



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.

OWB&TS

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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COMFORT FOR THE JEWS

With the end of 1925 it seems, according to the Lord's Word, due time for the message of comfort to be delivered to the Jews. (Isaiah 40:1) It would be expected that the Lord would use the consecrated for this purpose. His Word clearly places this obligation upon the church. (Isaiah 40:9) The SOCIETY is now issuing a book of one hundred and twenty-eight pages, entitled **COMFORT FOR THE JEWS**, which discusses the question of the Jews' long warfare, the return of the Jews to Palestine, and what further must

be done before they are fully restored. It contains much that will be beneficial to the Christian as well as to Jews. All consecrated Christians should be encouraged to read it. Retail price, bound in cloth 50c, paper cover 25c.

TRANSPORTATION TO CONVENTION

For the benefit of those going to the London Convention the following information is published:

Convention begins May 24th, ends May 31st.	
Steamship "Cameronia" leaves New York, May 15th, arrives London, May 23rd.	
Returning, leaves London, June 5th, arrives New York, June 13th.	
First cabin (one way including meals)	\$145.00
Round trip	290.00
There is no second class.	
Third cabin, improved tourist (one way)	95.00
Round trip	170.00
Children ten years and under, one-half fare.	
Tax on each ticket (in addition to above)	5.00
Passport	10.00
British visé	10.00

One passport is good for all of one family. Head tax of \$8.00 is charged for those not citizens of United States, but who expect to return.

All tickets must be paid for four weeks in advance. Deposit of \$30.00 must be made for each cabin passenger and \$25.00 for each round trip tourist passenger, at the time reservations are made.

For further information address Convention Committee, 13 Concord St., Brooklyn, N. Y.

Canadian Friends.

Steamship "Empress of France" sails from Quebec at 3:30 p. m. Wednesday, May 12th, arrives Southampton, May 18th.

First cabin (one way)	\$145.00
Round trip	290.00
Tourist third cabin (one way)	\$ 97.50
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Round trip	160.00

To the above add government tax and passport expenses and approximately \$3.50 railroad fare from Southampton to London. Further inquiries may be addressed WATCH TOWER BIBLE & TRACT SOCIETY, 40 Irwin St., Toronto, Canada.

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AND HERALD OF CHRIST'S PRESENCE

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PRAY FOR PEACE

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."—Ephesians 6: 18.

IF ALL the desires of a Christian were summed up in one, that one would be that he might see Jehovah God face to face. The psalmist expresses the sincere desire of the Christian when he says: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Psalm 27: 4.

² The Christian who will ultimately realize this great desire to see Jehovah face to face will also realize every other righteous desire of his heart, because he will see the Lord in his temple; he will be one made in the likeness of the Lord Jesus Christ, and will be the recipient of the favors of Jehovah in all ages to come. In speaking of God's graciousness toward the members of the body of Christ, which will be extended to them throughout eternity, St. Paul says: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus."—Ephesians 2: 6, 7.

³ To see Jehovah and have personal fellowship with him Jesus prized above all things else and for this reason he prayed: "And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." (John 17: 5) Manifestly it is proper for the followers of Jesus Christ to pray that they might see God. It is the will of God that his children should seek his face. (Psalm 27: 8) He taught them to pray that the face of the Lord might not be turned away from them. (Psalm 132: 10) David, who represented the sons of God, for their benefit and in their behalf uttered the words: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."—Psalm 17: 15.

⁴ The Christian is well taught that peace is a fruit of the spirit and that to possess and follow peace is a condition precedent to seeing the Lord. The apostle says: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you; and thereby many be defiled." (Hebrews 12: 14, 15) This state-

ment is so positive that it leaves no room for argument or doubt.

⁵ Great disasters often have small beginnings. No greater disaster could befall a Christian than to have the face of the Lord forever turned away from him. Two brethren are walking together. Both of them are anxious to please the Lord and to see him face to face, in his due time. A slight difference arises between them. This difference increases until there result violent words and sometimes even bitter and angry vituperation. Their troubles are then carried into the congregation; and each one diligently presses his side, believing that he is right and thinking that he must be vindicated.

⁶ The small seed of anger is permitted to increase and soon it develops into a root of bitterness. That bitterness is expressed by the two principals in the presence of others of the ecclesia. The various ones in the ecclesia take sides, some supporting one brother and some the other. All who enter into the controversy on either side are more or less defiled thereby, even as the apostle here points out. Satan the enemy sees to it that this plant of bitterness receives nourishment. Soon the peace of that ecclesia is gone and many are driven away from the Lord. Unless they are recovered they cut themselves off from seeing the Lord face to face; because the apostle's statement is positive and without exception, that one who will see the Lord must dwell in peace and follow holiness.

⁷ Let each one who reads this solemnly ask himself these questions: Do I find any condition in the ecclesia where I assemble that indicates danger of my losing the favor of the Lord? If there is such a condition, am I in any wise responsible for it? Am I failing to perform the conditions which guarantee my seeing Jehovah's face? Do not read this now and say that it applies to the other brethren but does not apply to you. The time is present for an individual and careful scrutiny by each one to determine whether or not he or she is meeting the conditions that the apostle lays down and which must be met if one would see the Lord.

⁸ We know that we have come to the time when the old Dragon, Satan the Devil, is making war against "the remnant of the seed of the woman". (Revelation 12: 17)

The Lord has promised to make all the provision necessary for his children. Seeing that the Lord has permitted the church in recent months to have a clearer understanding of Satan's organization and his methods of operation against God's people, shall we not conclude that this is for the special benefit of the church? It seems that the Lord has permitted his people to have a clearer vision of the birth of the nation, and also of the Dragon, the enemy, at this time in order that the remnant class might be forewarned and therefore forearmed to stand the assaults of the enemy. All who fail to keep the commandments of God the Dragon will devour. One of these commandments now is: "Follow peace with all men, and holiness, without which no man shall see the Lord." The Christians cannot indulge in fighting amongst themselves without lending aid to their deadly foe. Peace is an effective weapon against the enemy.—Hebrews 12:14; Galatians 5:15,16.

⁹ Peace means an absence of strife or violent controversy. It is a state of tranquility or quietness. It is a freedom from disturbances or agitation. Those who dwell together in peace move forward together harmoniously and with one accord. There is nothing more detrimental to the development of the Christian than to indulge in strife and controversy. Love for one another requires at this time the use of plain speech in pointing to these matters.

¹⁰ In recent months there have been bitter and acrimonious accusations laid against one another in certain ecclesias. Both sides claim to be in harmony with the Lord and in accord with the work that the Lord is now conducting in the earth. The position assumed and the actual conditions that exist seem to be inconsistent. The eternal destiny of each anointed one is now at stake. Each one should ask himself calmly and sincerely: Am I trying to safeguard my own eternal interests and the interests of my anointed brother? Can I safeguard that interest and at the same time indulge in controversy with my brethren?

¹¹ Sometimes there is a separation in an ecclesia, both sides claiming to be in harmony with the Lord and with the work which he is carrying on in the earth. One will say of the other: "They went out from us, but they were not of us." (1 John 2:19) In other words one side assumes that the other is entirely wrong and out of harmony with the Lord and that for that reason they have gone out. This scripture is often misapplied. What St. John was here discussing was a class who are a part of the Antichrist. This text should not be so freely used by one part of an ecclesia against another part, where the controversy is about some personal matters.

¹² If the controversy is over doctrines, and one is indulging in a doctrine contrary to that which the Lord and the apostles have taught us, then the apostle plainly states: "From such withdraw thyself." (1 Timothy 6:5) He does not say to do so by indulging in per-

verse disputings, envy and strife; this is not authorized. Says the apostle: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; . . . from such withdraw thyself." (1 Tim. 6:3,5) But where the controversy is because of some personal difference then let each one carefully examine himself and see what is the real cause. It usually will be found to be selfishness on the part of some and probably on the part of all, and that the adversary is taking advantage of this selfish disposition to cause strife and controversy amongst the people of God. Let each one then who really desires to be in harmony with the Lord and his cause put forth his best effort to make peace and to keep peace in the ecclesia. Keep always in mind that peace is essential to victory.

¹³ St. Paul uses the Olympian games of contest to illustrate the Christian's course. (2 Timothy 2:5) It is permissible that Christians at this time use modern games of contest to illustrate the course that the Christian should take or does take. Sometimes "the children of this world are in their generation wiser than the children of light". (Luke 16:8) It is possible to learn a lesson even from one of the world. Hence a comparison may be profitable.

¹⁴ There are certain seasons of the year which are given over to the game of football. Teams are trained to engage in the contest. Many contest for the supremacy. Each team has a "coach" who gives directions as to what should be done. Each player is expected to follow the rules carefully and each one anxiously watches his own part that he may work in exact harmony with his comrades. When the day to engage in the contest approaches each participant is carefully preparing himself to perform his part; and each one has and manifests a burning and sincere desire that his side might win. Uppermost in the mind of each one is the slogan: We must win!

¹⁵ If it is found that there is one in a team who looks back or who refuses to work in harmony or provokes discord, he is retired. The purpose is to have each one recognize that working in exact harmony is absolutely essential to success. They go upon the field of contest, every one eagerly watching his part and zealously performing it. The command is given and they move on as one man. They know that controversy amongst themselves will spell disaster. They are at peace with one another and maintain that condition until the contest is finished. They do not stop to argue the proposition as to who is in command. They recognize that somebody must be; theirs is to obey orders and to work in exact harmony.

¹⁶ Manifestly the Apostle Paul, when he wrote the text of Ephesians 6:18, had in mind the great controversy between the forces of darkness and the forces of light at and near the end of the Christian's earthly pilgrimage. While it may be true that this text has had

some application throughout the Gospel Age, it comes with greater force at the end of the age. Its application could not have been so keenly appreciated by the church until the Lord came to his temple. When we get the proper setting of the text, and this we get through the context, we more keenly appreciate the importance of it at this time.

¹⁷ In verse ten the apostle says: "Finally, my brethren, be strong in the Lord and in the power of his might." (Ephesians 6:10) The word "finally" locates the time at or near the time of the final battle of the Dragon or Devil against the "remnant of her seed". The apostle does not say that the Christian is to be strong in himself, but that his strength is in the Lord; and here we should remember that the joy of the Lord is the Christian's strength. One who indulges in vituperative controversy with his brother cannot be very much in the joy of the Lord. If your brother is wrong let him alone, but do not fight.

¹⁸ The apostle warns the church to prepare for the final conflict and advises us with whom the battle is to be fought. He says: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Ephesians 6:11) This implies a tremendous conflict with the Devil and that the armor of the Lord is essential to the conflict of the Christian. Some for a time were induced to believe that the Devil was bound, and all of us for a time believed that all the demons were incarcerated.

¹⁹ The apostle then shows that there is a great host of devils working together with Satan the chief Devil. It is quite manifest that this company of devils or demons have been with Satan in heaven all these centuries past, participating in and forming a part of his empire invisible to man. The apostle adds: "Because our conflict is not with blood and flesh, but with the governments, with the authorities, with the potentates of this darkness, with the spiritual things of wickedness in the heavenlies." (Ephesians 6:12, *Diaglott*) We could not have such a clear understanding of this until the Lord came to his temple, and until the birth of the nation, and until the Lord was pleased to show it to his people. Here the Apostle Paul is giving us a view of the Devil's organization, and in Revelation we are having a clearer view of it. One of the wonders mentioned in Revelation twelfth chapter is God's organization, Zion, giving birth to the new nation, the kingdom or government that shall rule the earth and the heavens. The other wonder there mentioned is the Devil's organization, which attempts to run ahead of the Lord and to set up a kingdom, and then attempts to devour the Lord's kingdom when the time comes for it to function.

²⁰ We have observed that a controversy in heaven followed, resulting in the Devil and his angels being cast to earth. Then comes the warning: "Woe to the inhabitants of the earth, and of the sea! for the Devil is come down unto you, having great wrath, because he

knoweth that he hath but a short time." (Revelation 12:12) Then we are plainly told that "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ". (Revelation 12:17) Now we see that Satan is making a concerted, organized movement against the people of God particularly, those who have the testimony of Jesus Christ that they are his. If those engaged in a worldly contest see the necessity of standing together, with stronger reasoning should the little handful of the Lord's people, the remnant, now see the necessity of standing shoulder to shoulder battling for the cause of righteousness.

²¹ Then the apostle proceeds to specifically set forth how the members of the church this side the veil must be armed and equipped for the war and how they must stand together against the wiles of the Devil. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Ephesians 6:13) What is here meant by "having done all"? There have been no new fundamental truths brought to light in recent years, but the Lord has fulfilled his promise that the light should shine clearer as we come nearer the end of the way. (Proverbs 4:18) The church has "done all" it could to acquire a knowledge of the fundamental truths and to walk in the light.

²² Each one now must be provided with the accoutrements of war. The apostle continues: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." (Eph. 6:14) To be girt around the waist is a symbol of servitude, therefore meaning that from this time forward no one can stand against the wiles of the enemy unless he employs the faculties with which he is endowed for service in the Lord's cause as opportunity affords. The breastplate of the warrior fits over the vital organs, particularly the heart, suggesting the thought here that the Christian must have a pure heart, which means that he must be unselfish, that he be equally as interested in his brother's winning the warfare as he is to win.

²³ "And your feet shod with the preparation of the gospel of peace." The feet are shod because the presumption is that each one is moving in action. His feet must not be shod with something that will produce irritation and controversy within the ranks of the Lord's family but shod with the message of good tidings of peace. Where there is love amongst the brethren, of necessity there must be peace; and where there is the opposite of peace, namely, strife and controversy, selfishness predominates.

²⁴ "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Ephesians 6:16) Faith means to know the Word of God and to confidently rely upon it; and unless we rely upon the Word of the Lord and trust him

implicitly we shall go the wrong way. We are told that if we trust him and acknowledge him in all our ways he will guide us in the way that we should go. (Proverbs 3:5, 6) "Thou wilt keep him in peace, peace whose mind is stayed on thee; because he trusteth in thee." (Isaiah 26:3) If one maintains an abiding confidence in the Lord then the darts of the wicked one will strike his shield and fall harmless at his feet. One who is in the joy of the Lord, and singing his praises and is at peace, must have faith.

²⁵ "And take the helmet of salvation, and the sword of the spirit, which is the word of God." (Ephesians 6:17) The helmet fitted over the head and therefore is a symbol of intellectual appreciation of the truth as it is revealed. Some foolishly have thought that all the truth was given to the church several years ago. These should remember the promise of the Lord that "the path of the just is as a shining light, that shineth more and more unto the perfect day". (Proverbs 4:18) The truth is the Lord's and he will give it to his people in his own good time and in his own good way. The Christian must keep his mind alert and see to it that he does not become a dreamer but that his vision is clear; and this will enable his heart to rejoice. Then having the Word of God, the sword of the spirit, and wielding it according to God's will he has both an offensive and a defensive weapon.

²⁶ Jesus said: "Be of good cheer: I have overcome the world." (John 16:33) How did he overcome the world? The answer is that he relied upon the Word of God. With each thrust of the adversary he replied: "It is written." Otherwise stated: I stand by the Word of God and will follow it. Of my own self I can do nothing. I do not wish to exercise my own conclusions unless they are based absolutely upon the Word of God.

²⁷ Thus we see the Christian fully equipped to enter upon the field of contest. Now suppose everyone enters into a controversy with every one else. How long would the company of little Christians stand before the adversary? He would get them all. If each one has keenly at heart the interests of every other one he will watch for the interest of that one; and while he is watching he will have an anxious, burning desire that his brother, as well as himself, might win in this fight. If he loves his brother he can take no other course.

²⁸ The apostle under inspiration emphasizes now the importance of standing shoulder to shoulder in the controversy. He says: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Ephesians 6:18) Supplication means to entreat, to seek earnestly, to beseech. It means to humbly implore and petition with great solicitude.

²⁹ Perseverance means to continue, to persist in the prosecution of any enterprise begun. It means steadfastness, constancy, persistency in prosecuting the work at hand. It means to continue regardless of opposition

or discouragement, never giving over and never abandoning what is undertaken. This is what the apostle says each one must do for each other one of the Lord's little ones. This prayer and supplication must be in the spirit of the Lord, which is love, unselfishly looking after the interests of one's brother; and while praying the command is: "Watching thereunto with all perseverance." Be it noted that this prayer and watchfulness is not merely one for one other, but it is for each one for all the saints. Otherwise stated, each one in the company of the Lord recognizes every other one in that company as a member of the body, and that the interests of all are mutual, and that all must stand together. It is manifest that if brethren are following this instruction of the apostle not only are they dwelling in peace but they will be avoiding everything that tends to controversy.

³⁰ A good way to put the Devil to flight is to pray incessantly when one is tempted to say or do something against his brother. That is what is meant by praying always; namely, upon every occasion and at all times to go quickly to the Lord in prayer. What a blessed privilege it is in the hour of contest! If men upon the gridiron had such a sure one to go to in their contest they would be invulnerable. The Christian knows that the one who stands at his right hand is invulnerable to the attacks of the enemy. If he appreciates the necessity of keeping in harmony then with his Lord he will be anxious to maintain peace amongst the brethren.

³¹ Those who engage in controversy amongst themselves could hardly be worthy of the name Christian. Christians mean those who follow the anointed one, the Prince of Peace. The Apostle Paul stresses this matter in addressing the Philippians, saying, "Only let the lives you live be worthy of the good news of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in the one spirit and with one mind, fighting shoulder to shoulder for the faith of the good news. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God."—Philippians 1:27, 28, *Weymouth*.

³² Nowhere in the Scriptures are Christians warranted in fighting each other. When Nehemiah was building the wall around Jerusalem he said to the men under his command: "Fight for your brethren." (Nehemiah 4:14) He there pictured the people of God inside of the organization of Zion at the time of the final assault by the enemy. Let each one then who is of Zion remember his duty and obligation to fight, not against his brother, but for his brother. The fearlessness of the Lord's people in the proclamation of the message of the King, and doing this in harmony, will be to each one a token of salvation. It will bring joy to the heart, and "the joy of the Lord is your strength".

³³ The Christian therefore in following the admonition of the apostle must earnestly and with supplication present his petition to Jehovah God, asking for unity amongst the brethren, for strength, for peace; and while doing this he must watch with perseverance, refusing to give over to the enemy under any circumstances.

³⁴ As the people of God come near to the end of the earthly journey the Lord seems pleased to give them a clearer vision of the enemy's organization and of the enemy's determination to destroy them, and at the same time to show them his means of complete protection. Through his prophet God shows the faithful ones that they are clothed with the garments of salvation and covered with the robe of righteousness. (Isaiah 61:10) This knowledge comes to them after the Lord comes to his temple, examines and approves and finds the faithful, and invites them to enter into his joy. From what has heretofore been published on this point it is understood that the coming of the Lord to his temple, and the covering of the members of the church with the robe of righteousness, took place approximately in 1918. Those who, from that time forward, have had the testimony of Jesus Christ that they are the Lord's, who are identified with him and have entered into his joy, may be classed as the remnant.

³⁵ But keep in mind that the fact that one is under the robe of righteousness, and is of the remnant, does not necessarily mean that he will always be there. If he continues to walk humbly and obediently with the Lord he will be kept in safety by the Lord. If he loves the Lord he will keep his commandments. But even though he should once be under the robe of righteousness and should let selfishness get the upper hand, forget his obligation to the Lord and to his brethren, he might take himself out from under the robe of righteousness and therefore remove himself from the remnant class. That is exactly what Satan the Dragon is attempting to accomplish.

³⁶ The enemy is not limited to one method of making war against the remnant. He will employ many methods. One of his methods is to stir up strife among the brethren, plant in the hearts of some the root of bitterness, nourish and cause it to grow until such an one takes himself out from under the robe of righteousness and from the protection of the Lord. He then ceases to wear the garments of salvation and is no longer of the remnant class. Let no one be deceived into believing that he is beyond all danger merely because he has on the garments of salvation and is under the robe of righteousness. All danger will be past when he is changed into glory. It is true that he is absolutely safe as long as he abides close to the Lord; but the permission of selfishness, leading to controversy, will take him away from the Lord and from the Lord's protection. This opens the door for the adversary to get in.

³⁷ The Lord takes the part of his own and fights the battle for his own, but in order to be of that class one

must keep himself in the love of God. (Jude 21) This he does by being diligent to observe and to joyfully do the will of God. It is only those who love and joyfully serve the Lord, and who are faithful, that he will preserve. "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

³⁸ The prophet in the one hundred and eighteenth Psalm discusses a vision given to the church. The faithful ones in Christ Jesus up to this point now say concerning the enemy: "Thou hast thrust sore at me, that I might fall; but the Lord helped me." (Psalm 118:13) The Christian, realizing that he is in the love of the Lord and has his protection, says: "The Lord is my strength and song, and is become my salvation." (Psalm 118:14) He then sees and realizes his position of danger because of the enemy, and yet is fully conscious of his complete safety if he remains true to the Lord. He understands that his full and complete salvation and deliverance depends upon remaining faithful to the Lord and obedient to his commandments, and he prays: "Open to me the gates of righteousness; I will go into them and I will praise the Lord; this gate of the Lord into which the righteous shall enter."—Psalm 118:19, 20.

³⁹ The Christian then realizes that the Lord has clothed him with the garments of salvation, and he says: "I will praise thee; for thou has heard me, and art become my salvation." (Psalm 118:21) The time is indicated as when the Lord assumes his great power under the direction of Jehovah, when God sets his king upon his throne. (Psalm 2:6) It is the time when "the stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord has made; we will rejoice and be glad in it."—Psalm 118:22-24.

⁴⁰ The Christian now realizes that the final conflict approaches; that it is the time when the Lord Jesus, the King of Glory, goes forth to make war. (Revelation 19:11-13) It is the time when the faithful followers of the Lord Jesus Christ are willing to follow and obey his commands. (Psalm 110:3) At this crucial hour every one who is really and unselfishly devoted to the Lord, who is under the robe of righteousness, is expected to have the keenest interest in every other one who is in a similar position. He is anxious to fight for his brother and anxious that his brother should win. He appreciates the great necessity of being at peace and in full harmony with his brethren. He knows that the remnant will win and that those who are faithful to the Lord will be of the remnant. He knows that confident reliance upon the Lord and harmonious action with the Lord are necessary, and hence he prays: "Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity."—Psalm 118:25.

⁴¹ Not only does he pray for peace amongst his

brethren but he watches earnestly for the welfare of each one and speaks words of encouragement one to another. He sees his brother fighting in the name of the Lord, for the cause of righteousness, and for his encouragement says in his presence and hearing: "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. God is the Lord, which hath shewed us light; bind the sacrifice with cords, even unto the horns of the altar." (Psalm 118:26, 27) He encourages his brother to bind his sacrifice with cords of love unto the power of the altar and stand steadfastly against the assaults of the enemy.

⁴² Jerusalem is one of the names applied to the organization of the Lord God. The name applies generally to all the household of faith; namely, the little flock and the great company class. In the final conflict some who compose Jerusalem "shall go into captivity" while the remnant shall be victorious.—Zechariah 14:2.

⁴³ The one hundred and twenty-second Psalm is one of the Songs of Degrees describing the experiences of the church in the last days of its earthly pilgrimage. It pictures how each one of the Jerusalem class should have a keen interest in every other one. The time of its application is located at the time when the Lord has come to his temple for judgment. Those who compose Israel are admonished to pray for peace among themselves. The importance of peace is emphasized by the words of the psalmist: "For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say; Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Psalm 122:5-9.

⁴⁴ If every member of God's organization is seeking the good of every other member, strife will be avoided. Instead of quarreling amongst themselves they will "depart from evil, and do good; seek peace, and pursue it." (Psalm 34:14) The Psalm (122:5-9) above quoted may also, in a measure, be applied to the Jews. The evidence is now clear that the Lord is holding out his hand toward natural Israel, because her warfare is ended and the time to deliver her has come. The Christians therefore also with propriety may pray for the peace of natural Israel that God's name may be glorified.

⁴⁵ The Lord has spoken peace to his people, whom he has brought under the robe of righteousness and to whom he gives the garments of salvation. Those who would turn away from this would turn again to folly. The Lord admonishes his people to continue in peace and not to turn again to folly. "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly."—Psalm 85:8.

⁴⁶ Storms may rage from without, and the enemy will

continue to make vicious assaults upon the remnant; but the faithful have no need for fear as long as they continue faithful. They who keep near the Lord, and who constantly seek peace, shall find it. "The Lord will give strength unto his people; the Lord will bless his people with peace."—Psalm 29:11.

⁴⁷ To what extent shall the Christian pray? The Scriptures answer: "Pray without ceasing." (1 Thessalonians 5:17) This does not mean that we should be praying every minute of the time; we have other things to do. It does mean that we are never to cease to pray. One should not form the habit of living without prayer. If the Christian becomes loose in his habits and ceases to pray, even for a day, he begins to notice a difference in himself. If for two or three days he neglects to pray to God his closer friends and associates will notice the difference in him. If he refrains from praying for several weeks every one will mark the difference in him. Prayer is the Christian's safeguard because it keeps him nearer to God.

⁴⁸ It has ever been the policy of the Devil to divert the attention of men from Jehovah. He is now making a desperate effort to destroy the remnant of the seed of promise, and if he can turn the minds of any of these away from God he is succeeding in his efforts. Prayer enables one to keep his mind upon the Lord and to keep close to the Lord. Prayer for one's brethren enables him to keep at peace and watch with his brethren, and watch for the interests of his brethren.

SELFISHNESS DESTROYS PEACE

⁴⁹ The new commandment which Christ gave to his disciples, and which applies to all now, is: "That ye love one another; as I have loved you, that ye also love one another." (John 13:34) Love is truly the expression of unselfishness. If one is unkind in his speech it is because he is selfish. If he stirs up strife it is because of selfishness. If he insists on what he believes to be his rights, and causes trouble when he does not get them, it is because of selfishness. If one is easily offended it is because of selfishness, which means a lack of love.

⁵⁰ The apostle emphasizes this when he says: "He that loveth his brother abideth in the light; and there is none occasion of stumbling in him." (1 John 2:10) Love for one's brother means an unselfish lookout for the interest of one's brother. If one really loves the Lord, and loves his Word, he will enjoy peace.—Psalm 119:165.

MAKE PEACE

⁵¹ The enemy always takes advantage of selfishness to destroy peace amongst the people of God. Do not aid the enemy. On the contrary be peacemakers. Remember the promise to the peacemaker: "Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9) A peacemaker of necessity must

possess a pure heart, which means he is unselfish. He is willing to suffer wrong done to himself in order that peace might be maintained. The pure in heart are those that are moved by an unselfish desire to do good to their fellow man and especially to the brethren in Christ. They have the promise of a special reward. "Blessed are the pure in heart: for they shall see God."—Matthew 5:8.

⁵² St. Paul emphasizes the importance of peace amongst the brethren during the last days. He points out to them that they are children of light and should walk in the light. He admonishes them to comfort each other and then admonishes the brethren to be at peace amongst themselves.—1 Thessalonians 5:11, 13.

PRIESTHOOD OF PEACE

⁵³ Those who will see the Lord will be the order of the Melchisedec priesthood, which means a priesthood of peace, of which the Prince of Peace is the head. (Hebrews 7:1, 2) This is in corroboration of the apostle's statement that only those who follow peace and holiness shall see the Lord. Holiness means purity, cleanliness and righteousness. It means purity in thought, word and action. Since it is impossible for the Christian to come to the point of absolute perfection in the flesh his perfection is counted unto him if he abides in Christ and if he is pure in heart

⁵⁴ The heart is the seat of motive. There resides affection. Where the motive is pure a man will manifest unselfishness. Such alone will be counted as perfect. (Psalm 37:37) The Christian should pray for peace and he should likewise pray for a pure heart. "Create in me a clean heart, O God; and renew a right spirit within me."—Psalm 51:10.

⁵⁵ Let every one of the anointed of God consider carefully the position which the saints this side the vail now occupy. Get a clearer vision and appreciation of the enemy that is now desperately attempting to destroy the brethren. Appreciate more fully the necessity of standing shoulder to shoulder and watching for each other's interests. Remember the admonition to pray for peace amongst the brethren. If we are earnestly praying for

each other and watching for each other we shall continue in the joy of the Lord and shall be strong in the Lord and in the power of his might and be certain of victory.

QUESTIONS FOR BEREAN STUDY

What is the sum of all the desires of the Christian? If they realize this one desire what else will they receive? Should we pray that we may see God face to face? ¶ 1-3. Quote and explain Hebrews 12:14, 15. What is the greatest disaster that could befall a Christian? How are whole ecclesias often led into danger, and how may we safeguard ourselves? ¶ 4-7.

Why has the Lord permitted clearer light to come to his people recently? What is peace, and why does Satan seek to disturb it? ¶ 8-10.

What is the meaning of 1 John 2:19, and how is this text often misapplied? ¶ 11, 12.

How do ancient and modern games well illustrate the Christian's contest? ¶ 13-15.

What did the apostle manifestly have in mind when he wrote Ephesians 6:18, and to what time does the text specially apply? How do we know? ¶ 16-18.

Read Ephesians 6:12, *Diaglott*, and explain it in the light of Revelation twelfth chapter. ¶ 19, 20.

What is meant by "having done all"? What is the significance of "having your loins girt about with truth"? What is "the breastplate of righteousness"? Why are the feet "shod with the preparation of the gospel of peace"? ¶ 21-23.

What is "the shield of faith", the "helmet of salvation", and "the sword of the spirit"? ¶ 24-26.

How does the apostle emphasize the importance of standing shoulder to shoulder at this time? ¶ 27-29.

How may we put the Devil to flight? Can a Christian be engaged in constant controversy? ¶ 30-33.

When were the saints clothed with "the robe of righteousness"? Will all who are thus clothed remain under the covering? ¶ 34-36.

How may we keep ourselves in the love of God? ¶ 37.

What is the import of Psalm 118, and to what time does it apply? What are "the gates of righteousness", and how has the Lord become our salvation? ¶ 38, 39.

Why is peace amongst Christians so important at this time? ¶ 40, 41.

What does Jerusalem stand for? ¶ 42.

What does the 112th Psalm describe, and to whom does it apply? ¶ 43, 44.

Why are we warned to "not turn again to folly" (Psalm 85:8), and how may we avoid doing so? ¶ 45, 46.

What is meant by the admonition: "Pray without ceasing"? ¶ 47, 48.

What is the cause of every disturbance of peace? How may we be peacemakers? ¶ 49-52.

What does the Melchisedec priesthood stand for? ¶ 53.

What does it mean to be "pure in heart"? ¶ 54.

What outstanding facts should we now especially keep in mind? ¶ 55.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR FEBRUARY 17

"I desired . . . the house of the Lord."—Psalm 27:4.

THE spokesman here is David. He expresses the heart's sincere desire of the anointed ones. He speaks concerning Zion, which is the Lord's house, of which house Jesus Christ is the Head. The first application of the text is to the Lord Jesus. His great desire was that he might for ever dwell with Jehovah and behold his beauty and inquire in his temple. Be it noted that he did not say that he wanted to sit on a throne that he might judge. That privilege Je-

hovah grants to him and to his associates, but not to those who seek it for selfish reasons. The real heart's desire is to behold the beauty and glory of God and to inquire in his temple; that is to say, to learn what is the will of God and joyfully do it now and in all the ages to come.

The temple class in part is on this side the vail, as we believe. The Lord Jesus has come suddenly to his temple. (Malachi 3:1) Those of the temple class can now have a deeper appreciation of the prophet's words expressing their desire to be for ever in that temple of

the Lord. Are not these having a clearer vision of God's plan? Are not they more clearly seeing God's purposes and their own privileges at this time? They are not dreaming dreams about what they learned when first they knew the Lord; but now, as they behold the beauty of the Lord, they diligently and earnestly inquire in his temple; and the Lord fulfils to them his promises to let the light shine more clearly as the perfect day approaches.—Proverb 4:18.

As their vision of the Lord's beauty continues to increase, their hearts respond with gladness and they sing: "Blessed be the Lord out of Zion."

TEXT FOR FEBRUARY 24

"Ye are my witnesses, . . . that I am God."

—Isaiah 43:12.

HERE Jehovah is speaking to the anointed ones this side the veil. The time has arrived for Jehovah to make for himself a name. By his own power he will do that. Before he exhibits his power, however, he will have a witness given in the earth, calling attention to the fact that Jehovah is God, Jesus is the King, and the kingdom is at hand.

When Jesus was born God sent a host of happy angels from heaven to be witnesses. When the new nation is born and the time comes for God to make his name known in the earth, he selects the faithful ones in Zion to be his witnesses.

Comparatively few people on the earth know that Jehovah is the only true and living God. His purpose is that more shall hear about his name before he completely dashes to pieces Satan's empire. Those who see the great honor and privilege God has thus conferred upon them and who appreciate it now are not only willing in this day (Psalm 110:3) but they rejoice to be witnesses for God. While the forces for the battle are gathering, it is the delight of the anointed ones to sing the praises of Jehovah by telling the world the meaning of the marvelous events that are now transpiring and by holding up to the people the standard of the Lord and showing them how their blessings must come through God's kingdom. "Blessed be God out of Zion," is the song in their hearts and upon their lips.

Call to mind the happiness that filled your heart when you began to realize that you were a witness for the Lord, also the joy that filled your heart when you had an understanding that the Lord had come to his temple and you entered into his joy. Since then you have been realizing that "the joy of the Lord is your strength". Let not now your hand be slack. The angels of heaven had the privilege of announcing the birth of the babe. The saints now have the privilege of announcing the King and his kingdom and of telling the people that Jehovah is the great and loving God, besides whom there is none.

JESUS TEACHES RESPECT FOR LAW

—FEBRUARY 28—MATTHEW 22:15-22—

"Think not that I came to destroy the law, or the prophets: I came not to destroy, but to fulfil."

—Matthew 5:17, R. V.

AFTER the raising of Lazarus Jesus left the neighborhood of Jerusalem. But with the approach of Passover he prepared to return; and he and his disciples joined the bands of pilgrims from Galilee who were going up for the feast. Jesus now went there to present himself representatively as their God-appointed leader. The leaders in Jerusalem saw that he had no fear of them. They would have destroyed him out of hand, but feared the people.

² Matthew tells of those days and how the chief men tried to trap Jesus by catching him in some saying by which they might accuse him before the Sanhedrin or the Roman governor. The scribes, Pharisees, Sadducees, Herodians, chief priests, lawyers and elders were all of one mind in this.—Matthew 22:15, 16, 23, 35; 26:3.

³ First the chief priests and the Pharisees tried to override him; and all the chief priests at that time were Sadducees, unbelievers. They asked him by what authority he taught the people and did such things as when on the previous day in the temple he had overturned the tables of the money changers. Jesus said that he would tell them when they had answered a question for him.

⁴ He said, "The baptism of John, whence was it?

from heaven, or of men?" (Matthew 21:25) That is, By whose authority did John speak? They were caught. They dared not say John's ministry was of himself; for all the people acknowledged John to be a prophet. And they would not say that it was of God; for then they would have exposed themselves to the thrust that they had not obeyed the known voice of God.

⁵ The Pharisees then sent some of their disciples to the Herodians to see if together a way could be found by which Jesus could be entangled. They devised one. The Herodians were professed supporters of the Herods, who, of the stock of Esau, were alien in spirit to the people over whom they ruled.

⁶ The Herodians were really no lovers either of their own people the Jews, or of the Cæsars; they were politicians, professedly supporters of the Herods, and therefore professedly loyal to Rome. They in common with the others hated Jesus because he represented truth.

⁷ They went to Jesus with flattering words. Pretending to give him honor as a teacher whose advice they would be glad to follow, they asked him if it was proper that they, who were Jews, should pay tribute to Cæsar. Ought they, the chosen people of God, to ac-

knowledge in this way subjection to Gentiles? The Lord had no sympathy to spare for these wickedly disposed men. Speaking plainly to them he told them that they were hypocrites, and asked why they tempted him.

⁸ Then he said, "Show me the tribute money." They brought him a penny. Jesus said, "Whose superscription is this?" They said, Cæsar's. He then said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." (Matthew 22: 19-21) They had answered their own question; their use of Cæsar's coinage showed they acknowledged him.

⁹ These men, professing loyalty to God and to Cæsar through Herod, were faithful to neither; they would gladly have had freedom from the tax which Rome enforced, and they were not ready to give to God that which was his due.

¹⁰ Jesus always considered himself as bound by the law of Sinai, but it is clear that he had no sympathy with the traditions which had been fastened on the law and had made it irksome to the people. (Matthew 23: 4) His answer also shows that he acknowledged the Roman power as having the right to tax Israel, because God had given Israel and all peoples into the hands of the Gentiles "till he come whose right it is".—Ezekiel 21: 27.

¹¹ But Jesus did not expect the law of Sinai to remain permanently on Israel, and he well understood that in due time all Gentile dominion over the earth would end. (Daniel 2: 44) In separating his disciples from "the world", Jesus did not withdraw them from obedience to the "powers that be" in all the ordinary elements of life; but the disciples well understood that no authority, civil or ecclesiastical, had the ordering of their lives in their responsibilities toward God.

¹² Thus when the Sanhedrin commanded the apostles to speak no more in the name of Jesus when he had made them his apostles to carry his teachings throughout the world, the disciples faced the leaders of Israel with the question as to whether they considered it proper that they or God should be obeyed. They turned the question and responsibility upon the leaders of Israel.

¹³ There are those who believe that the disciples of Jesus should seek to amend the condition of the world by means of state legislation. But there is nothing in the teachings of Jesus to warrant any such action on the part of his disciples. Jesus obeyed the law of Israel because it was Jehovah's law, and he acknowledged the Roman regulations because the Roman power exercised authority over the Jews according to the purpose of Jehovah. But he knew that Jehovah had not made, and till he established his kingdom would not make, any legislation to regulate any other people than Israel.

¹⁴ If in the Sermon on the Mount Jesus gave that which seems to be the word of the Lawgiver, it must be understood that what he said was given to regulate the lives of his disciples.—See Matthew 5: 1, 2.

¹⁵ Since Israel's overthrow God has had no nation on

earth, and will not have until he sets up his kingdom. (Revelation 11: 18) Thus it follows that while any nation which sought righteousness would thereby exalt itself, it would be entirely presumptuous for any people or combinations of peoples, or even all peoples of earth, to claim that they were God's kingdom because they sought good moral conditions. The establishment of the kingdom of heaven on earth is not a result of man's advancement or of evolution; it is the direct act of God through Christ's second advent.

¹⁶ It has been generally accepted by Christendom that because Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5: 17), he meant that the law of Sinai was to be kept by all his followers and that it was to be the basis of Christian precept. The great church systems have fallen before this thought, and have inscribed the Ten Commandments on their church walls even as Israel did on the stones of the altar at Ebal.—Deuteronomy 27: 8; Joshua 8: 32.

¹⁷ But if they had remained faithful to the Lord Jesus they would have made his law their standard; for he said, "A new commandment I give unto you, That ye love one another." (John 13: 34) The law of Sinai is negative in its order; it is rather "Thou shalt *not* do" than "Thou *shalt* do". The teaching of Jesus is more than, Do no hurt to thy neighbor; it is, Ye shall love one another. The great church systems have never risen to Christian precepts.

¹⁸ When Jesus said he came to fulfil the Law he meant two things: (1) That he was to fulfil many of its types and shadows, as in that he was the antitypical Lamb of the daily sacrifices, and the Passover (John 1: 29; 1 Corinthians 5: 7); also (2) by keeping the Law he showed that it had not been a counsel of perfection, something outside the possibility of human nature; he thus magnified it and made it honorable.—Isaiah 42: 1.

¹⁹ That God will bless the world under the law of righteousness, whenever the rule of Christ begins on earth, is clear; but it should not be supposed that the law of Sinai will be reenacted or enforced. Its ceremonies will not be necessary; and, as afore noted, its commandments are negative in character. Rather it should be expected that its own summary statement will be the expression of the Law which will then prevail; namely, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbour as thyself."—Matthew 22: 37, 39.

²⁰ It is manifest that this condition can be obtained only by a change in man's heart, a work which is beyond the possibility of human enactments. Only the power of the kingdom can change the heart by the entrance into it of the true knowledge of God. Men will love their God when they know him.

²¹ But if Jesus had respect for the Law he had little for its then representatives. They were altogether unworthy men, self-seeking, who commanded respect from

none, and who received honor only from one another, and that only because there was something to be gained. (See John 5:44.) These representatives of the world order were not interested in the welfare of the people. They did not rob openly, but they continued to live by oppression; they were robbers by indirect means. (Matthew 23:4) Ecclesiastical systems have ever produced the hardest of men.

²² It is one of the ironies of social life at all times, but particularly of the present day, that the wealthy, the politically powerful, and the ecclesiastics, who have the greatest opportunities of service, are the chief transgressors against the royal law, "Thou shalt love thy neighbour as thyself." But with the kingdom of Christ now being established comes the happy deliverance from all selfishness; and with the bond of a common love for God and for truth and righteousness there will come the joy of wanting to do right, and righteousness and peace will again have kissed each other, and truth shall then spring out of the earth.—See Psalm 85:10, 11.

QUESTIONS FOR BEREAN STUDY

Why did the leaders of the Jews hesitate to take Jesus' life? What method did they adopt to accomplish their end? ¶ 1, 2.

What question did Jesus put to the chief priests who sought to trap him, and why did they not attempt to answer? ¶ 3, 4.

Who were the Herodians? How did they cooperate with the Pharisees to ensnare Jesus? What was their question to him, and his answer? ¶ 5-9.

Did Jesus consider himself bound by the law of Sinai? By the Roman law? When and where did he and his disciples draw the line respecting obedience to the powers that be? Cite an instance in point. ¶ 10-12.

Why would not Jesus and his disciples seek through legislation to better the laws and amend world conditions? Was he not seeking to instruct the world in his sermon on the mount? ¶ 14, 15.

Did he not expect that the law of Sinai should constitute a basis for Christian precept? What did he mean by saying that he had come not to destroy the law but to fulfil it? ¶ 16-18.

Will the law of Sinai be reenacted during the Messianic kingdom? If not, why? ¶ 19, 20.

While respecting the law, did Jesus always respect its representatives? What classes of men are the chief transgressors against God? Will it ever be otherwise? ¶ 21, 22.

JESUS WASHES HIS DISCIPLES' FEET

—MARCH 7—JOHN 13:1-17—

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

IN CONTINUING the study of the outstanding features of Jesus' ministry as seen by John, we now have our attention brought to the incident of Jesus washing his disciples' feet. It occurred on the evening of his last day with his disciples when they were about to eat the passover supper, and apparently when they had taken their places at the table. In John 13:2 the Common Version states that supper was "ended"; but evidently a mistake has occurred in translation, for Judas was present (verse 11) and the sop had not yet been given to him. (Verse 26) The verb *ginomai*, "being ended," literally means generated or brought forth. The thought is that the supper had been brought forth; that is, prepared, made ready.

² The usual custom of washing the feet on entrance into a house had been omitted, and so regular was the custom it seems impossible to think it could have been forgotten. Perhaps the disciples had expected that the man who had lent the room would see to this necessity. (See Luke 7:44.) To the surprise of the disciples their Master rose from his place at the table, girded himself with a towel, got the waiting basin, poured water and began to wash their feet.

³ In turn he came to Peter; but that loving, impulsive disciple said, "Lord, thou shalt never wash my feet." It was a well-meant objection, but revealed Peter's impulsiveness and self-will and that he had to learn that he could not be the one to determine what should be done. Jesus answered, "If I wash thee not, thou hast no part with me." (John 13:8) He saw there was more in the action of Jesus than the performance of a

necessary act of hospitality; and he replied, "Lord, not my feet only, but also my hands and my heart." Now he erred by wanting more than was necessary.

⁴ Self-will has many ways of expressing itself, and it is never more dangerous than when it seems as if an act of goodness was contemplated or a good motive could be shown or apparent humility manifested. After Jesus had expressed himself Peter should have submitted; he ought to have understood that Jesus could not give way to please him.

⁵ This incident is chosen in its series because it serves as the best example of its kind in the life of Jesus to exemplify his compliance with his own saying as recorded in the golden text for this present study; namely, "The Son of man came not to be ministered unto, but to minister." From his own words it is clear that by this act Jesus did not seek merely to give a lesson of humility and lowliness of heart.

⁶ When he had finished Jesus said, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (John 13:12-15) This was the lesson he would have his disciples learn; namely, that if he considered each of them worthy of such attention from him, in turn each ought to think of his brother as worthy of the same attention, and each should copy his Master's example. "Ye ought to wash one another's feet."

⁷ A consideration of the facts of Christian fellowship

ever since the early days of the church discloses the need for such instruction. Jesus knew what the chief trouble amongst his disciples would be; for even that night when such dangers as threatened to take their Master from them were about, they were concerned as to who was greatest among them.

⁸ Two forms of pride have ever assailed the followers of Jesus. One of these is pride of place and position, not so noticeable in the earliest days as in those which followed and at the present time. It manifested itself in the distinction made between clergy and laity; as a class the clergy have been as far from the humility of a disciple of Christ as it has been possible to get.

⁹ The other great danger to the Christian has been more pronounced among those who have gathered specially to the Lord at the first and now at the second advent, gathered by the fact of the Lord's presence. These because of the special circumstances have had great temptations to pride among themselves; and especially amongst those who have had the privilege of serving as elders, who too often have no thought of doing such apparently menial service as washing each other's feet.

¹⁰ Experience proves that it is most difficult for the Lord's saints to look upon each other as such. Two reasons for this may be mentioned: The one because each knows his own weaknesses and is so conscious of them that he finds it hard to think of himself as a saint; the other because each knows so well the weaknesses of his fellows that he finds it very difficult to think of them as saints. It is here that our Lord's example and precept give us the true viewpoint.

¹¹ Each disciple is dependent upon the blood of Christ for his cleansing and his standing before God, and upon the mercy of God accorded in Christ by which he is accepted in the Beloved. (Ephesians 1: 6, 7) But if we have accepted the grace of God in Christ which has washed us from all defilement as before God, and are living in harmony therewith, we should have no hesitation in considering ourselves as saints. Not to do so is to fall short of honoring God, who calls us by that name.—Romans 1: 7, et al.

¹² But it is equally necessary that each should consider his brethren in Christ as saints of God. Indeed it is probably less dangerous for each to think of himself as lacking than it is to think lightly of his brother whom God has set in the body of Christ, and thus to fail in giving him honor whom God has already honored. Surely this is what Paul had in mind when he said, "Let each esteem other better than themselves."—Philippians 2: 3.

¹³ The church has pictured Jesus on the cross, and in the act of blessing children; has shown him in all his goodness of service; but it has no mental picture of Jesus girded with a towel. It would be to the advantage of his disciples if they sometimes thought of him thus.

¹⁴ It would be easy to imagine some revulsion of feel-

ing in Jesus when he came to Judas; but, making no difference, he washed the feet of the betrayer even as he washed those of the others. Probably Judas thought thereby that Jesus did not know what was in his heart, and that when Jesus had said, "Ye are clean but not all," he meant that they were not wholly clean.

¹⁵ The question must necessarily sometimes arise, "How am I to act in the case of one to whom some service can be rendered but who does not appear to be living as he ought?" The answer seems to be, If the one concerned is plainly not living rightly he ought to be told of his conduct; but it should be remembered that there may be some misunderstanding and a wrong judgment may be made. If no public notice has been taken of the conduct of the one in question it is better to act as if there was no cause for comment.

¹⁶ Apparently the feet-washing disposition is necessary to continued discipleship. Probably Jesus meant it to be understood that no follower of his could be acceptable and could be considered clean unless he had this same disposition. He counted the disciples clean; for he said, "Ye are clean, but not all"; and yet they needed something more. Though one may be justified he cannot retain his blessings unless he continues in the way of the Lord, serving his brethren in the same spirit in which the Lord himself serves them.

¹⁷ Jesus made a contrast between his relation to his disciples as Lord and Master and his conduct towards them in that he acted as if he were a servant. On a previous occasion he had said, "I am among you as he that serveth." (Luke 22: 27) He did not say that he was their servant. Because of the blinding error which has been taught concerning Jesus and his relation to his Father, that of *servant* has not been understood as it ought to have been.

¹⁸ Writing to the Philippians (chapter 2: 7) Paul says that when Jesus came from heaven he took the form of a servant. So far as the church is concerned he is their Lord and Master, but so far as he is concerned with his Father he was their servant, thereunto appointed by his Father. This relationship is specially noticeable in connection with the disciples, but is continued in those who believe on him through their word.

¹⁹ It may, however, be considered as specially applicable to those who are privileged to be elders in the churches. If these were to consider themselves as privileged of God and called to serve, there would be little trouble in the classes; but all too frequently the elders act in the same way as the unquickened disciples before Pentecost.

²⁰ John reminds us that "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God . . . took a towel, and girded himself". (John 13: 3, 4) To the great mind no act of service can ever be small, and he that is great in spirit never fears to do what is commonly called a menial act; it is the small mind which fears lest it lose some of its carefully preserved dignity.

QUESTIONS FOR BEREAN STUDY

Was it after the Passover supper had "ended" that Jesus washed his disciples' feet? Why had this customary act been overlooked on this occasion? ¶ 1, 2.

What did Peter's objection reveal? How does self-will frequently disguise itself? ¶ 3, 4.

Why did Jesus perform this menial service for his companions? ¶ 5, 6.

How soon after this did the disciples show their need of such a lesson? ¶ 7.

What two dangers have ever assailed the followers of Jesus? ¶ 8, 9.

Why is it difficult for the Lord's people to regard one another as saints? On what does saintship depend? Is it necessary that we look upon our brethren as saints? ¶ 10-12.

Why is not Jesus more often thought of in the role of servant? ¶ 13.

Did Jesus wash the feet of Judas? Should we hesitate to serve brethren who are not living as they ought? ¶ 14-16.

How is Jesus both master and servant to his disciples? ¶ 17, 18.

Do elders frequently ignore the purport of this lesson of Jesus? How may servitude exemplify true greatness? ¶ 19, 20.

LAST WORDS OF JESUS WITH HIS DISCIPLES

—MARCH 14—JOHN 14:1-17—

"I am the way, and the truth, and the life."—John 14:6.

AFTER partaking of the Passover supper with his disciples, and then instituting that Memorial of himself which the church was to keep till he should come again, Jesus told them as he entered with them into the most solemn hours of fellowship they had known, of his going away, but said that whither he was going they could not go. This saying must have surprised them. Now he told them that he was going to his Father's house, in which there were many mansions, and that he was going to prepare a place for them. He bade them love one another, and said it would be by this that men would know that they were his disciples.

² Peter, who evidently did not recall that Jesus had told the Jews that they could not go where he was going because he was going to the Father, asked him, "Whither goest thou?" Peter wanted to know where Jesus was going; for he had the intention of going where his Master went. On Jesus again telling him that he could not then follow, but that he should do so later, Peter said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." (John 13:37) He meant well, but had yet to learn his weakness. Jesus told him that before morning came he would have denied Him three times.

³ After this Jesus addressed the disciples at length; he told them he was going to the Father in order to provide a place for them. He said, "In my Father's house are many mansions"; and then he added, "If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3.

⁴ This saying of Jesus is rather singular. If the disciples had expected to go to heaven, where he said he was going, and a possible doubt had presented itself, there would have seemed to be reason for saying, "If it were not so, I would have told you." Contrary to generally received opinion, based not on the Bible but on the dogmas of ecclesiasticism, the fact is that till Jesus came speaking of a future life in heaven no man ever had a thought of going there. Why should any so think? Man is of the earth, and of himself could never have gotten

the thought of becoming a dweller in heaven as a spirit being. But Jesus had already bidden his disciples to lay up their treasures in heaven.—Matthew 6:20.

⁵ It is then, as if he had said: 'I told you the truth when I told you of a hope in heaven for you; now I go to prepare a place for you. And if [since] I go, I will come again and receive you unto myself.' The heavenly dwelling place being one altogether unexpected, it seemed necessary to say that a place had to be prepared; but if orthodox teaching were right, which claim that all good people go to heaven when they die, then it was strange that Jesus should talk of preparing a place for them.

⁶ There are those who say that the church is not to be considered as the bride of Christ and, in face of Paul's statement (Eph. 5:24-28), is never considered so by the New Testament; and these teach that it is a serious error to consider the church as in such relationship to her Lord and Head. But surely here is the picture of that happy union, and of Jesus like a true lover, preparing to have his bride where he is.

⁷ Since the habitation of the church in heaven is only a place in his Father's house, we can but suppose that Jesus meant that God's house included "a home" for all those who served him. It is comparatively easy to conceive the picture. We may think of Jesus as speaking of his Father's mansion, and of himself as the son who, according to his Father's will and purpose, is about to take his bride to live within his Father's house.

⁸ While it is true that in the Scripture the Father is shown as finding the bride for the Son, it is also true that the Son himself seeks his bride. The pictures of Rebecca found for Isaac and for Jacob seeking Rachel are both true to the plan of God.

⁹ Thomas probably thinking that Jesus meant the temple at Jerusalem, for he had spoken of the Jews turning his Father's house into a den of thieves, said: "Lord, we know not whither thou goest; and how can we know the way?" (John 14:5) They were puzzled. Their long experience with Jesus ought to have been sufficient to quicken their minds. But as yet none of

them seemed to have had the slightest thought that their Master was soon to be received into heaven.

¹⁰ In answer to Thomas Jesus spoke the words which form today's golden text. He said, "I am the way, and unto the Father, but by me. If ye had known me, ye the truth, and the life"; and added, "No man cometh should have known my Father also: and from henceforth ye know him, and have seen him." (John 14: 6, 7) This remark immediately raised the request from Philip, "Lord, show us the Father, and it sufficeth us." This in turn brought a mild rebuke from Jesus, who said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."—John 14: 8, 9.

¹¹ Philip is typical of the natural man, incapable as Nicodemus was of understanding spiritual things, but is also (and this is a closer resemblance) a picture of those who though begotten of the spirit are dull in understanding. Like Philip they ask for something more than they have had, and wish for other things, which they profess to believe will bring them the conviction that they desire to have.

¹² It is manifest that when Jesus said, "Henceforth ye know him, and have seen him," he did not mean that from that moment their natural eyes saw what they had not seen before; and certainly the creedal teaching that Jesus hereby would have his disciples understand that he and his Father were really one and the same being is a perversion of his words.

¹³ The ecclesiastics of Christendom have made exactly the same mistake as the Pharisees. Because Jesus spoke so confidently of his relationship with his Father they have made out that he intended to be understood to say that he is one and the same as the Father. But keeping in mind that Jesus was revealing his particularly close relationship to the Father it is difficult to see how more distinctly he could have expressed a difference than in the way he chose.

¹⁴ Further, to show that this same relationship to the Father was to be shared by his faithful disciples he said that they should do even greater works than he had done, and for the same reason and by the same power; namely, the holy spirit of God would be given to them even as it had been given to him.

¹⁵ Jesus' declaration of himself, "I am the way, and the truth, and the life," made in answer to Thomas' remark, is the fullest he made of himself. It pleased God to arrange that all the gifts which he has for any of his creatures, whether angels or men, should be obtained through his beloved Son. By the glorious beings in heaven, whether Satan, who as Lucifer was the son of the morning (Isaiah 14:12), or Gabriel, or whoever may be named of angels in heaven, or of men on earth, the person of Jesus must be accepted, or the gift of God cannot be realized.—Ephesians 2: 9-11.

¹⁶ This has been a test to Satan and to other great spirits (Ephesians 6: 12), has been a test to many among

men, and will continue to be till all need for testing is finished. Jesus, his person, and the truth he revealed, and to the disciples in the work he bids them do for him, is the way to God and to life. All truth is in him, and God's gift of the fullness of life is found in him.—See Ephesians 1: 4-6.

¹⁷ But besides being a statement of facts there is a progression in time to be noted, which may be considered as a development of understanding in the church's knowledge of Christ. In the first days of the church the brethren spoke of being in "the way". (See Paul in Acts 9: 27; 18: 26.) In the present days, since the time of the return of the Lord those who have come into the knowledge of the Lord have said that they have come "into the truth". But now another change can be discerned. Those who have come into the way of the Lord and a knowledge of the fact of his return, do not express themselves as having come into the truth so much as having come into life.

¹⁸ Jesus then went on to tell his disciples of the gift of the holy spirit, which would be to them a guide, a comforter, and the power of God working within them, that they might both know and do the will of God. This was the same power which he had had, given to him that he might do the work set for him by his Father. Because Jesus personified the holy spirit, naming it "the Comforter", ecclesiastics have by the dogma of the church declared that all believers must consider the holy spirit as a person—another blinding error.

¹⁹ Jesus also said that the disciples would have the same privilege of prayer which he had enjoyed, and that in heaven he would minister to them. Also he assured them of his Father's love and care for them, and that the Father loved them as he loved Jesus. Then Jesus left his parting blessing with his beloved disciples, and thus he prepared them and the church through them for all the trials and dangers of the way till he should return.

QUESTIONS FOR BEREAN STUDY

Was the Memorial a part of the Passover supper? What did Jesus say would be the mark by which men would recognize his disciples? What was Peter's request on this occasion, and Jesus' answer? ¶ 1, 2.

What did Jesus say further on this memorable evening? In what connection, and why, did he declare, "If it were not so, I would have told you"? ¶ 3-5

In what respect does St. Paul in Ephesians 5: 24-28, picture the church? Where will the home of the bride be located? Does the Father seek the bride for the Son, or is she sought out by the Son himself? ¶ 6-8.

Why did not the disciples understand that Jesus was about to ascend to heaven? How did the Master rebuke Philip? ¶ 9, 10.

What class does Philip typify? ¶ 11.

What did Jesus mean by the statement, "Henceforth ye know him and have seen him"? How have these words been misunderstood? ¶ 12-14.

Explain the statement, "I am the way, and the truth, and the life." ¶ 15-17.

Why was the holy spirit personified as "the comforter"? What was the substance of Jesus' last words to his disciples? ¶ 18, 19.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Cumberland, Md.	Feb. 14	Fairmont, W. Va.	Feb. 24
Frostburg, Md.	" 15	Clarksburg, W. Va.	" 25
Louaconing, Md.	" 16	Heaters, W. Va.	" 26
Mt. Lake Park, Md.	" 17, 18	Clarksburg, W. Va.	" 28
Oakland, Md.	" 21	Wallace, W. Va.	March 1
Morgantown, W. Va.	" 22, 23	New Martinsville, W. Va.	" 2, 3

BROTHER J. A. BOHNET

Neodesha, Kans.	Feb. 15	Iola, Kans.	Feb. 24, 25
Independence, Kans.	" 16	Emporia, Kans.	" 26
Coffeyville, Kans.	" 17	Olpe, Kans.	" 28
Parsons, Kans.	" 18, 21	Eureka, Kans.	March 1
Hepler, Kans.	" 22	Eldorado, Kans.	" 2
Fort Scott, Kans.	" 23	Protection, Kans.	" 3, 4

BROTHER C. W. CUTFORTH

Gaines, Pa.	Feb. 16, 17	Honesdale, Pa.	Feb. 24
Elmira, N. Y.	" 18	Cortez, Pa.	" 25
Alba, Pa.	" 19	Seranton, Pa.	" 26
Towanda, Pa.	" 21	Walkes Barre, Pa.	" 28
Throop, Pa.	" 22	Hazleton, Pa.	March 1
Carbondale, Pa.	" 23	Nanticoke, Pa.	" 2

BROTHER H. H. DINGUS

Taunton, Mass.	Feb. 15	Plympton, Mass.	Feb. 22
Newport, R. I.	" 16	Plymouth, Mass.	" 23
Fall River, Mass.	" 17	North Duxbury, Mass.	" 24
New Bedford, Mass.	" 18	Quincy, Mass.	" 25
Stoughton, Mass.	" 19	Waltham, Mass.	" 26
Brockton, Mass.	" 21	Boston, Mass.	" 28

BROTHER A. D. ESHLEMAN

Louisville, Ky.	Feb. 14	Frankfort, Ky.	Feb. 21
Elizabethtown, Ky.	" 15	Lexington, Ky.	" 22
Riney, Ky.	" 16	Grays, Ky.	" 23
Brandenburg, Ky.	" 17	Harlan, Ky.	" 24, 25
Jeffersonton, Ky.	" 18	Tazewell, Tenn.	" 26
Shelbyville, Ky.	" 19	Knoxville, Tenn.	" 28

BROTHER A. J. ESHLEMAN

Roanoke, Va.	Feb. 14	Coeburn, Va.	Feb. 22, 23
East Radford, Va.	" 15	Honaker, Va.	" 24
Pulaski, Va.	" 16	Lynchburg, Va.	" 25
Wytheville, Va.	" 17	Chatham, Va.	" 26
Bristol, Tenn.	" 18	Danville, Va.	" 28
Pennington, Va.	" 21	Leakesville, N. C.	March 1

BROTHER H. E. HAZLETT

Akron, O.	Feb. 14	Bucyrus, O.	Feb. 25
Marborton, O.	" 15	Attica, O.	" 26
Mansfield, O.	" 21	Tiffin, O.	" 28
Shelby, O.	" 22	Findlay, O.	March 1
Crestline, O.	" 23	Fostoria, O.	" 2
Galion, O.	" 24	Fremont, O.	" 3

BROTHER M. L. HERR

Cortland, N. Y.	Feb. 15	Utica, N. Y.	Feb. 23
Syracuse, N. Y.	" 16	Canajoharie, N. Y.	" 24
Auburn, N. Y.	" 17	Johnstown, N. Y.	" 25
Oneida, N. Y.	" 18	Gloversville, N. Y.	" 26
Rome, N. Y.	" 19	Schenectady, N. Y.	" 28
Watertown, N. Y.	" 21, 22	Saratoga Springs, N. Y.	March 1

BROTHER H. S. MURRAY

Pensacola, Fla.	Feb. 14	Weathersby, Miss.	Feb. 21
Biloxi, Miss.	" 15	Cohay, Miss.	" 22
Lyman, Miss.	" 16	Laurel, Miss.	" 23
Saucier, Miss.	" 17	Lucedale, Miss.	" 24
Hattiesburg, Miss.	" 18	Vosburg, Miss.	" 25
Collins, Miss.	" 19	Meridian, Miss.	" 26

BROTHER G. R. POLLOCK

Keokuk, Ia.	Feb. 17	Davenport, Ia.	Feb. 24
Hamilton, Ill.	" 18	Muscatine, Ia.	" 25
Burlington, Ia.	" 19	Marengo, Ia.	" 26
Moline, Ill.	" 21	Cedar Rapids, Ia.	" 28
East Moline, Ill.	" 22	Iowa City, Ia.	March 1
Rock Island, Ill.	" 23	Olin, Ia.	" 2

BROTHER V. C. RICE

Dallas, Tex.	Feb. 14	Rusk, Tex.	Feb. 23
Tyler, Tex.	" 15, 16	Clawson, Tex.	" 24, 26
Kerens, Tex.	" 17	Broadus, Tex.	" 25
Bedias, Tex.	" 18, 19	Shreveport, La.	" 28
Normangee, Tex.	" 21	Joaquin, Tex.	March 1
Marquez, Tex.	" 22	Center, Tex.	" 3

BROTHER C. ROBERTS

Pictou, N. S.	Feb. 17	Moncton, N. B.	Feb. 26, 28
Springhill, N. S.	" 18	Hardwood Ridge, N. B.	March 2
Amherst, N. S.	" 19, 21	Newcastle Bridge, N. B.	" 3
Charlottetown, P. E. I.	" 23	Cody's, N. B.	" 4
St. Peter's Bay, P. E. I.	" 24	Fredericton, N. B.	" 6, 7
Hazelbrook, P. E. I.	" 25	Millville, N. B.	" 8

BROTHER R. L. ROBIE

Anniston, Ala.	Feb. 15	Cullman, Ala.	Feb. 22
Lincoln, Ala.	" 16	Albany, Ala.	" 23
Seddon, Ala.	" 17	Athens, Ala.	" 24
Pell City, Ala.	" 18	Tusculum, Ala.	" 25, 28
Leeds, Ala.	" 19	Birmingham, Ala.	March 1
Birmingham, Ala.	" 21	Tiessemer, Ala.	" 3

BROTHER O. L. SULLIVAN

McAlester, Okla.	Feb. 15	Locust Grove, Okla.	Feb. 25
McCartain, Okla.	" 16, 17	Muskogee, Okla.	" 26
Quinton, Okla.	" 18	Stigler, Okla.	" 28
Muskogee, Okla.	" 21, 23	Tamaha, Okla.	March 1
Pryor, Okla.	" 22	Fort Smith, Ark.	" 2, 7
Peggs, Okla.	" 24	Sallisaw, Okla.	" 3, 4

BROTHER W. J. THORN

San Diego, Calif.	Feb. 17	San Pedro, Calif.	Feb. 26
Oceanside, Calif.	" 19	Hawthorne, Calif.	" 28
Santa Ana, Calif.	" 21	Whittier, Calif.	March 1
Anaheim, Calif.	" 22	Riverside, Calif.	" 2
Huntington Beach, Calif.	" 23	Colton, Calif.	" 3
Long Beach, Calif.	" 24	Redlands, Calif.	" 4

BROTHER T. H. THORNTON

Rome, Ga.	Feb. 16	Baileytown, Tenn.	Feb. 23
Rock Springs, Ga.	" 17	Greenville, Tenn.	" 24
Chattanooga, Tenn.	" 18	Bristol, Tenn.	" 25
Loudon, Tenn.	" 19	Pennington, Va.	" 28
Knoxville, Tenn.	" 21	Coeburn, Va.	March 1, 2
Morristown, Tenn.	" 22	Honaker, Va.	" 7

BROTHER S. H. TOUTJIAN

Lubbock, Tex.	Feb. 15	Dalhart, Tex.	Feb. 25
Brownfield, Tex.	" 16	Alamogordo, N. Mex.	" 28
Quitaque, Tex.	" 17, 18	Cloudcroft, N. Mex.	March 1, 2
Hurley, Tex.	" 19	El Paso, Tex.	" 3, 4
Arch, N. Mex.	" 21	Deming, N. Mex.	" 6
Taiban, N. Mex.	" 23	Albuquerque, N. Mex.	" 7, 8

BROTHER J. C. WATT

North Platte, Nebr.	Feb. 16	Hammond, Ind.	Feb. 23
Brady, Nebr.	" 17	Kalamazoo, Mich.	" 24
Omaha, Nebr.	" 18	Battle Creek, Mich.	" 25
Des Moines, Ia.	" 19	Jackson, Mich.	" 26
Cedar Rapids, Ia.	" 21	Detroit, Mich.	" 28
Clinton, Ia.	" 22	Windsoer, Ont.	March 14

BROTHER J. B. WILLIAMS

Gillespie, Ill.	Feb. 15	Alma, Ill.	Feb. 22
Bunker Hill, Ill.	" 16	Clay City, Ill.	" 23
East Alton, Ill.	" 17	Flora, Ill.	" 24
Belleville, Ill.	" 18	Rinard, Ill.	" 25
Dix, Ill.	" 19	Ledford, Ill.	" 26
Patoka, Ill.	" 21	Mounds, Ill.	" 28

BROTHER L. F. ZINK

Clinton, Okla.	Feb. 16, 19	Mooreland, Okla.	Feb. 26
Hydro, Okla.	" 17, 18	Alva, Okla.	" 28
Woodward, Okla.	" 21	Hardtner, Kans.	March 1, 2
Shattuck, Okla.	" 22, 25	Anthony, Kans.	" 3
Follett, Tex.	" 23	Arkansas City, Kans.	" 4
Arnett, Okla.	" 24	Dougllass, Kans.	" 6

MEMORIAL

The New York congregation will celebrate the Memorial at Metropolitan Auditorium, Manhattan, at eight p. m., Saturday, March 27th. This hall is in the Metropolitan Building, Madison Ave. and 23rd St. Visiting friends will please take notice. All consecrated believers in the ransom sacrifice, who are striving to walk in the Master's footsteps, are invited to come.