.

OTHER EXAMPLES

The children of Israel were God's chosen people. Sometimes that nation pursued a wise course, but more often an unwise course. Had the Israelites been wise, they would have adhered strictly to the true religion, always recognizing Jehovah as the true God and joyfully obeying his commandments. They yielded, however, to the seductive influence of the other master, Satan, and were led away in unwise paths, embracing a false religion and following after false gods. They had the promise of Jehovah that obedience would lead

to endless blessings. (Exodus 19:5) Had their hearts been applied to wisdom they would have been obedient to their covenant; but they were not. Their rulers and teachers and leaders became wise after the Satanic order of wisdom, and led the masses into wrong paths.

When Jesus came to his own people he found that their teachers and rulers claimed to be men of great learning, according to the world, and appropriated to themselves titles such as doctor, etc., and that they were self-centered, selfish, and wise in their own conceits. Their hearts were impure. For this reason Jesus did not choose any of them to be his disciples. Those whom he did choose were men in ordinary walks of life, fishermen and craftsmen. They had not attended theological schools. They were unlearned men according to the Pharisees' standard; yet, with but one exception, they became wise men.

Concerning Nathaniel, Jesus said: "Behold an Israelite indeed, in whom is no guile!" (John 1:47) There was nothing about that Israelite that was cunning and wily and diplomatic. He was a humble and wise man. Because eleven of these did apply their hearts to wisdom, the Lord has made them mighty ones in his kingdom. Their earthly wisdom did not help them at all, however, to get such exalted positions.

APPLIED UNTO WISDOM

St. Stephen is an example of one who applied his heart unto wisdom. He was not a learned man, but being full of faith and the spirit of the Lord, his arguments were so powerful that the debaters of the synagogue of the Libertines, the Cyrenians, Alexandrians, and them of Cilicia and of Asia, were not able to resist him. (Acts 6:9, 10) These worldly-wise clergymen thought they would soon squelch poor Stephen; but being unable to do it with their own knowledge, and their hearts being impure, the devil imparted to them his wisdom of cunning and wickedness and they set about to destroy Stephen in that manner. They hired men to swear falsely against Stephen and caused him to be arrested and brought before the supreme court of their land. In that august body sat what many supposed to be the men of greatest learning and wisdom in all Israel. Those worldly-wise doctors and judges heard the false witnesses testify against Stephen, wrongfully convicted him, and sent him to death.

Stephen's heart was applied unto wisdom; and because of his faithful obedience to the Lord and the witnessing to his cause, the Lord granted him a vision at the moment of supreme test; and looking up into heaven, he said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God".—Acts 7:56.

Sometimes a man of learning and knowledge concerning earthly matters becomes wise. Saul of Tarsus was a learned man, but not a wise man during the early

part of his life. Doubtless he had an honest heart and his persecution of Christians was based upon the belief that he was doing right. In due time when the eyes of his understanding were opened and he applied his heart to pure wisdom, the Lord sent him forth as a special messenger to bear his name before the gentiles and kings and the children of Israel. (Acts 9:15) Thereafter his love and devotion were to the Lord and to his cause. He went forth as a humble messenger of the Lord and spoke in language that others could understand. He specially avoided using language that his hearers could not understand. (1 Corinthians 14:28) When he went to the friends to speak to them, or when he wrote an epistle to them, he did not expatiate about his great knowledge of Arabic, Sanskrit, Syriac, or any other language except the one they understood. He did not tell them what a great lawyer he was, or give them a lecture on criminal or medical jurisprudence. He did not come to them in the excellency of his own speech and parade his own learning before them; but on the contrary he said: "I am determined not to know anything among you, save Jesus Christ, and him crucified. . . . My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." (1 Corinthians 2:2-5) This is an example that all Christians would do well to follow.

THE HIDDEN WISDOM

There is a temptation to man to exhibit his own learning before others. This is not a wise course. When we speak or write it should be in such phrase as can be understood by our hearers or readers, that they may be edified. It is quite probable that St. Paul was as learned as any member of the Jewish Sanhedrin; but he did not speak with the wisdom that they spoke with. On the contrary, he says: "We speak . . . not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes [rulers] of this world knew". (1 Corinthians 2:6-8) The princes of this world did not have such wisdom because they had not the spirit of Christ. Their hearts were applied in the wrong direction. Their love was for the honor and plaudits of men. St. Paul applied his heart to wisdom, his love being for God and for Christ Jesus.

There never was a man in this world who thought himself wise according to worldly wisdom but that was a fool in God's sight, "because the foolishness of God is wiser than men"; "for it is written, . . . Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Corinthians 1:19, 20, 25) The preaching of Christ in the eyes of the worldly-wise is

foolishness; hence the higher critics deny God's plan, deny his Word, and deny the great Redeemer. For this reason we see "that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the [worldly] wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence".—1 Corinthians 1:26-29.

"NONE OF THE WICKED SHALL UNDERSTAND"

More than five years have passed since Brother Russell died, and yet many of the so-called orthodox clergy continue to malign, slander and libel him. It is unusual to defame a man long after his death. When such a course of defamation is pursued there must a reason. What is that reason? Have in mind that there are but two masters, and that the name of one of these masters is the devil, which means slanderer; and his children do his will. (John 8:44) On the other hand, if Brother Russell was a special servant of the Lord and rendered faithful service, then it would be expected that because of his faithfulness he would be persecuted by the offspring of the devil. Jesus said: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (John 15:20) It will be disputed by some even who have come to a knowledge of present truth, that Brother Russell occupied any more peculiar relationship to the Lord than any other servant or follower of Jesus. In him we find another example of one who applied his heart to wisdom.

What was his peculiar relationship to the Lord, and why was and still is he the special target of the adversary? Let us examine the evidence here upon these points.

Just before the crucifixion of our Lord he said to his disciples that he was going away and would return again and receive the faithful ones unto himself, that they might in due time be with him where he was going. From Pentecost forward Christians have looked for the return of our Lord. St. Paul expressed it as his greatest desire that the Lord might return and that he might be with him. He declared that at the Lord's return he would not only reward St. Paul with a crown of righteousness, but likewise would grant a crown at that time to all who would love his appearing. Christians for a long time waited and prayed and hoped for that blessed time to come. All those who have been specially watching for it had the promise of a blessing, particularly those who should survive that time.

God caused his holy prophets of old to write concerning the coming of the Messiah, but the prophets did not understand their own writings. It was not due time for them to understand. Would the time ever come when the true watchers would understand? Yes; God said to

one of his holy prophets: "Go thy way, Daniel, for the words are closed up and sealed until the time of the end. . . . None of the wicked shall understand; but the *wise* shall understand." (Daniel 12: 9, 10) The devil is that wicked one; and, as we have stated, his name signifies slanderer. If we find, then, some engaged in slandering and defaming the name of one who was striving to follow the Lord, and those who are engaged in this slandering do not understand the divine plan, it is easy to determine to which class they belong. If they were wise, they would understand and not scoff. If they are other than wise, they cannot understand.

THE WISE SHALL UNDERSTAND

Daniel the prophet is caused to utter the key words by which the "time of the end" may be definitely located. He wrote prophecy, which means that the spirit of Jehovah operating upon Daniel's mind caused him to describe certain events that would take place in the future, and when these events come to pass such would be conclusive proof that the time foreshadowed by him had arrived. Daniel wrote in advance the history of several world powers from Babylon until the "time of the end", which latter time he marked thus: "*At the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.*"—Daniel 11: 40, 41.

The fulfillment of this prophecy fixes the beginning of the "time of the end" because the prophecy so states. The king of the south here mentioned refers to Egypt; while the king of the north refers to Great Britain, which was then an integral part of what had been the Roman empire. Napoleon, fighting his battles in Egypt, gained great victories; but at the same time the British, under the leadership of Lord Nelson, were making an effective attack upon Napoleon's forces at sea. This campaign began in 1798 and Napoleon finished it and returned October 1, 1799. Therefore 1799 is marked as the beginning of the "time of the end".

Still another method is given by Jehovah to Daniel of fixing the beginning of that period of time. God caused Daniel to describe in symbolic phrase four great world powers, which are symbolized by the term "beast"; and the fourth beast is described as "dreadful and terrible". The three component elements that go to make up the "dreadful and terrible beast" are, to wit: commercialism, professional politicians and apostate clergy, or ecclesiasticism. This union took place amongst these component elements for the first time in 539 A. D., at the time of the overthrow of the Ostrogothic mon-

archy, and was followed shortly by terrible persecution of Christians. The Lord showed Daniel that from the time of this union or formation of the "dreadful and terrible beast" to the "time of the end" would be 1260 years; thereby marking 1799 again as the date of the "time of the end".

Mark now that the second appearing of the Lord is the chief thing discussed in Daniel's prophecy in the twelfth chapter. The coming of the Messiah is the most blessed time for which Christians have looked forward. The Lord gave to Daniel the key by which it could be determined when that blessed time should begin. He caused him to write: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days"—symbolic days, or 1335 literal years. Counting the time, of course, from 539 A. D., the point from which the terrible beast began its operations, forward 1335 years, brings us to 1874, the blessed time for which the watchers were asked to wait. At this time the Lord was due to be present.

Fulfilled prophecy consists of historical and physical facts, which are indisputable. Such facts never stultify themselves. While we have a line of Bible chronology showing the presence of the Lord due in 1874, even if we did not have this the evidence given by fulfilled prophecy clearly marks the date of the Lord's second presence. Having now in mind God's unchangeable promise, that during the "time of the end" the wise should understand, and added to that the testimony of St. Paul that greater light would be given to the watchers at the end of the age, it is to be expected that some one in the world, waiting and watching for the coming of the Lord, would be numbered among the wise.

KNOWN BY THEIR FRUITS

Like fulfilled prophecy, circumstantial evidence is one of the most conclusive ways of making proof of a question at issue. If, then, we find the circumstances around a certain person that exactly fit conditions foretold in prophecy, the fulfillment of the prophecy shows the time definitely; while the circumstances in connection therewith locate the person or persons in connection with the matter.

There lived in Allegheny, Pennsylvania, in the early seventies a young man engaged in the mercantile business, by the name of Charles Taze Russell. He was fully consecrated to the Lord. He was not a learned man as the world terms learning. He was not a university graduate; yet he was a careful student and a diligent searcher for truth. Above all, he was applying his heart in the direction of knowing the Lord. He was taking a proper course in order to be wise. "By their fruits ye shall know them." (Matthew 7: 20) While he watched and studied, waited and prayed, the Lord further illuminated his mind; and it was about 1875 when he became convinced of the second presence of the Lord,

and in 1877 he wrote, published and widely distributed a booklet entitled "The Object and Manner of Our Lord's Return". We believe without question that this was the first publication that ever announced the Lord's second presence.

In 1879 he began the publication of *THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE*, the subtitle expressing his confidence in the fact that the Lord was then present. Since then *THE WATCH TOWER* has continued to be published regularly and is the only paper that has ever persistently and consistently announced the second presence of the Lord. Jesus said: "Howbeit, when the spirit of truth is come it will guide you into all truth". (John 16:13) Fully consecrated to the Lord, begotten and anointed of the holy spirit, his heart devoted to the Lord, Brother Russell continued to search and write; and becoming convinced from an examination of the Bible that Jehovah has a divine plan which he is working out in an orderly way, in the year 1881 he wrote "Food for Thinking Christians". In the same year he wrote "Tabernacle Shadows of the Better Sacrifices". This was the first time that any student, as far as we know, had applied the types and shadows connected with the sacrifices of Israel at their proper place and showed how they foreshadowed the sin-offering on behalf of the world, and how the church in due time would have a part in that sin-offering.

"SOME AN HUNDREDFOLD"

In 1886 he wrote and published "The Divine Plan of the Ages", Volume 1 of *STUDIES IN THE SCRIPTURES*, a more elaborate and detailed statement of God's great plan of salvation. In 1889 he wrote and published Volume 2 of this series, "The Time is at Hand," explaining the "times and seasons", the Bible chronology, the "times of the gentiles", the parallel dispensations, etc. In 1891 he published series 3 of the *STUDIES IN THE SCRIPTURES*, "Thy Kingdom Come," clearly and fully explaining the prophecies relating to the coming of the Messianic kingdom, the time of the end, the cleansing of the sanctuary, the time of the harvest, the work of the harvest, the deliverance of the church and the restoration of Israel.

In 1896 he published a small book on "What Say the Scriptures about Hell", exposing the defamation that Satan had heaped upon Jehovah's character, and removing fear and dread from hundreds of thousands of minds. In the same year he produced the booklet on the "Chart of the Ages", explaining the ages and dispensations.

In 1897 he wrote and published the fourth series of *STUDIES IN THE SCRIPTURES*, "The Battle of Armageddon," foreshadowing the great trouble which has since come upon the world and which is now in progress. The same year he published a small book on "What Say the Scriptures about Spiritism", giving the Bible ex-

planation of the so-called communication with the dead. The Lord had promised that "the path of the just is as the shining light that shineth more and more unto the perfect day". The light continued to increase, because the "time of the end" was here and God was fulfilling his promise that the wise should understand.

Because greater light was shining upon God's Word, Satan was active in trying to blind the minds of God's people, particularly their leaders. The evolution theory began to get a strong foothold in the churches and amongst the preachers. Higher criticism began to be rampant; and in 1898 Brother Russell wrote and published "The Bible versus the Evolution Theory", thus exposing Satan's attempt to destroy faith in the Word of God.

In 1899 he wrote and published in Volume V of *STUDIES IN THE SCRIPTURES* that wonderfully clear explanation of the "Atonement Between God and Man", clarifying the philosophy of the ransom sacrifice and the sin-offering, and the witness and operation of the holy spirit.

In 1900 he again wrote and published a small book on "Our Lord's Return", explaining the matter of Christ's second presence in greater detail.

In 1904 he published the sixth of the series of *STUDIES IN THE SCRIPTURES*, "The New Creation," which deals with the call, begetting, anointing and development of the church, and the government and discipline in the church.

In 1914 he produced and published the Scenario of "The Photo-Drama of Creation", which has had a tremendous circulation throughout the earth.

He had written much in *THE WATCH TOWER* and other publications which was afterward used in compiling the seventh of the series of *STUDIES IN THE SCRIPTURES*, "The Finished Mystery," which was published after his death.

THE TIME OF THE HARVEST

Jesus said that the age would end with a harvest, at which time he would be present, and that he would then send forth his messengers to gather together his elect. (Matthew 13:24-30; 24:31) It is to be expected that the Lord would have some witness in the earth at the time of the harvest to make announcement of the fact of his presence and of the harvest. Here is some more circumstantial evidence which is proof conclusive; some more physical facts that speak louder than audible words, to wit: It was Brother Russell who announced the time of the harvest and the presence of the Master of the harvest. It was he who first went forth throughout the land crying out, "The harvest is here; go ye into the field and labor". And thousands of others taking up the slogan joined in the proclamation of the message.

Jesus plainly said that during the time of his presence he would have a faithful and wise servant whom he

would use to give meat to the household (of faith) in due season. Every one today who has a knowledge of the divine plan of the ages must truthfully answer that he derived that knowledge from studying his Bible in connection with what Brother Russell wrote; that before such time he did not even know that God had a plan of salvation. Every person who today is rejoicing in the light of the truth of God's Word realizes that the Lord brought to him that truth, unfolding it through the ministrations and work begun by Brother Russell shortly following the presence of the Lord.

Was he a servant of the Lord? No one who knew him and who tells the truth can deny the fact that he was a servant, because he gave his time over to service. He devoted all of his earthly possessions that others might gain a knowledge of God's plan. He devoted his life from the time of his early manhood until his death in going throughout the earth serving others in the name of the Lord.

A FAITHFUL AND WISE SERVANT

Was he faithful? This question must be answered in the affirmative. Faithfulness means to follow loyally and constantly the course that one starts out to follow, viz., a devotion to the Lord and his cause. Never for one moment did he deviate from the faith once delivered to the saints. He put forth every power within him to remove from the minds of the people the foul stain on Jehovah's character placed there by Satan and his emissaries, many of which emissaries paraded before the people as representatives of Christ. He turned on a flood of light from the Word of God and "put the fire out of hell", giving its true, Scriptural meaning. He held forth before the people that God is love and that Jesus is the express image of the Father, the great Redeemer of man, the head of the church, the King of kings and Lord of lords. He made clear the philosophy of the ransom sacrifice and the sin-offering. He preached consistently justification by faith through the blood of Christ alone; sanctification by the washing of the Word and following in the footsteps of the Master. He made clear to searchers for truth the true relationship of the church to her Head and Master. He explained covenants and brought to light the true import of the Abrahamic promise and the restoration of man.

Two great truths had long been hid under the rubbish piled upon them by worldly-wise clergymen blinded by the adversary, namely, the Abrahamic promise and the restoration of man. God used Brother Russell to bring joy to millions of hearts by unearthing these great truths and bringing them again to light. He was used to put into the minds of the people a clearer understanding of the divine arrangement than any man of modern times. And why? The answer is, Because the Lord is present; the end of the age is here, and Jehovah is making true

his promise that then the wise should understand.

WISE TOWARD GOD

Was he wise? As the world understands that word, particularly as defined by worldly clergymen, *he was not*. And thank God he was not. Had he possessed great worldly wisdom, such as that employed by his defamers, the Lord would never have used him. Be it noted that these so-called learned clergymen charge against him that he was not learned in the Greek and Hebrew. That charge is true. The facts demonstrate beyond a doubt that the majority of men who possess a knowledge of Greek and Hebrew take themselves too seriously. They begin to think they know so much that they must bring forth something startling to upset what somebody else has done. They depart from the Lord's way and lean to their own understanding, contrary to his Word. (Proverbs 3:5, 6) They usually speak and write in such phrase that the ordinary mind cannot grasp it; and this they do hoping to magnify their own wisdom in the eyes of others. Because they believe they have greater wisdom than others they make statements in a dogmatic form, regardless of whether right or wrong, depending on the matter being swallowed by others because not able to fathom this supposed wisdom.

Satan takes advantage of these things and leads them into error deeper and deeper; and if they ever had any faith in God's Word it is soon destroyed. They have taken the wrong course because of self-love, because of desire for approval by others, a desire to be thought great and wise. They have applied their hearts unto selfishness and have not applied them unto wisdom—not that the knowledge of Greek and Hebrew or any other learning is in itself wrong or detrimental. It becomes detrimental only when one permits himself to become wise in his own conceit by reason of possessing such knowledge.

Brother Russell was not that kind of man. His heart was completely devoted to the Lord. He realized his dependence upon the Lord and joyfully laid all of his burdens at the feet of Jesus. He numbered his days and applied his heart unto wisdom; and the Lord made him wise. Christ Jesus was made unto him wisdom. (1 Corinthians 1:30) To him was the promise fulfilled: "When the spirit of truth is come he will guide you into all truth".—John 16:13.

The indisputable facts, therefore, show that the "time of the end" began in 1799; that the Lord's second presence began in 1874; that the harvest followed thereafter and greater light has come upon the Word of God. In this connection, then, let us note the words of Jesus: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." (Matthew 24:

45, 46) It must be conceded, then, that at the end of the world, at the "time of the end", during the presence of the Lord, during the harvest, he would have in the earth a servant who would be faithful and wise. The physical facts show that Brother Russell met every one of these requirements. This prophetic utterance, then, has been fulfilled. Therefore fulfilled prophecy, or physical facts, and the circumstantial evidence are conclusive proofs that Brother Russell filled the office of that faithful and wise servant. He applied his heart unto wisdom.

EDUCATION NOT ALWAYS WISDOM

Ever and anon some one, yielding to the seductive influence of the adversary, concludes that he must, because of his own construction of some Greek or Hebrew word, or something that he has found in secular history, overturn some teaching of the truth; and he is bound to exhibit his own wisdom to others, even though it upsets the faith and confidence of God's people. Who would be interested in inducing any human being to take such a course that would result in injury to the faith of any of the Lord's little ones? Remember again that there are but the two masters, and that Satan the devil is interested in destroying all faith in God and in his Word. Let none of the Lord's sheep become discouraged when these things arise. They will come periodically and they operate as tests to those who are consecrated unto the Lord. Let each one, then, consider how the Lord has led him and how the Lord has unfolded his truth at the end of the age, and witness these disturbances only as another evidence that the Lord is dealing lovingly with his own people.

Some will arise from time to time who dispute the

chronology of the Bible, deny the presence of the Lord, deny the resurrection of the saints, deny the harvest period is here, and deny that the church is the bride of Christ, etc. They will base their conclusions largely upon human reasoning. This is not the wisdom that cometh from above.

Let the indisputable physical facts, the fulfilled prophecy, forever put to silence those who would become wise in their own estimation. If we had no chronology at all, or if our calculations concerning chronology are wrong, yet fulfilled prophecy, circumstantial evidence, is proof conclusive of these great fundamental truths: the presence of the Lord, the harvest of the saints, the end of the world, and that the kingdom of heaven is at hand.

Let each one who has the truth ask himself, From whence did I get it? He must answer, I obtained it by reading the writings of that faithful and wise servant who interpreted and unfolded to me the divine plan. Is it reasonable, then, that the Lord would use the agencies he has used during the past forty years to illuminate the minds of consecrated Christians and lead them along the way and then permit it to appear that all these agencies are fraudulent? It is wholly unreasonable. It is wholly unlike the Lord. Then let all who have obtained a knowledge neglect not the applying of their hearts to the acquiring of wisdom by filling their minds again and again with the precious truths contained in the *STUDIES IN THE SCRIPTURES* and other writings of that faithful and wise servant; and by devoting themselves to the Lord and to his cause.

In our next issue we will have something to say about the practical application of the hearts of God's people unto wisdom.

DECENTLY AND IN ORDER

A LETTER from one of the consecrated states that in the Berean class the leader often reads a question, several answer it, and then pass questions back and forth between each other. When the leader starts to speak some talkative sister interrupts him and does most of the talking. The question is then asked, How should a Berean lesson be conducted?

The Apostle admonishes us to do everything decently and in order. Occasionally a sister is found in the class who is zealous, yet who talks too much, meaning well, but who does not act wisely, creates disorder in the class and prevents others from having a proper opportunity of expressing their thoughts. The correct way to conduct a Berean lesson is this: After opening with devotional service, the leader should propound the question and call upon certain ones for answer, not always the same ones, of course. Where there are as many as fifteen in the class, the leader may call on four or five to express their views briefly, and then, give

those opportunity to speak who have not spoken and who desire to speak. No one should be permitted to speak twice upon the same question, unless there is some special reason why the chairman should grant the privilege. Then the leader should briefly sum up, and while he is stating his thoughts he should not be interrupted by any one. Members of the class should address themselves to the chairman when propounding a question and not to other members of the class. It is manifestly unjust for one or two to attempt to do all the talking, and the leader should not permit this, but firmly, yet kindly, say: 'We will have one speak at a time and speak only once on each question'.

After the leader has summed up briefly, then he may call on some one in the class to read the printed comment pertaining to the question at issue. One question finished, then another should be taken up in an orderly way; and so on, throughout the lesson.

QUESTIONS AND ANSWERS

"WE HAVE NO SUCH CUSTOM"

QUESTION: In a praise, prayer and testimony meeting where one arises to give a testimony is it necessary to address the chairman before speaking by saying, Dear Brother A, and then proceed with the testimony?

Answer: Such formality is not at all necessary. A testimony meeting is not a political meeting or business meeting that requires such formality; but the leader should encourage every one to testify who desires to with the least formality possible. When one arises to testify the leader may recognize him merely by a nod of the head, if there are a number present, or by merely calling his name if a small company; and then the one so recognized should proceed with his or her testimony. Such formalities as addressing the chair should not be required in any class. All speaking should be spontaneous and from the heart, having a desire to grow in grace and build up one another on the most holy faith.

"IN JESUS"

Question: In THE WATCH TOWER for May 15, page 153, col 2, par. 2, the statement was made, "the expression 'in Jesus' is not found in the Scriptures," and I am wondering how this comports with the passage in Ephesians 4:21, which speaks of "truth in Jesus"?

Answer: The question is well taken. The statement in the WATCH TOWER referred to is technically wrong; for the expression "in Jesus" does occur in the passage cited, as also in Romans 3:26—"the justifier of him that hath faith in Jesus". But, we submit, there is no statement of Scripture which says that one individual is in another individual; and that is the subject of the paragraph referred to. This limitation could have been better stated than left to be understood.

The New Testament writings also make use of such expressions as: "the spirit of life in Christ Jesus" (Romans 8:2); "redemption in Christ Jesus" (Romans 3:24); "patience of hope in our Lord Jesus" (1 Thessalonians 1:3); etc. These are all understandable. But even as regards individuals the Bible speaks of "the sanctified in Christ Jesus" (1 Corinthians 1:2), "the faithful in Christ Jesus" (Ephesians 1:1), "helpers in Christ Jesus" (Romans 16:3), etc. These must be understood in harmony with the facts. As we have been "baptized into Jesus Christ" ((into subservience to him who is the Head over his anointed body) (Roman 6:3), so we "are in Christ Jesus" (in the anointed body over which Jesus is the Head) (1 Corinthians 1:30), and consequently "all one in Christ Jesus".—Galatians 3:28.

"Greetings in the Lord Jesus" or "in Christ Jesus" would be perfectly proper, since they signify 'in the name of the Lord Jesus'.

AT HOME IN THE BODY

Question: What does the Apostle mean by the expression in 2 Corinthians 5:6, "While we are at home in the body we are absent from the Lord"?

Answer: His meaning is apparent from the context. The following words give us the reverse of the thought which is in verse 6. Verse 8 speaks of being absent from the body and at home with the Lord. Manifestly the one statement describes the condition beyond the veil when our dwelling place will be heavenly; with equal clearness verse 6 speaks of our present dwelling place or condition as being earthly. The localized meaning of the words "at home" as referring to a comfortable feeling cannot be forced into this passage; and nothing is gained if it is. The passage becomes perfectly simple if "at home" is read 'dwelling' or 'housing', and this is the basic meaning of the Greek text. Word for word the Greek reads: "Knowing that in-dwelling in-the body we-are-out-dwelling away-from the Lord, . . . and we-are-pleased rather to-be-out-dwelling out of the body and in-dwelling in-the-presence of-the Lord". Now a third thing is present which fills up our lives in this camping-out condition, and that is: "We-are-ambitious whether in-dwelling or out-dwelling, well-pleasing to-him to-be". That is, while we are camping out in a tent we are, naturally, not in our eternal home; this is the time for the hope but not the fulfillment. But when we are in the heavenly home we shall not be in a tent; for "flesh and blood cannot inherit the kingdom of God". "For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal be swallowed up of life."

ELECT AND VERY ELECT

Question: Do the Scriptures use the terms "elect" and "very elect" in contrast with each other, as signifying the great company and little flock?

Answer: A double usage of the word very in the English language has given occasion for the playful employment of it among many of our readers in a way not supported by the Greek text at all. The passage which speaks of 'deceiving if it were possible the very elect' (Matthew 24:24) signifies merely 'deceiving if it were possible even the elect'. Jesus spoke of the 'very hairs of our heads being numbered'. Does anyone think for a moment that our Master meant by those words to teach that there are *hairs* and *very hairs*, differing in variety and kind from each other? Certainly not. He merely meant: 'Even the hairs of your head are numbered'. There can be no purpose whatever served by a using of the expression "the very elect" as though it meant something different from the elect; for such is not the case.—See Mark 13:22.

THE LORD PRESERVES JOASH

— APRIL 9 — 2 KINGS 11:1-17 —

ATHALIAH'S BLOODY REIGN — JEHOSEBA'S FAITH AND WORKS — JEHOIADA'S TRUST AND PATIENCE — SIX YEARS OF WAITING
— THE SEVENTH AND THE KING.

"The Lord preserveth all them that love him."—Psalm 145:20.

GOD often uses very small incidents to effect his purposes. Once he used the tears of the infant Moses to touch the heart of the daughter of Pharaoh (Exodus 2:6) In this lesson he uses the affection of a sister of the murdered king for her nephew, Joash, an infant in arms, to preserve the unbroken line from David to the Messiah.

God had made a promise concerning the descendants of David (2 Kings 8:19; Isaiah 7:6, 7; Jeremiah 33:18-26), and all the Athaliahs that ever lived on earth could not make void the smallest promise of God.

Between the last lesson and this one came the reigns of Jehoshaphat, Jehoram, and Ahaziah. Jehoshaphat was one of the best kings that Judah ever had, but he made the great mistake of forming an alliance with the idolatrous northern kingdom under Ahab and Jezebel. And, as was the custom, this alliance was sealed by the marriage of Jehoram, son of Jehoshaphat, with Athaliah, daughter of Ahab. This Athaliah wellnigh wrought ruin in Judah.

THE GREAT CONFLICT

Since this story of the preservation of Joash forms one of the links in the chain of Satan's efforts to thwart God's purposes concerning the promised seed, it may be well to remind ourselves of the previous attempts which he had made. In each case the human agent had some personal interest of his own to serve, while Satan had his own great object in view. In each case God interfered to avert the evil and the danger, of which his servants and people were often wholly ignorant. The following assaults of Satan, up to the time of Joash, stand out prominently in the divine record. They aimed at:

The destruction of the chosen family by famine—Genesis 50:20.

The destruction of the male line in Israel—Exodus 1:10, 15, 16; 2:5; Hebrews 11:23.

The destruction of the whole nation in Pharaoh's pursuit.—Exodus 14.

After David's line had been singled out (2 Samuel 7) the devil selected it for special assault.

One sally was in the union of Jehoram and Athaliah. Then, after the death of Jehoshaphat, Satan made a most determined effort; for the course of things was being narrowed down within smaller limits, and every blow was intended to count. The "seed" was, so to speak, passing through a narrow defile, with the enemy perched on the vantage ground above, ready to hurl down death and destruction.

Jehoram "slew all his brethren."—2 Chronicles 21:4.

The Arabians came and slew all his sons (2 Chronicles 21:16, 17; 22:1); and "there was never a son left him, save Jehoahaz [Ahaziah], the youngest of his sons". These are significant words, and by them the Lord impresses upon us the fact that his faithfulness rested at that time on two lives—Jehoram and Ahaziah.

Jehoram and Ahaziah die, and Athaliah "arose and destroyed all the seed royal of the house of Judah" (2 Chronicles 22:10), or thought she had, "but Jehosheba the daugh-

ter of Jehoram, sister of Ahaziah [though whether actually a daughter of Athaliah is not stated], took Joash the son of Ahaziah [her nephew], and stole him away from the king's sons that were [about to be] slain, even him and his nurse, and . . . hid him from Athaliah, so that he was not slain".

THE HIDDEN KING

Picture what would have happened but for this divine interposition. The promise of God would have failed; the faithfulness of his word would have fallen into disrepute; his counsels would have come to nothing. All hung on *one* life, and that the life of an infant less than a year old. Satan's designs had so far succeeded that all depended on the life of one small child. God therefore took a hand in the preservation of that life. Nothing could destroy it.

Picture the feelings of the godly in Judah who knew nothing of the rescue of the heir, who thought all had failed! Picture the joy with which the secret news was passed from mouth to mouth, "The king is not dead—he is alive—and will be manifested in due time" Therefore the message which was given to Jehoiada and which he was to pass on to the faithful was: "Behold the king's son shall reign, *as the Lord hath said* of the sons of David". (2 Chronicles 23:3) Everything depended on what the Lord had said.

The six years soon ran their course; the seventh year came; the king was manifested; the promise fulfilled and the faithfulness and power of Jehovah were vindicated.

So with faithful believers in Christ Jesus throughout this gospel age: Like Jehosheba, their hearts have been occupied with the glorious person of the king, him upon whose life all was made to hang. Their life has been hid, not in one of the chambers of an earthly temple, but hid with Christ in God, on high. Also, like Jehoiada doubtless did, they have been going forth among the people, intimating many into the blessed secret that the King is not dead, that the divine purposes live in the living heir.

"Behold, the King's Son shall reign, as the Lord hath said."

"TREASON! TREASON!"

Athaliah, the one who of all in the kingdom was most guilty of treason, cried, "Treason! treason!" when she heard the blare of the trumpets which announced her grandson as king. The plans had been so well laid by the high priest and so thoroughly coöperated in by the guard and heads of families in Judah, and, above all, so guided and blessed of the Lord, that everything was done before Athaliah was aware. She herself was slain. Having herself used the sword so mercilessly, she perished by it.

"And Jehoiada made a covenant between Jehovah and the king and the people, that they should be Jehovah's people; between the king also and the people." Even so will the great Messiah, acting both as High Priest and King, establish the arrangement whereby the people shall be God's people and he their God.

"Blest thought! each conflict here, each bitter strife,
Shall but add sweetness to the cup of life;
Each heavy stroke shall but God's child prepare
To be a pillar in his temple there;
There, where the things which darkly now I see,
Shall be in perfect light revealed to me."

THE RISEN LORD

— APRIL 16—JOHN 20:19-31 —

JESUS APPEARS UNTO THE DISCIPLES, THOMAS BEING ABSENT—THE SPIRIT-ENDOWMENT—JESUS APPEARS TO THOMAS—THE PURPOSE OF JOHN'S GOSPEL.

"The Lord is risen indeed."—Luke 24:34.

RATHER more time seems to be required for the masculine mind to reach the position of implicit trust than for the feminine mind. Man calls for more evidences, more proofs; and our Lord was not unwilling to give these to his apostles after his resurrection. It was a very small token which convinced Mary of the fact of her Lord's resurrection; and the thought of any honor at being the first to discern it was completely lost sight of in the blessed fact itself, the fact that her Lord again lived. Quite probably if one of the eleven had been the first to meet the Master after his resurrection, that one would have had difficulty in forgetting it. Yet Jesus did not choose Mary to be one of his apostles. Why not? Because quickness of discernment was not the only requirement for apostleship. Our Lord does not expect just the same qualities and qualifications in each one. The natural mind inclines to look for military precision, rigid conformity to an outward standard. But the Master's way is to expect from each individual only what that one is able to perform. This is the happy way for us, too, if we can only learn it.

Mary's work of announcing the fact that the Lord had risen was necessary to enable the slower minds of the apostles to accommodate their logic to the fact. Had the appearance of our Lord on the evening of his resurrection day in the upper room been the first manifestation and information respecting his new estate, we can readily suppose that it would not have produced the faith and joy that did result. Wonder, astonishment, and reasoning required the entire day for their exercise; and by the time our Lord showed his hands and his side this culmination of evidence was convincing.

BEHIND CLOSED DOORS

Jesus had been taken from the disciples, and it was natural for them to apprehend that the Jews would next attempt to wreak their vengeance on his followers. Hence they met in the evening, and behind closed doors, lest the Jews should bring against them the same charge of sedition that they had brought against the Lord Jesus. We are not certainly informed as to the object of their assembling, but it is quite reasonable to suppose that it was to talk over the events which had just occurred; to deliberate about their condition, and to engage in acts of worship. This was the first meeting of Jesus' disciples on the first day of the week of which we have any knowledge.

First of all it was necessary for our Lord to establish the proof of his resurrection, and that could be done only by his appearing as he was when he died. This he did.

Suddenly, while the disciples were thus deliberating or worshipping, Jesus appeared in their midst, saying, "Peace be unto you!" His sudden appearance, his sudden appearance, and his sudden appearance had probably startled them. He addressed them in such a way as to allay their fears and to assure them that he was their own Savior and Friend. Doubtless these words of reassurance began to take on a new meaning. They began indeed to find a peace for their troubled hearts which they had not known for some time. Since they realized their Master to be again alive they could well have peace; for they had learned to have confidence in him and his love. And they intuitively realized that all things would work together for good to them, under his care, though as yet they knew not how. And so it is still. It is only those who realize Jesus to be

their Redeemer and Lord, who died and who rose on their behalf, and who have been chosen of him to be his disciples, only such can really receive of his peace, only such can have the peace of God keeping guard in their hearts.

When our Lord was about to leave his disciples in death he had said, "My peace I give unto you," and now his first words after coming forth from death and when meeting with the group, were also of peace. "Peace be unto you!" He is indeed the Prince of Peace, and the grace of peace which he gives to his faithful disciples is a blessing beyond all measure, such as the world can neither give nor take away. But this peace is measurably dependent upon certain conditions of the heart: first, faith, trust in God; second, obedience, an effort to do those things which are pleasing in his sight. To such and such only comes the heavenly peace; and in proportion as either the faith is lost or the obedience is lacking the peace flies away. Whoever, therefore, believes himself to be a child of God, who trusts in Jesus and is faithful in his service, should expect the Lord's peace to rule in his heart, giving him rest, no matter what his circumstances or condition in life. If any of this class are without the peace, they may look to it and repair the difficulty, insofar as in them lies.

Another lesson here is, that however much contention and strife his message, the truth, stirs up among men, our Lord himself was always peaceably disposed, and a peace-maker as respects others. And so all of his disciples are to be. "Blessed are the peacemakers; for they shall be called the children of God." Whatever of strife may come in contact with the Lord's people should not be of their production or cultivation. And even when they speak the truth, which will necessarily cause strife, they are directed to speak the truth in love, meekness, in gentleness, and with long-suffering and patience, not in strife; for "the servant of the Lord must not strive".

"SO I SEND YOU"

Immediately after speaking peace to the troubled disciples Jesus spoke of a commission. "As my Father hath commissioned me, even so dispatch I you." The two words for *send* are not the same. The former implies that the Father had sent his Son alone into the world, but that he would dispatch them as with an escort, and that escort would be his spirit. "Receive ye [the] holy spirit." The article *the* is wanting in the Greek, and refers simply to an effusion of the spirit, giving them miraculous discernment of motive and authority for judgment, much as the ancient prophets had possessed. Apparently this power from on high was not limited to the apostles, but came also upon "them that were with them". (Luke 24:33; Acts 1:14; 2:1) Evidently Joseph Barsabbas and Matthias were in the group (Acts 1:21, 22), as well as others. The act of breathing was symbolic and signified an impartation of power from the breather.—Ezekiel 37.

"Whosoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained." However we may interpret this promise, it was specific and not general. It was a special gift connected with this breathing, and should not be looked for after the miraculous period passed. Even this was not the fuller endowment of the spirit which came later at Pentecost (Acts 1:5), and under which baptism they were begotten as new creatures and empowered for a special testifying work—in harmony

with other regulations which the Master also made. Indeed this initial breathing and pronouncement seem to have been a kind of sign or pledge that they should be more fully endowed a few weeks later. It would serve all their needs in the meantime.

But even if this promise be limited absolutely to the eleven apostles (or to the ten then present), it surely gives no such preëminence in the matter of remitting sins which is claimed by the church of Rome. The same power was conferred on each one. Our Lord gives no one of them any peculiar authority.

The meaning of the passage is not that *man* can forgive sins—that belongs only to God (Isaiah 43:23); but the meaning is that they should be *inspired* or specially and miraculously guided in the matter mentioned. This commission is quite different from the authority which the Roman church claims of remitting sin and of pronouncing pardon. Rather, the apostles were to be taught by the holy spirit as to what terms, to what characters, and to what temper of mind God would extend forgiveness of sins. In every instance they would lay down such directions respecting sins and their forgiveness as would be in full accord with the divine arrangement—that thus they might act as mouthpieces of God, explaining to men the nature of sin and the terms of its forgiveness. This view we know is fully borne out by the facts in the case. The apostles did define sin and the terms of forgiveness, justification, reconciliation, etc., in a manner entirely plain, in such a manner as our Lord himself never explained; because he left this work for his representatives to accomplish in his name and under the guidance of the holy spirit.

"EXCEPT I SHALL SEE"

But Thomas was not with the others when Jesus appeared on that Sunday evening. Possibly he was too deeply enshrouded in gloom to come together with the others, some of whom had hastened back from Emmaus to be there. This incident about Thomas should be an encouragement to all pessimists, to all people who possess small natural hope; for he was inclined to look on the dark side of things. In each of his three mentionings in the Gospel of John is found testimony to this effect. He was willing to go back with the Lord into Judea, but he was just certain that the visit would result disastrously. (John 11:16) Again, when our Lord was saying, "Whither I go ye know, and the way ye know," Thomas was thinking, 'I can't understand at all what he is driving at; I fear I shall never get where he is if he goes away'. He felt convinced that things were going to turn out wrong and now, after his Master's death, he was sure they had so turned, and life could never be bright again. 'What's the use going down to that meeting merely to exchange condolences? I stay right here.'

Our Lord understood Thomas: he knew what was in man. He did not commend Thomas for incredulity. Unbelief in the Lord's promises is always a fault; but it is a fault which has many excusable causes in imperfect men. It is probable that the ground for Thomas' unbelief was his deep grief and that despondency which fills the mind when a long-cherished desire is completely frustrated. In such a case it requires proof of uncommon clearness and strength to overcome the despondency. Thomas has been much blamed, but he asked only for proof that would be satisfactory in his own circumstances. Taken abstractly, the testimony of ten disciples should have been sufficient; that was five times as much testimony as was required by the law to condemn a man to death. But problems are not always abstract. To render just judgment the temperament of the individual, the specific condition of his mind at the time of an act, past experiences, natural endowment, as well as the act

itself, must be taken into consideration. No human judge can do this perfectly. And our Lord was not interested in displaying the flaws in Thomas, whatever they may have been, but rather in convincing him of the fact that his Master was alive. How kind, how gracious the Savior is!

This instance shows, what all the conduct of the apostles proves, that they had not *conspired* together to impose on the world. Even they were slow to believe, and one of them refused to believe even on the testimony of ten of his brethren. How unlike this to the conduct of men who might agree to foist a fictitious story on mankind.

A WEEK OF WATCHING

Another week went by, and by that time Thomas was able to emerge sufficiently from his state of blues to meet with the other brethren. Maybe, after all, there was some ground for the belief so tenaciously held by those whom he had long known and who had nothing to gain by being implicated in an imposture. Anyway, he would go.

The Lord had been watching him all the week, knew what he had been turning over in his mind, and felt sympathetically toward his yearning to be convinced of what he dared not trust to reason. Again the doors were shut; and again Jesus appeared in their midst, thus showing that he had the spirit body; again his reassuring words of peace; again the wound marks, significant of his past suffering. In short, the scene of a week before was reenacted, but with the lime-light on Thomas. The Master's words, "Be not faithless, but believing," were intended to encourage the gloomy apostle. The word for *be* is literally *become*, and therefore does not signify that Thomas was devoid of all faith. But it did contain a warning that if he continued in the same way he had been, his faith would finally ebb away. The play on the two adjectives is lost in English. It can be awkwardly approximated by reading it "Become not unbelieving but believing"—Don't let this discouragement get the best of you.

As soon as he saw the marks of his Master's suffering, Thomas' whole being went out to him in deepest devotion and worship, crying, "My Lord and my God!" This is the first testimony to the divineness of the risen Lord. Jesus was no longer a human being, and the name God is expressly given to him by one of his own apostles. There is no evidence, as some have supposed, that this was a mere expression of surprise or astonishment. The language was addressed to Jesus himself: "Thomas said *unto him*". The Savior did not reprove him or check him as using any improper language. If he had not been divine, it is impossible to reconcile it with his honesty that he did not rebuke his disciple. No merely pious man would have allowed such language to be addressed to him. The Savior proceeds immediately to commend Thomas for believing. But what was the evidence for his believing? It was this declaration, and this only. This passage, proves, therefore, that it is proper to apply to Christ Jesus the name Lord and God, as the early church did, Stephen praying to him.—Acts 7:59.

Jesus approves the faith of Thomas after having seen the wounds, but more highly commends the faith of those who should believe without having seen. This was by way of encouragement to us, that we should not ask for more proof than he has already given, which is fuller now than it was when Thomas doubted.

"What though with weariness oppressed?
 'Tis but a little and we rest,
 This throbbing heart and burning brain
 Will soon be calm and cool again;
 Night is far spent and morn is near—
 Morn of the cloudless and the clear."

INTERESTING LETTERS

FINDS THE HARP A STIMULUS

DEAR BRETHREN:

I must write you, expressing my gratitude to the SOCIETY, Brother Rutherford, and every brother and sister who had any part whatever in the preparation of THE HARP OF GOD. I have had three spiritual thrills and stimuli since Brother Russell left us: THE FINISHED MYSTERY, the MILLIONS booklet and now THE HARP. Each one begat in me an increased desire to pass these blessings to other hungry hearts and minds.

I believe THE HARP will be found a very strong and convincing array of evidence of the Lord's kingdom. Surely sincere Christians who read it will realize they cannot gain-say it. More power to your arm! Have not heard any complaint against THE HARP yet, but as it is quite likely the adversary will in time manifest his displeasure of it, I want to register my gratitude now.

With more Christian love than before to each one doing any part of the work at Brooklyn for the feeding of those in the field,

Your brother in the Lord, C. W. GERDTS.—Cal.

JOYFUL IN SERVICE

DEAR BROTHER RUTHERFORD:

Greetings in our Master's name! may grace and peace be multiplied unto you.

I received THE HARP OF GOD which you had sent to me and we (Sister Hoskin and myself, being one in the work) thank you very much for remembering us. We do not feel that we are worthy to be remembered in such a way. We do what little we can, but it seems to us very small when the harvest is so great. However, we know that it is not the amount of work that counts but the willingness to do and the love for it.

The district allotted to me here is about 100 miles in length in the mountains. I manage to get over it once a year, some of it oftener. I cannot take in the "drives" as outlined in the *Bulletins*, but the people get the books and message so that they cannot say they were never told.

In canvassing a town last spring I forgot to ask where the ministers lived, so I soon was face to face with one at his door. He said, "I suppose you know what I am". I said, "No, sir". When he told me I said, "Well, we should surely talk agreeably on the Scriptures, and even if we differ on some things we can agree to disagree and part as friends". But we had talked only a few minutes when he began to rage. He struck the door so hard that I looked to see the large glass fall to the floor. Then his wife appeared and said to me, "You have no business here; if I had a gun I would shoot you!" I did not speak to her, and he quieted down. I then explained what I was bringing out of the Scriptures. He found no fault with the explanation, but said, "You have been in jail [in 1918] and ought to be there again and all the Russellites. What are you doing in this town among Christians? Why don't you go to the heathen and talk to them?" (I felt that I *was* talking to one) The next day (Sunday) he warned his flock of me from his pulpit. I sold what books I had, came home, and shortly after I received a letter saying that this Methodist preacher was going about telling the people that I was the worst fraud that ever struck that town and that I ought to be shot.

I soon packed up more books and was on the spot again. In four days I sold all I had. I never made better sales and never had a more glorious time canvassing. Some of the people even exclaimed, "I know that you are a man

of God!" and asked if they could help me that I might not want for anything. Others said to their fellow workmen, "That man has the goods; buy the books; they give us plain facts," etc. None of these were Bible students.

I was arrested on July 18, 1918 for "sedition". That night a government official informed me that I was "the head Bible Student here", and that they had been after me for months and that now they had gotten me "the others would be afraid and keep quiet". Two days later my so-called trial started. The Crown evidence was taken. One of the witnesses gave me as good a reputation as one person could possibly give another, saying that the only thing wrong with me was that I talked Bible every day of the week and might be going astray in my mind. He was a policeman. I was left free over Sunday on \$2,000 bail. On Monday my evidence was taken. The Crown prosecutor would not allow Scriptures to be used and said he would not permit that old Bible stuff. But the judge said, "The best and most intelligent minds in the past and present have tried to understand those prophecies but have been unable, and I am doubtful if anyone can; but I will allow this man's evidence".

I told them of how God chose out Abraham from among the heathen, and how the twelve tribes were God's chosen people. Then out of these chosen people he chose one tribe for a special work. They had to take care of the oracles of God while the other eleven tribes had to do the fighting, and that they dared not number one man for war out of the tribe of Levi; and that where there is a type there is always an antitype, and that the clergy had failed to be the antitype and we had taken their place and was taking care of the oracles of God.

My lawyer said that I had not broken any order in council, nor spoken against the government. The judge said, "This man teaches love, and we want the men to fight; besides, he has a very strong mind and may influence thousands so that the Germans will come over and take our country. I think he had better be put where he cannot talk to the people." So he fined me \$100 and cast me into jail for six months. I was released on Christmas, early in the morning. All classes of people, wherever I go, say they know that I suffered as a Christian. Yes, it hurts, but it is glorious, and if we are willing to be used by him he will do more witnessing through us in a few days, than we could do in a life time in the way we would like to take. "Oh, to be nothing, nothing, only to lie at his feet!"

We are always glad to receive THE WATCH TOWER. It seems to us just the same as when our dear Pastor was the editor; always giving the household of faith the meat as it becomes due; a little brighter light in each TOWER as we near the kingdom.

Some of the dear friends are thinking that all, or nearly all, of the bride class have passed beyond the veil. Those entertaining this thought (I believe) are not taking an active part in the work and feel they are not called to go out and sell books. I cannot get such a thought to stick for one minute on the top of my brain. I am the same today as in the years gone by—happy and rejoicing in the work, with the Lord leading on to sure victory.

After reading THE HARP OF GOD it makes me think it is the last book to be sent out, as it is made so plain for both the spirit-begotten and the earthly, that even though one may be foolish he may not err therein.

Remembering daily in our prayers the Bethel family and the dear saints everywhere, also asking to be remembered at the throne of grace, we remain,

Your brother and sister in his service,

J. H. and A. M. HOSKIN.—Can.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Bay Minette, Ala.	Mar. 16	Montgomery, Ala.	Mar. 23
Robertsdale, Ala.	" 17	Eclectic, Ala.	" 24
Mobile, Ala.	" 19	Loachapoka, Ala.	" 26
Silas, Ala.	" 20	Columbus, Ga.	" 27
Sehna, Ala.	" 22	Strouds, Ala.	" 28

BROTHER T. E. BARKER

Salem, Ind.	Mar. 18	Dugger, Ind.	Mar. 26
Bedford, Ind.	" 19	Sullivan, Ind.	" 27
Sparksville, Ind.	" 21	Jasonville, Ind.	" 28
Linton Ind.	Mar. 22, 23	Terre Haute, Ind.	Mar. 29, 30
Bicknell, Ind.	Mar. 24	Bridgeton, Ind.	Mar. 31

BROTHER J. A. BOHNET

Turkey, Ark.	Mar. 17	Springdale, Ark.	Mar. 23
Zinc, Ark.	" 17	Bentonville, Ark.	" 24
Joplin, Mo.	" 20	Pittsburg, Kan.	Mar. 26, 27
Siloam Springs, Ark.	" 21	Guard, Kan.	Mar. 28
Fayetteville, Ark.	" 22	Cherokee, Kan.	" 29

BROTHER E. F. CRIST

Saratoga Springs, N. Y.	Mar. 16	Granville, N. Y.	Mar. 23, 26
Fort Edward, N. Y.	Mar. 17, 19	Greenwich, N. Y.	Mar. 27
Glens Falls, N. Y.	" 19, 20	Mechanicsville, N. Y.	" 28
Ticonderoga, N. Y.	Mar. 21	Troy, N. Y.	" 29
Rutland, Vt.	" 22	Watervliet, N. Y.	" 30

BROTHER A. J. ESHLEMAN

McKeesport, Pa.	Mar. 17	Johnstown, Pa.	Mar. 23, 24
Monessen, Pa.	" 19	Altoona, Pa.	" 26, 29
Elizabeth, Pa.	" 20	Alexandria, Pa.	Mar. 27
Duquesne, Pa.	" 21	Coles Summit, Pa.	" 28
Greensburg, Pa.	" 22	Cumberland, Md.	" 30

BROTHER A. M. GRAHAM

Schenectady, N. Y.	Mar. 19	Niagara Falls, N. Y.	Mar. 24
Utica, N. Y.	" 20	Buffalo, N. Y.	" 26
Rome, N. Y.	" 21	Erie, Pa.	" 27
Syracuse, N. Y.	" 22	Ashtabula, Ohio	" 28
Rochester, N. Y.	" 23	Cleveland, Ohio	" 29

BROTHER M. L. HERR

St Petersburg, Fla.	Mar. 17, 19	Ocala, Fla.	Mar. 26
Arcadia, Fla.	Mar. 21	Williston, Fla.	" 27
Punta Gorda, Fla.	" 22	Dowling Park, Fla.	" 29
Fort Myers, Fla.	" 23	Monticello, Fla.	" 30
Lakeland, Fla.	" 24	Marianna, Fla.	Mar. 31, Apr. 2

BROTHER W. H. PICKERING

Long Beach, Cal.	Mar. 18	Los Angeles, Cal.	Mar. 23
Santa Ana, Cal.	" 17	Ontario, Cal.	" 24
San Diego, Cal.	" 19	Riverside, Cal.	Mar. 26, 28
Oceanside, Cal.	" 20	San Bernardino, Cal.	" 26, 27
Ramona, Cal.	" 22	Goldfield, Nev.	Mar. 30

BROTHER G. R. POLLOCK

Gustine, Tex.	Mar. 16	Houston, Tex.	Mar. 22
Purmela, Tex.	Mar. 17, 18	Beaumont, Tex.	" 23
Waco, Tex.	Mar. 19	Lake Charles, La.	" 24
Rockdale, Tex.	" 20	Baton Rouge, La.	" 26
Columbus, Tex.	" 21	New Orleans, La.	" 28

BROTHER B. M. RICE

Iowa City, Ia.	Mar. 16	Fort Dodge, Ia.	Mar. 23
Marengo, Ia.	" 17	Wall Lake, Ia.	" 24
Des Moines, Ia.	Mar. 19, 20	Cherokee, Ia.	" 26
Marshalltown, Ia.	Mar. 21	Sutherland, Ia.	" 27
Roland, Ia.	" 22	Alton, Ia.	Mar. 28, 29

BROTHER V. C. RICE

Wichita Falls, Tex.	Mar. 17, 19	Floydada, Tex.	Mar. 26
Electra, Tex.	Mar. 20	Lubbock, Tex.	" 27
Childress, Tex.	" 21	Lamesa, Tex.	Mar. 28, 29
Amarillo, Tex.	Mar. 22, 24	Snyder, Tex.	Mar. 30
Dalhart, Tex.	Mar. 23	Sweetwater, Tex.	" 31

BROTHER C. ROBERTS

Tilsonburg, Ont.	Mar. 16	Leamington, Ont.	Mar. 24
Aylmer, Ont.	Mar. 17, 19	Windsor, Ont.	Mar. 26, 27
St. Thomas, Ont.	" 20, 21	Chatham, Ont.	" 28, 29
Ridgetown, Ont.	Mar. 22	Sarnia, Ont.	Mar. 30
Blenheim, Ont.	" 23	Strathroy, Ont.	" 31

BROTHER R. L. ROBIE

Laurel, Miss.	Mar. 16	Zona, La.	Mar. 24
Vosburg, Miss.	" 17	New Orleans, La.	Mar. 26, 27
Meridian, Miss.	" 18	Folsom, La.	" 28, 29
Poplarville, Miss.	" 20	Osceola, La.	Mar. 30
Bogalusa, La.	Mar. 22, 23	Baton Rouge, La.	Apr. 2, 3

BROTHER W. J. THORN

Davisboro, Ga.	Mar. 16	Athens, Ga.	Mar. 23
Irwinton, Ga.	" 17	Willard, Ga.	" 24
Augusta, Ga.	Mar. 19, 21	Atlanta, Ga.	Mar. 26, 27
Avera, Ga.	Mar. 20	Dallas, Ga.	Mar. 28
Thomson, Ga.	" 22	Rockmart, Ga.	" 29

BROTHER T. H. THORNTON

Bellmont, Ill.	Mar. 16	Thebes, Ill.	Mar. 23
Marion, Ill.	Mar. 18, 19	Mounds, Ill.	" 24
White Ash, Ill.	Mar. 20	Anna, Ill.	" 26
Metropolis, Ill.	" 21	Alto Pass, Ill.	" 28
Paducah, Ky.	" 22	St. Louis, Mo.	" 29

BROTHER S. H. TOUTJIAN

Waco, Tex.	Mar. 15	Utopia, Tex.	Mar. 23
Temple, Tex.	Mar. 16, 17	El Paso, Tex.	Mar. 26, 27
Austin, Tex.	Mar. 19	Phoenix, Ariz.	" 29, 30
San Marcos, Tex.	" 20	Yuma, Ariz.	Mar. 31
San Antonio, Tex.	" 21	San Diego, Cal.	Apr. 2

BROTHER W. M. WISDOM

Ada, Okla.	Mar. 17, 19	Wynnewood, Okla.	Mar. 23, 26
Konawa, Okla.	Mar. 18	Elmore, Okla.	Mar. 24
Purcell, Okla.	" 20	Chickasha, Okla.	Mar. 27, 28
Norman, Okla.	" 21	Minco, Okla.	Mar. 29
Paoli, Okla.	" 22	Comanche, Okla.	Mar. 31, Apr. 2

BROTHER L. F. ZINK

Ashland, Ore.	Mar. 16, 17	Stockton, Cal.	Mar. 28
Chico, Cal.	" 19, 21	Modesto, Cal.	" 27
Paradise, Cal.	Mar. 22	Fresno, Cal.	" 28
Sacramento, Cal.	" 23	Porterville, Cal.	" 29
Lodi, Cal.	" 24	Bakersfield, Cal.	" 30

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

DALLAS, TEX., Mar. 9-12;E. Telkamp, 4041 Travis St.
WILKES-BARRE, PA., Mar. 19;C. Cole, 21 Welles St., Kingston, Pa.