

those who misrepresented him were not so much sinning against him as against the holy Spirit in him.

Our Lord said that all manner of sin and blasphemy would be forgiven men except a sin against the holy Spirit. This would not be forgiven them. The Pharisees, not having been received into God's family, nevertheless had a large measure of light, and therefore a large measure of responsibility. And when they, with much light, misrepresented it, this showed a measure of wilfulness on their part which, Jesus said, would be sure to have punishment. Very few, we may say, at that time, had so full a knowledge that they could be culpable in the fullest sense.

#### THE SIN OF JUDAS

The sin unto death is a full sin against the holy Spirit, the sin against full light and knowledge, deliberate, wilful sin. We know of only one person who had such full light and full opportunity prior to our Lord's resurrection and the coming of the Pentecostal blessing; and that one person was Judas. His special light consisted in that he not only saw Jesus and saw his miracles, and was a witness of his noble character, but Judas had himself received of this holy Spirit by impartation from Jesus, and had used it, casting out demons, etc.

Jesus said, "Woe unto that man by whom the Son of Man is betrayed! good were it for that man if he had never been born!" (Mark 14:21) Judas had a sufficiency of light, not to condemn him merely to stripes and punishment, but so to condemn him that he would have no further opportunity and hope. He had sinned against very great light. Aside from Judas we know of no other who has ever sinned the sin unto death, except those who may have proven unfaithful after having been begotten of the holy Spirit as new creatures, and who had thus received the mind of God, the holy Spirit.

#### TREATMENT OF SPIRITUAL SICKNESS

The Scriptures also imply that any who have gotten into a condition of very low spirituality might have a possibility of recovery, not through themselves, but through the ministry of faithful ones of the royal priesthood. The Apostle James speaks of some who are "sick." He says to let such a one call for the elders of the church, and let them pray over him, and that the prayer of faith shall recover him to God's fellowship—and he adds: "He that converteth [recovereth] a sinner from the error of his way shall save a soul from death." (James 5:20) Apparently that soul is in death's throes; but if he manifest a sufficiency of faith, and will call in some true brethren and humbly confess his sin and ask for prayers, he would seem to be taking a step that would be considered favorably by the Lord, who might give him a further opportunity and trial.

Our thought is that, ordinarily, there would be no need for the individual to confess his trespasses to any one, unless it were to a person who had been trespassed against, and to whom, therefore, apologies would be due. Otherwise our sins are to be confessed only unto the Lord, unless under extreme circumstances, where one had lost fellowship with the Lord, and felt that there was nothing for him otherwise but complete alienation from God. In the latter case, we would advise such a brother to call in the elders of the church and make a confession, that his sin against the holy Spirit may be canceled.

#### LYING TO THE HOLY SPIRIT

Some have asked: Was the sin of Ananias and Sapphira unpardonable? We answer, It was an unpardonable sin; for Ananias and Sapphira are both still lying dead. They may have some future opportunity, so far as we know. It is not for us to determine the degree of wilfulness connected with their wrong-doing. The Lord only would be able to know, and he has not yet manifested his decision. It may be that they were merely cut off from the present life, and will have some opportunity in the future. If they were really begotten of the holy Spirit, this could not be; for all those who are to have a part in the little flock or the great company receive their chastisements and purifying experiences in this life, and none of them will receive any punishment in the future life. The Apostle says we will not come into condemnation with the world. We receive our trial for life or death everlasting in the present time.

In the day of the Apostles, when a partial community of

interest was established, a number of the faithful sold possessions and contributed to the general fund. Although there was nothing compulsory upon any in respect to this selling of property and giving to the common treasury, the very fact that those who did so were highly esteemed in the church would naturally become a snare to some who, without the real spirit of helpfulness and sacrifice, would desire to have the approbation of the brethren.

#### STARTLING RESULTS OF WILFUL DECEPTION

Ananias and Sapphira were of this class, desirous of the approval of the church, yet deficient in the real spirit of sacrifice. They had a property which they determined to sell; and in order to pose before the believers as saints of a high order, they pretended to give to the general fund the full amount received from the property. Secretly, however, they had much less generous sentiments. They agreed together that they would retain part of the sale-money for future contingencies, yet would pass as sacrificers to the full amount.

The wrong of their course is manifest. As the Apostle Peter declared, the property was their own, and after they had sold it they still had a right to do as they pleased with the proceeds. But they should have been honest about the transaction, and if they wished to give a tenth, a half, or all of the amount, it was a matter of their own business alone, and no one would have had the least right to find fault with or criticize them. The entire wrong consisted in the deception practised—the palming off of a part of the price as the whole, for the purpose of deceiving the church and of gaining applause for an amount of sacrifice more than they made. As St. Peter said, they lied, not to man, but to the holy Spirit of God. In this, and in this alone, consisted the sin for which they died.

The record is that "great fear came upon all the company"—great reverence for God and for the apostles, his representatives. It brought also a realization that consecrations to the Lord were far from meaningless forms. This meant, not only to those who had already espoused the Lord's cause, but also to all who for some time thereafter would identify themselves with the church, that any who were insincere would best make no pretensions to discipleship. Quite probably the influence of the lesson lasted for a considerable time—during the lives of the apostles.

We may consider a lesson which may properly be learned from this incident of the past by the Lord's consecrated people of today. The lesson is that God desires "truth in the inward parts"—in the heart—and that any who have not this quality—candor, honesty, truthfulness—cannot be pleasing to God; and therefore cannot share in the glories to be dispensed shortly to the elect class of this Gospel age.—Psalm 51:6.

As we look at ourselves, we come to realize how imperfect are all the members of the fallen race; and when we consider God's perfection, we can conceive of only one quality that the fallen creature could possess that would meet with divine approval. That one quality is honesty. The true Christian must, in honesty, confess his own shortcomings, his own deficiencies. He must, in honesty, acknowledge that his sufficiency is of God, through Christ, and not of himself. He must honestly strive for the standard set before him in the Gospel. He must honestly admit that he cannot do the things that he would. He must candidly and fully accept the righteousness of God in Christ Jesus, as the covering for his blemishes. We are inclined to the belief that the greatest sin in the church—amongst the consecrated believers—is the sin of dishonesty; the sin for which divine disapproval is so excellently illustrated in the case of Ananias and Sapphira.

This is an individual matter still, as it was in the days of the apostles. Each individual of the Lord's people must answer for his own course, to the Lord himself. It therefore behooves all who are seeking divine approval, to see to it that they are not influenced by the prevalent disposition to hypocrisy, but that they deal with the Lord in purity and honesty of heart. They should see to it that, having covenanted to give to God and his service their all, they keep nothing back, but consider that their time, their influence, their means, their lives, are fully devoted to the Lord, and that they use these as his—as they believe he would wish to have them used—as faithful stewards.

## "WHERE ARE THE NINE?"

MAY 31.—Luke 17:11-19.

"Were there none found that returned to give glory to God, save this alien?"—V. 18.

The essence of our lesson for today is gratitude. It is a most reasonable trait of character and is frequently found even in the brute creation. It is impossible to imagine a perfect human being or an angel acceptable to God without this quality. We might almost say that the degree of our acceptance

with God is measured by our gratitude. It leads to obedience to the divine laws and regulations, whether understood or not. It leads to self-sacrificing labors in the service of God, and according to a divine automatic arrangement has its blessings

Our lesson tells us that the Savior was approaching Jeru-

salem by way of Samaria and Galilee. It is surmised that this was his last journey to Jerusalem, which eventuated in his death. His fame had spread abroad; and ten lepers sitting by the roadside heard that Jesus of Nazareth was passing by. Immediately they called to him as loudly as the hoarse whisper of their disease would permit. Ordinarily their appeal was for money; but in this case it was, "Master, have mercy upon us!"

Lepers are a class greatly to be pitied. Their disease has long been considered incurable, and hence in the Bible it is symbolically used to represent sin. It is an affection which seems to corrupt the blood. The joints twist, decay and slough off. Under the regulations prevailing at the time of our lesson, lepers were forbidden to enter the cities, under the penalty of thirty-nine strokes from a rod. They had no means of earning a living, and were always dependent upon the charity of their friends or the public. Nor were they allowed to approach others nearer than about one hundred and fifty feet, for fear of contamination. Theirs was a living death.

The ten mentioned in this lesson were drawn together by their common trouble which ignored the racial barriers between Jews and Samaritans. In answer to their cry for help, Jesus, although full of compassion, seemed to treat their appeal coldly. He merely said to them, "Go show yourselves unto the priests." According to God's arrangement with the Jews under their Law Covenant, they were to have no sicknesses except as these should represent sins; and the priests were to pass judgment upon cases of leprosy, determining whether or not the disease were indeed leprosy, etc. Our Lord's direction that the lepers go and show themselves to the priests implied a healing, and suggested that by the time that they should reach the priest they would be ready to have him pronounce them clean.

The lepers must have had considerable knowledge of the power of Jesus, and must have exercised great faith; for instead of crying out for instantaneous healing, they followed his direction and started for the priest to have an inspection. Doubtless they hoped that by the time they should reach him they would be well and would receive a bill of health. They had gone but a short distance when they found themselves cured. We can well imagine with what joy they hastened to have the priest approve them in order to return to their families, their business, etc. Surely they almost ran, as they felt the exhilaration of the cleansed blood! But one of them slowed up and then turned back; probably the others in their exuberance did not notice this. Back he came and fell at the feet of Jesus, giving him thanks. His was a grateful heart, and we cannot doubt that he will receive a blessing eventually, though he did not receive it then, for he was a Samaritan, an alien, a foreigner from the commonwealth of Israel.

#### ANOTHER CRUMB OF FAVOR

In his case, the healing was a "crumb from the children's table;" for the rich man had not yet died—God's favor had not yet departed from Israel. Jesus had not yet uttered the fateful words, "Your house is left unto you desolate." Nay, the favor to Israel continued three and a half years after their house was left desolate—individual favor. It was three and a half years after the death of Jesus before the individual favor to the Jews terminated to such an extent as to permit the Gospel to go to the Gentiles—Cornelius being the first to be accepted into fellowship with God.—Acts 10.

Had the returning one been a Jew instead of a Samaritan, no doubt he would have been invited by Jesus to become one of his followers—"Come, take up thy cross and follow me!" But because he was a Samaritan, Jesus merely said to him, "Arise and go thy way; thy faith hath made thee whole." We cannot doubt, however, that the Lord's providence followed this grateful Samaritan; and that when the time came for the opening of the door to the Gentiles, he was amongst those who gladly received the message, and made a consecration to become an heir of God and joint-heir with Jesus Christ our Lord to the heavenly inheritance.

We are not to understand that our Lord's words, "Thy faith hath made thee whole," meant that it was the man's faith aside from divine power that made him whole, but rather that it was the Master's using the divine power in connection with the faith of the individual. The power of God and the faith of the man co-operated for his healing. They did the same for the nine others who were healed. They also had faith and were healed, and as Jews under the Law Covenant, they had more ground for asking forgiveness and healing than had the Samaritan.

#### TEN HEALED—WHERE ARE THE NINE?

Jesus called public attention to the fact that ten were healed, but that only one had returned to give glory to God. True, he had not asked them to come back and offer praise and acknowledge the divine power wrought through him! True, they did what he told them to do—went and showed themselves to the priest—and no more, going then about their business.

Why did he not, before granting the healing, bargain with them, saying, If I heal you, will you consecrate your lives and become my disciples? Undoubtedly they would have agreed to this arrangement. Who would not agree to any terms to be rid of so loathsome and incurable a disease? Why did not Jesus take this method of adding to the number of his disciples? Undoubtedly the answer should be that he was following the spirit of the Father's dealings, which he expressed in the words, "The Father seeketh such to worship him as worship him in spirit and in truth." As the Father seeks no others, so the Son seeks no others.

In this respect the preaching of Jesus and the apostles is in strong contrast with much of the preaching of evangelists, revivalists, etc. Never did Jesus or the apostles urge worldly people to become disciples of Christ. They merely preached, or declared, certain great facts, and accepted those who came under that kind of preaching, influenced by the great facts set forth. They reasoned of sin, of righteousness and of a coming time of decision, or judgment, and left the matter with the individual conscience. They stated that those who forsake sin and turn to God may have forgiveness and reconciliation through the merit of the blood of Christ. They told of a high, or heavenly, call for all such penitents who would consecrate their lives wholly to the service of God, truth and righteousness, willing to endure hardness as good soldiers.

We remember that on one occasion Jesus apparently re-proved even a spirit of enthusiasm that might becloud the cool judgment, saying, "Sit down and count the cost." (Luke 14:28) It has pleased God through the preaching of the truth to call out the class which he desires to be joint-heirs with his Son. They are not to be brought into the family of God by prayers or by excitement, but by the declaration of the divine terms and conditions. To such as accept the grace of God the urgent message goes out that they receive it not in vain; that, having put their hand to the plow, they do not look back; that, having enlisted as good soldiers of the Cross, they endure hardness, rejoicing in the privilege of service and sacrifice.

The point we make is that according to the Bible, no attempts were ever made by Jesus and his apostles to obtain recruits for the army of the Lord by a "hip-hip-hurrah" process. In this we are not criticising others, but merely calling attention to facts which have much to do with the guidance of all God's people who seek to know and to do his will.

#### OTHER TENS, HUNDREDS, THOUSANDS

Let us view the incident of our lesson symbolically. Let the lepers represent sinners who, coming to realize themselves unclean, cry out to the Lord for cleansing, thus impliedly acknowledging his greatness and power as the Son of God, through whom only is forgiveness of sin, and impliedly declaring themselves as desiring to be his followers, his disciples, persuaded that sin is injurious and resolved thereafter to walk in the Lord's footsteps, fighting against sin in themselves and everywhere. How many of the tens, the hundreds, the thousands, whose devotion and faith the Lord has accepted—how many whom he has healed, forgiven and received according to their profession of discipleship—really have become his true followers?

How many who have declared to the Lord their unhappiness, their desire for forgiveness of sins, and promised life-long gratitude and devotion to him, to have his favor, have forgotten their privileges; and after receiving a blessing have gone, one to his field, another to his merchandise, another to pleasure, another to formalism! How few have remembered their prayers to the Lord for mercy, their resolutions in respect to what they would do if their prayers were answered!

#### A REVIVAL IS IN ORDER

Many Christian people are growing in the opinion that we are living today in a time of crucial trial as respects those who have made a covenant with God. They believe that we are nearing the time when the church, the body of Christ, will be received by the Lord in the resurrection change to be his bride. As the Apostle wrote, "We shall all be changed, in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God." The call of this Gospel age has been to the finding of these who are to constitute the bride class, the associates of Jesus in his kingdom.

Of the Jews Jesus said, in a time of testing in the end of their age, "They knew not the time of their visitation." Only the comparatively few were in the heart condition of nearness to God which enabled them to understand the character of the times in which they were living and the change which was in progress. The thought is that a similar change is upon us now, which is being discerned by those who have had the eyes of their understanding opened.

The Samaritan in our lesson seems to represent a class of grateful followers of the Lord who seek to give him glory in

their words, thoughts and doings, while the majority of those who have similarly received his favor are disposed to pursue the ambitions and pleasures of the present life. Neglecting to take the path which the Master trod, they will not reach the glory, honor and immortality which he attained and to which he has called this class. A lower place must be for them. In a little while, according to the Bible, the glories of the kingdom will be revealed to an astonished world, but the glories of the present condition of affairs will fade away.

## MESSIAH'S KINGDOM TO BE INVISIBLE

JUNE 7.—Luke 17:20-37.

“Behold, the kingdom of God is in your midst.”—V. 21.

Our understanding of the Master's words depends considerably upon the setting in which we see them. John the Baptist preceded Jesus and preached the kingdom of God at hand. In due time he pointed out Jesus as the Messiah that should come, the Lamb of God. After waiting for months for Jesus to establish himself as an earthly king, and finding instead that his own work was closing, he was put into prison by Herod. John then sent to Jesus to inquire whether or not he was the one that should come or whether they should look for another. He was disappointed in not seeing evidences of the kingdom, as he had expected.

The scribes and the Pharisees heard of the claim that Jesus was the long-promised King who would set up his Messianic kingdom, and they derided him. They looked at his motley company of followers—publicans and sinners as well as honorable people, but none of special rank, influence or wealth. They considered Jesus a deceiver and his followers dupes. Our lesson tells how they attempted to expose what they supposed was a deception of Jesus, thus to turn away the delusion of his followers. Therefore they asked him in public the question, When will God's kingdom come? How long will it be before you set it up?

Doubtless they purposed to entrap Jesus; for if he should say, A long time, his followers would be disheartened; if he should say, A short time, they would proceed to query, Where will you get your army? How will you pay your soldiers? How will you supply them with food? Will you go to Rome to battle with the powers that be, that our whole nation has been unable to cope with? etc.

But these Pharisees got only as far as their first question, because the answer to it confuted them, and no doubt perplexed them. Jesus answered that God's kingdom would not come with observation; that is to say, when the kingdom should come, people would not see it. Proceeding, Jesus elaborated, saying that when the kingdom of God should be established, people would not see whether it was here or there; for the kingdom of God would be the power of God exerted everywhere in the midst of the people.

Our translation is faulty, though evidently not intentionally so, when it reads, “For, behold, the kingdom of God is within you.” The translators, had they noticed carefully, would have been on guard against saying that the kingdom of God was within those Pharisees that Jesus had designated hypocrites, whitened sepulchres, etc. A closer examination of the original would have shown that the text would better be translated, “The kingdom of God is in your midst.”

A kingdom is always represented by its king. Jesus, as the King, was present in their midst, but they did not recognize him. “There standeth One among you whom ye know not.” Similarly, all through the Gospel age, the church of Christ, his “body,” has been undiscerned by the world. “The world knoweth us not, even as it knew him not.” For eighteen hundred years this has been true in this sense; but Christ and the church in the flesh are not the kingdom of God in the full, proper sense that the Bible promises it—a kingdom of power and great glory. Christ and the church have been only the incipient kingdom, an embryotic kingdom—the kingdom class, preparing for investiture of authority in God's due time, which we believe is now near.

The kingdom is to be a spiritual one, and hence its rulers will be as invisible as are the angels and the heavenly Father. Jesus declared, “Yet a little while, and the world seeth me no more.” What was true of the Head will be true of every member of the elect body of Christ, the church. “Changed in a moment, in the twinkling of an eye,” the world will see them no more; “for flesh and blood cannot inherit the kingdom of God,” and flesh and blood cannot see that which is spiritual.

During the Millennium, the kingdom authority and power of God through Christ and the church will be exercised amongst men; and yet they will not see it with the natural eye, but merely with the eyes of their understanding. All the blind eyes

The true wisdom that cometh from above was manifested by our Savior, who counted not his life dear unto him, who freely made himself of no reputation that he might do the Father's will, and who is now highly exalted as a reward. St. Paul expressed the same thought, saying that he counted all things as but loss and dross that he might win a place in the body of Christ—the church in glory beyond the veil. Great as will be the blessings of the Millennial kingdom to the world, the blessings which the church will have will be transcendently better.

will be opened. Thus every eye will see that the kingdom is established; and every one will understand that he who suffered has entered into his glory, that the church, his bride, is with him in glory, and that the blessings of the Millennium proceed from them.—Revelation 20:6.

### “DAYS OF THE SON OF MAN”

Turning from the silenced Pharisees to his disciples, Jesus said, “The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.” This was astonishing news to the faithful. Yet they were accustomed to hearing from the Master things which they could not understand; such as that they must eat of his flesh and drink of his blood, that he must be crucified, etc. They took all these things figuratively and wondered what might be the real interpretation. How could Jesus be the great King, as they had expected, and yet they not see him and his days?

Jesus continued to discuss the enigma, saying, “They shall say to you, See here; or, See there: go not after them, nor follow.” In a word, do not believe anybody who will thus tell you about my second coming; do not be deceived into believing that I will come in any such manner. I will tell you how I shall come: “As the lightning, that lighteneth out of the one part under heaven, and shineth unto the other part under heaven; so shall also the Son of Man be in his day.”

This astounding statement is better understood when we translate the Greek noun *astrape* as “shining” instead of “lightning”; for evidently it refers to the sun, which rises in the east and sets in the west, shining out of the one part of the heaven even unto the other. But how will this represent the Son of Man in his day? How will he be like the sun? We answer that the day of Christ is a thousand-year day, the Millennium; and our Lord's statement was one of the “dark sayings” of which Jesus said, “I have many things to tell you, but ye cannot bear them now,” and promised that in due time the holy Spirit would grant them an enlightenment, that all of his words might be clearly understood. This portion, now due to be understood, is therefore becoming clear to those of spiritual discernment.

Then, that they might gradually learn that these things belonged to a distant time, Jesus explained that first he must suffer many things and be rejected of that nation. Coming back to an explanation of what would be the signs of his presence, in answer to their question as recorded in Matthew 24, He declared, “As it was in the days of Noah, so shall it be also in the days of the Son of Man.”

Here we have something definite, concrete. We know what to look for at the time when the kingdom will be due for establishment—the time when the Sun of Righteousness will begin to shine forth from one end of heaven to the other. The signs of the time will not be in the outward condition of the world; for on the contrary everything will be going along in as quiet and orderly a manner as ever, just as in the days of Noah, just as before the Deluge came, and just as in the days of Lot, before the destruction of Sodom—they ate, drank, married, built, bought, sowed, planted, as usual. These things are not signs of wickedness, but are mentioned to show us that there will be no outward sign to indicate to the world the time of the second presence of Christ, when he will begin to deal with the world and to set up his kingdom.

### THE DELUGE AND SODOM'S DESTRUCTION

Why introduce these two pictures—the Deluge and the destruction of Sodom—in conjunction, while talking of the establishment of Messiah's kingdom, which is to bless the world? The answer is that the Bible everywhere foretells that although Messiah's kingdom is the great provision of God which will lift the curse and bring in blessings world-wide, nevertheless it is to be established upon the wreck of our present institutions. And it in this wreck of social, financial, political and religious institutions of the present time that Jesus illustrated by the Deluge and the destruction of Sodom. And his own presence pre-

# "WHERE ARE THE NINE?"

Luke 17:17

**T**HAT was the significant remark made by Jesus after he had cleansed the ten lepers. "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down . . . at his feet, giving him thanks." Only this one stranger returned to give glory to God. What a spectacle of ingratitude and selfishness on the part of the other nine! Nine out of the ten never even took a few minutes of their precious time to come back and express their thanks to the Lord. Cured of the most dreadful and loathsome malady known to the human family, one would think that the least spark of gratefulness in them would have prompted them to give him a few minutes of their time, but they were too selfish. They got what they wanted for themselves and that was all that interested them. It makes us wonder, dear brethren, in which of these two classes we ourselves are. Leprosy very fittingly represents the condition of sin and alienation from God and truth.

Jehovah very graciously gave us a knowledge of himself and his marvelous provision for the human family. We were led to see in Jesus Christ the fountain of cleansing from sin and degradation and the means of reconciliation to God. We learned that the only purpose of reconciliation is full consecration to do Jehovah's will, and doing his will would be giving glory to his name. Today, over all the earth, the Devil has made God's name, to most people, a huge joke. The Devil's chief henchmen, the religious leaders, have succeeded in making God's name so ridiculous that the majority of good, thinking people have discarded the Bible as unworthy of credence. God's expressed will for his people at this time is that they shall be his witnesses in the earth to bring glory to his name and comfort to the people. To the truly grateful and fully loyal children of God the witness work becomes the great big theme of life. Once most of us had the idea that the Lord's concern was to make us ready for heaven where we could live on in endless bliss. And our chief concern was about ourselves. We were cleansed from sin, had taken away from us all fear of hell torment and other devilish ideas, and of all people on earth, we alone understood the philosophy of life and could give a reason for the hope we possessed. We had comfort of heart and peace of mind. But to go no further than to personally enjoy the blessings of comfort and peace that the truth affords, in our opinion, puts all such in the same class as the nine cleansed lepers who did not glorify God. As long as they themselves were clean and had their own bellies full, they were perfectly satisfied.

Now we see, dear brethren, that the truth was not given to us for our own selfish enjoyment; but God's will is clearly expressed; and that is, that his loyal, faithful people should defend his good name and glorify him as the great, loving Creator of the universe, whose beneficent designs included the ultimate happiness of every human being born on the earth who loves righteousness. What a glorious privilege is ours, dear brethren, of fighting for Jehovah God!

Knowing that many of you will be interested in the progress of the campaign for colporteurs, particularly pioneers, we are glad to give you copies of a few of the letters we have received and some statistics. We hope they will prove an encouragement and, may we hope, an inspiration to you also to join in this which promises to be the greatest year of efforts for the vindication of Jehovah's name.

In all, four letters have been sent to all ecclesias, calling attention to the fact that the Society has made an arrangement whereby extraordinarily low prices on literature can be made to pioneer colporteurs, and thus make it possible for even a mediocre salesman to earn at least \$25.00 a week. The policy of lower-than-cost-of-production was decided on in order that the Lord's work might be vigorously pushed during 1928 in territory not covered by classes, and was made possible by some financial arrangements and by strenuous efforts to manufacture at lowest cost. We have some colporteurs who can, in some territory, make an average of seven or eight dollars a day, and not a few have been able to earn more than they did at worldly jobs. It appeals to us that, where it is possible for him to make a living, every one of the consecrated would prefer to devote his full time and strength to the Lord's work rather than to engage in something that ties him down with very little, if any, opportunity of glorifying God by participation in the service. As stated in our letter of March 1, we feel sure some of the brethren have a mistaken idea of what was meant by the apostle when he wrote, "Whatsoever ye do, do it heartily as unto the Lord." We are equally convinced that among the great number who partake of the Memorial, thus signifying their complete consecration to do God's will, there are several thousand who could earn just as good a living in the pioneer colporteur service as they are having at the present time, and besides would be carrying out their covenant with Jehovah to do his will at this time, which is expressed in the statement, "Ye are my witnesses that I am God," and, "This gospel of the kingdom shall be preached in all the world for a witness."

Of two hundred dear brethren who have recently responded to the call for participation in the colporteur service, we give some statistics which we believe you will find interesting:

Age		Dependents	
20 or under	6	None	112
20 to 30	19	One	37
30 to 40	35	Two	20
40 to 50	54	Three	12
50 to 60	46	Four	11
60 to 65	16	Five	4
65 to 70	10	Six	3
70 to 75 (All regular)	6	Eight	1
70 to 75 (Auxiliary)	1	TOTAL	200
75 and above	4		
(77, 78, 81, 83 All regular)		Married	111
No age given	3		
TOTAL	200	Single	89

And here are a few of the lovely letters we have received from them:

In the name of our heavenly Father and his anointed King, our Lord Jesus, I am sending this letter as an appreciation of a pioneer colporteur. After the first letter to the Springfield class I was greatly disturbed in mind as to how I could answer the call, owing to financial standing, as a start, as well as other matters. I prayed to the Lord to show me how I could, if in accordance with his will. The second letter came and found me equally anxious, if not more so. The last came and struck the final chord. I went to my heavenly Father and stated certain matters, asking him to please give me an indication of his approval in the matter, which I would try. By so doing I firmly believe from the answer I got, that it is the Lord's will I should, because it is my chief delight to show my appreciation to my heavenly Father for giving me his truth and its increasing light.

ETHELNE GLYNN, *Springfield, Mass.*

When I first answered the call for colportering, as far as individual transportation was concerned I had none. But the next day a man who rented a garage at my home offered his Ford roadster in good condition, with tires, shock-absorbers, etc., for \$20.00. I had no idea whatever that I could be owner of an automobile. The offer was made so suddenly, and just after my first communication, that manifestly it is the Lord's doing.

D. GUMFACARO, *New Orleans, La.*

The call is sounding loud and clear, enroll me as a pioneer.

WILLIAM NESS, *Jacksonville, Fla.*

Your letter in reply to mine asking advice in regard to the colporteur service, received.

From it I can see no reason for remaining out of this service and, as you say, one who really loves the Lord would be willing to do anything for Him. It is my sincere desire to serve him and I feel this call to service as a clear call from the Lord. He has said, *Come*, and I must go. I am willing to leave it in his hands.

I have no fear that I can not make a go of it, for

I have full confidence in my ability to succeed if I once take the step.

LOUIS P. CERUTTI, *Loudonville, N. Y.*

Here am I, send me. I do so want to do my bit in this great work. I am just recovering from two months' sickness.

E. B. ESTEP, SR., *Houston, Pa.*

Your letter to hand concerning pioneer colportering, and in my reply I can say, Here am I, send me. I can spend all my time, so send me particulars as soon as possible.

MRS. H. E. KING, *New Philadelphia, O.*

I received your letters of November 28 and December 30 re pioneer colporteurs. It fairly makes my heart jump.

MAGGIE G. SHAW, *Clay Center, Kan.*

It seems the last call to this branch of the work is indeed hard to resist.

ANNA M. VAN LEAR, *Clifton Forge, Va.*

Seeing the elimination now going on for the "300 class", that the battle-call is sounding, that soldiers do not ask, 'How shall I leave home, mother, father, wife, business, etc.,' but *go* and not reason why. I have bought a Chevrolet touring car for service work and purpose to take two or three sisters into service with me, beginning April first.

EUNICE S. LAMSON, *Bristol, Tenn.*

Some day the Lord may grant me the great pleasure of telling you in person how glad I am to say, "Here am I, send me." This cry came from my heart when the Lord opened the way. I greatly desire to enter the pioneer colporteur service, and will appreciate receiving a questionnaire by early mail.

CHARLES L. MUELLER, *San Antonio, Tex.*

I received your kind letter of November 28, 1927, and was glad to hear of the new arrangement for the work of witnessing during the coming year. I heartily agree with you. I am ready to do with my might what my hands find to do. I am sure that such good thoughts have come from him who is the director of all good things. When I read Isaiah 6:8 I place myself in his place and feel that it is necessary for some one to answer the call.

W. F. SETTLES, *Cincinnati, Ohio.*

There is nothing I love so well as to tell of God's wonderful plan to others and I trust that things will so shape themselves that I will be permitted to enter our King's service fully by summer. I realize as never before the great privilege one has in witnessing to the goodness of Jehovah God, and as Brother Rutherford has said, witnessing for God is the best job in the world and no other job holds forth so great a reward for so little service. A lifetime of service is very little when compared to an eternity of blessings such as we can conceive but dimly.

HENRY WILSON, *Pawnee, Okla.*

Some, you see, had to take time to clear the way in order to get into the service by spring, but by enrolling now a lot of matters can be attended to, thus giving as early a start as pos-

sible. The decision, once made, makes them the recipients of special blessings from the Lord, we know. It is indeed a wonderful privilege to be the representatives of Jehovah in this world, and, for all those who participate, we bespeak blessings from our Father which they never imagined they could enjoy this side the veil.

The out-of-employment situation at this time

makes the field especially good for our work. Things look dark to a great many people. They are disgusted with the present order of things. They seek comfort in these times of distress and perplexity, and we have the only thing in the world that can give them an explanation and bring them hope.

Here are our four letters:

INCORPORATED 1884 FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE ORALLY AND BY PRINTED PAGE

*"The Wisdom from Above is the Noblest Science and Best Instruction"*

## WATCH TOWER BIBLE & TRACT SOCIETY

31 FOREIGN BRANCHES

117 ADAMS STREET, BROOKLYN, N.Y., U.S.A.

PUBLISHERS FOR  
INTERNATIONAL  
BIBLE STUDENTS  
ASSOCIATION

PHONE TRIANGLE 1474  
CABLE ADDRESS  
"WATCHTOWER"  
BROOKLYN

To the Ecclesias of International Bible Students.

November 28, 1927.

Dear Brethren:

The kingdom interests on earth are now committed to God's anointed witnesses. The numbers of the anointed are small. Their privileges are great.

There are many towns, cities and counties in the land where the people have not been told about the gospel of the kingdom. Some classes have territory they are unable to adequately cover. Some one should canvass these communities thoroughly, and 1928 seems to be the time to do it. Who will go and carry the message? Some are responding, "Here am I, send me." (Isaiah 6:8) This letter is to encourage others to go.

Those who enter the colporteur service and work the territory not heretofore properly covered, will be henceforth designated as Pioneer Colporteurs. Heretofore there has been a hindrance in this branch of the work by reason of the inability of the workers to make living expenses. The Society is now arranging to overcome this difficulty by bearing part of the burden. This is the plan:

The new book *Creation* is now ready. It is the most attractive one we have yet had. That book together with the *Deliverance* and *The Harp of God* will make a splendid selling combination. A special price is being made to the colporteurs to enable them to cover expenses. This combination should enable colporteurs to make \$25.00 to \$30.00 per week. That will provide necessities and enable you to be in His service every day.

The year 1928 bids fair to be the greatest for the witness yet known. The people are in a more receptive mood to hear something that will bring them relief. God's kingdom is the only thing. The anointed ones must tell the people about it. We hope to see many new colporteurs in the field shortly. Why not become a Pioneer Colporteur now? If you are interested, write for full information and mark your envelope "Colporteur Department".

Yours for the service of the Lord,

*Watch Tower Bible & Tract Society.*

PLEASE READ AT FIRST OPPORTUNITY TO FULL MEETING OF THE ECCLESIA

December 30, 1927.

To the Members of the Ecclesia.

Dear Brethren:

On November 28 a letter was sent to you telling of the Society's arrangement to bear part of the burden of those who would give their full time in working pioneer territory. Some may have been absent when this letter was read to the class, while others may not have grasped its real importance. Please re-read it carefully.

The account of Gideon and his band shows that some will be fearful and turn back, others will desire to drink in the truth merely for their own benefit and enjoyment, whereas those who make up the faithful remnant will lap it up as they hasten along in the kingdom work. The 300 chosen were divided into three companies, but all did the same thing. They held forth the light, blew the trumpet, and shouted, "The sword of the Lord and of Gideon." Likewise it appears that the present attack against the Devil and his organization is being formed into three divisions: the radio, book-making, and canvassing. Each company holds forth the light of truth, blows the trumpet and shouts forth the praises of God. As all of the 300 were active in doing this, so also will be found those who make up the remnant class.

The pioneer colporteur work offers a wonderful opportunity for honoring the name of Jehovah. Remember, the Society believes this to be so important that it offers to bear part of the burden of all who will give their full time to it.

Some have been so interested in the King's business that they have joyfully seized this opportunity of carrying out their covenant. Since December 1, fifty-four new ones have been enrolled and 175 have asked for further information. Daily the list is growing. Now is the time to start making arrangements. If you cannot start working before spring, enroll early so that there will be no delay. There is a vast amount of territory to be covered.

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?"—Isaiah 6:8.

If you are personally interested, address your letter in care of the Colporteur Department for further information.

Yours for the King of kings,

*Watch Tower Bible & Tract Society.*

PLEASE READ AT FIRST FULL MEETING OF CLASS

February 2, 1928

TO BIBLE STUDENTS EVERYWHERE.

Dear Brethren:

"Enter thou into the joy of thy Lord," said our Master to those he found faithfully doing his work when he came to his temple in 1918; and such has actually been their experience and that of every truly consecrated one who has come to a knowledge of the truth since that time. To the extent that one really believes the divine plan, he will make it his chief ambition, his biggest business of this life.

More and more we Bible Students are seeing that our knowledge of God and our consecration to do his will mean much more than attending meetings or going out in a drive occasionally. Our responsibility is much greater than that. The divine plan is not a religion to us; it is our whole life. Jesus gave us an example of true consecration by his own life and by instruction. Recall the occasion when a newly consecrated brother suggested to Jesus that he be permitted to take a few days leave of absence to bury his father. Jesus was not hard-hearted, not inhuman, nor disrespectful, when he told the brother that witnessing the kingdom message was far too important to spare the time to attend his father's funeral; or, as in another case to take only the time necessary to bid his folks goodbye. Jesus meant to teach them and us, through this record, the paramount place that witnessing for the King and the kingdom should really occupy in the life of each consecrated follower of him.

When we think of the thousands who partake of the Memorial supper, thus signifying their consecration, and then of the recent arrangement the Lord has made whereby the Society will bear part of the burden of all who become pioneer colporteurs, we are forced to conclude that the full import of the offer has not been grasped; otherwise a thousand pioneers out of one hundred thousand partakers of the Memorial would have responded to the first call.

God's kingdom is the *only* thing. The *anointed ones* must tell the people about it. The sooner the witness work is done, the quicker the kingdom will have fully come.

To share in the pioneer work is a blessed privilege from the Lord, and the most effective way of telling the people "who is God".

"Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—Mark 10:28-30.

Your brethren in the joy of his service,

Watch Tower Bible & Tract Society.

PLEASE READ AT FIRST FULL MEETING OF CLASS

March 1, 1928

TO ALL THE CONSECRATED.

Dear Brethren:

The scribe said to Jesus: "There is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." Jesus said to the scribe: "Thou art not far from the kingdom of God."—Mark 12:32-34.

There you have it in a nutshell! How comprehensive, how all-embracing Jesus' definition of complete consecration!

*All the heart* means that all one's love and affection must be centered in Him, "set on things above," in order to please God. Just to say that one loves the Lord doesn't mean a thing if unaccompanied by honest, downright hard effort in the service to back it up. "He that hath my commandments and keepeth them, he it is that loveth me."

*All the understanding*: The fully consecrated will use his mind, his reasoning faculties, to prove to himself that he really has the truth; and to the extent that one convinces himself that the divine plan is the truth, to that extent he will make everything else in life secondary to participation in the service.

*All the soul*: Before any one can say that he keeps the Lord's commandments he must know that his being, his whole body is fully devoted to the Lord. There is only one way to love the Lord with all the soul or being, and that is in the service which he has arranged for his people at this time.

*All the strength*: To make sure that no one who has made the covenant of sacrifice under-rates the necessity for service as the vital part of consecration, the Lord requires us to love him with all our strength. That is, with all our power, vitality or ability. How could one possibly love the Lord with *all* his strength without getting into the service?

We are firmly convinced that a great many to whom the Lord has graciously given the truth do not comprehend the responsibility they have under their covenant. This responsibility, dear brethren, in our opinion, can not be discharged by occasional participation in drives or by attendance at class meetings. Surely that alone could not be loving the Lord with *all one's strength*. Let us not deceive ourselves or be deceived by the adversary, whose greatest pleasure would be to lull the Lord's people into a condition of inactivity or tie them up with earthly affairs, anything in fact to keep them from witnessing that "Jehovah is God".

The Lord has enabled the Society to make an arrangement for bearing part of the financial burden of all who become pioneer colporteurs. A great many of the "neighbors whom we love as ourselves" are in territory not assigned to classes, and the only way to reach them is by means of the pioneer branch of the colporteur service. A thousand pioneers would soon reach the thousands who have never had the witness. We have 500 pioneers now and are confident there are 500 more among the thousands of friends who have made a full consecration who can make arrangements to get into the work by spring. Let all who love the Lord with all the heart, all the understanding, all the soul, write to the Colporteur Department and ask for information about pioneering so as to be among those who love the Lord with all the strength. It is a blessed privilege from the Lord, dear brethren, and we are the most favored people on earth.

Your brethren in the joy of the Lord,

Watch Tower B. & T. Society.