



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

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### CONTENTS

WHO WILL HONOR JEHOVAH? .....	3
God Forgotten .....	4
Zion Not Forgotten .....	5
His Organization .....	5
Show Forth His Praises .....	6
Himself a Name .....	7
Unparalleled Favors .....	7
JESUS AND THE SAMARITAN WOMAN .....	8
Parallels in Our Day .....	10
JESUS FEEDS THE FIVE THOUSAND .....	11
How One Eats the Bread of Life .....	12
JESUS HEALS AND SAVES A BLIND MAN .....	13
PRAYER-MEETING TEXT COMMENTS .....	15
INTERNATIONAL CONVENTION .....	2

"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.

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

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the unbuilding 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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## I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XV: "A RANSOM FOR ALL"

Week of Feb. 7.....Q. 29-32      Week of Feb. 21.....Q. 39-42  
Week of Feb. 14.....Q. 33-38      Week of Feb. 28.....Q. 43-48

### INTERNATIONAL CONVENTION

The SOCIETY, by the Lord's grace, has arranged for an international convention of the Bible Students to be held in London, England, beginning Tuesday, May 25th and extending for seven days, including May 31st, 1926. Alexandra Palace on the north side of London has been secured for this purpose. There is a large concert hall and a theater building that will be used. Another hall in connection therewith may be used for the large assembly. The concert hall and theatre will be connected with voice amplifiers so that one speaker may be heard in all places at the same time. Alexandra Palace is situated in its own grounds and is right at the Alexandra Park. It is a quiet and restful neighborhood and will be a splendid place for the assembly of the brethren for fellowship and study.

It is hoped that the brethren from various European countries who are able to attend will be there and probably many from America and Canada. Brethren in Canada who desire information further may address the SOCIETY's Canadian office, Toronto. Those in the United States may address WATCH TOWER BIBLE & TRACT SOCIETY, Convention Committee, 18 Concord Street, Brooklyn, N. Y. European friends for further information will please address WATCH TOWER BIBLE & TRACT SOCIETY, Convention Committee, 34 Craven Terrace, London, W 2, England.

We suggest that the brethren everywhere keep this convention in mind and before the throne of heavenly grace, that the Lord may bless the assembly and use it as a witness to his holy name. Further information will appear in later issues of THE WATCH TOWER.

### BETHEL HYMNS FOR FEBRUARY

		7 166	14 136	21 251	28 65
Sunday					
Monday	1 286	8 224	15 119	22 276	
Tuesday	2 13	9 108	16 110	23 242	
Wednesday	3 145	10 312	17 146	24 178	
Thursday	4 230	11 307	18 6	25 311	
Friday	5 208	12 170	19 194	26 29	
Saturday	6 177	13 Vow	20 52	27 236	

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII

JANUARY 1, 1926

No. 1

### WHO WILL HONOR JEHOVAH?

*"Blessed be the Lord out of Zion."—Psalm 135: 21.*

**T**HESE are the words for our text for the year 1926. Blessed or bless, as used in this text, means to venerate, to adore, to worship, to honor and to glorify. Who will come within the class that thus honors Jehovah God? They that abide in Zion will do so with gladness.

\* Gratitude, if had, would induce all creatures to honor and praise the name of the Creator. The fact that the peoples do not do so is due to blind ignorance, which is the result of the influence of the wicked one. Comparatively few ever stop to inquire who is the great Creator and Giver of every good and perfect gift. Many who profess to be Christian cannot give a reason why they should worship God. Many ignorantly hold that God is desperately trying to get some of the human race into heaven to save them from the Devil and his perils. They do not understand who is the Almighty One.

\* No man has ever seen God. No man ever will see God. The creature must know the Creator by faith. Such faith is the result of knowledge of the fact of the Creator's existence and a confident reliance upon such indisputable facts. Knowledge and appreciation of his loving kindness increase faith and induce love for and adoration of God. Wisdom results from applying true knowledge according to the divine standard. "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." "Apply thine heart unto instruction, and thine ears to the words of knowledge."—Proverbs 8: 10, 11; 23: 12.

\* God is pleased with those who diligently seek him. He makes known his name and goodness to such. Few are they who understand the meaning or significance of the name of God. Long ago the question was asked: "Who is God?" Moses, being directed to go to the children of Israel with a message, asked what he should say is the name of God. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Exodus 3: 14) By this we understand not that God was or will be, but that he is now, ever was,

and ever will be; without beginning and without end, from everlasting to everlasting.—Psalm 90: 2.

\* When the time came for the Lord to make a covenant with Abraham he appeared unto Abraham under the name of Almighty God (Genesis 17: 1); by this meaning that his power is without limitation, that he is omnipotent and irresistible. When he wills to do a thing his power carries into action his will. When Abraham was returning from the slaughter of the kings and was met by Melchizedek, the Lord God is mentioned as "the most high God". This would convey the thought of God, the great Creator of heaven and earth, and his relationship to the entire divine plan; that he is the One above all, besides whom there is none, and that he has supervision over all things.

\* When Pharaoh had refused the request of Moses to let the Israelites go, then God spoke unto Moses and said: "I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." (Exodus 6: 2, 3) The name Jehovah signifies the self-existing One, the eternal One, the One who is eternal; that is to say, the One who had no beginning and no end. "Thou whose name alone is JEHOVAH, art the most high over all the earth." (Psalm 83: 18) "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."—1 Timothy 6: 16.

\* Jehovah is the everlasting strength and joy and the salvation of those who are of Zion. (Isaiah 12: 2; 26: 4) The fact that Almighty God has provided his kingdom, which kingdom will overthrow the enemy, is proof that he has an army. "The Lord, The God of hosts, is his name." (Amos 4: 13) Host means an organized body prepared for war; a company of service soldiers, waiting upon the Lord, ready for war. (1 Samuel 15: 2) Thus is God known by the name of the Lord of hosts.—Haggai 2: 23.

\* To Zion there is but one God, and besides him there is none other. With him there was no beginning and shall be no ending. He is the great First Cause, the self-existing One. He is the Most High, making

and carrying forward his plan at his good pleasure; and his power is irresistible. In his own due time he will lead his righteous hosts against organized and entrenched wickedness, and will sweep the enemy and his organization before him with the broom of destruction. He is the source of life and light, and in him there is no darkness at all.—John 5:26; 1 John 1:5.

<sup>9</sup> In God the primary attributes of wisdom, justice, love and power are equally and exactly balanced and find complete expression. He is too wise to ever make the slightest miscalculation either as to time or manner of the operation of his great plan. It is impossible for him to make even the slightest deviation from equal and exact justice. He is the perfect expression of unselfishness. His power knows no bounds and none can withstand it. His mercy endures forever, and the cries of the poorest and weakest do not pass him unnoticed. Those who heed his Word he daily loads with his benefits (Psalm 68:19), and no good thing will he withhold from those who walk uprightly before him. (Psalm 84:11) To know him is to live. (John 17:3) In his presence is fulness of joy, and at his right hand are pleasures for evermore.—Psalm 16:11.

<sup>10</sup> David had some conception of the goodness of God, but not nearly so clear a conception as have those of whom David was a type. Truly did David write: "I will love thee, O Lord, my strength. . . . I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies."—Psalm 18:1, 3.

<sup>11</sup> The inanimate creation of God testifies of his glory and sings praises to his holy name. (Psalm 19:1-6) The trees of the wood joyfully wave their arms in tune with the gentle winds that sing above their heads; the stars of heaven shed their sweet smiles upon those who humbly walk below. Early in the morning the varied rays of light shoot through the majestic clouds, painting them in all the gorgeous colors of the solar spectrum, and all the earth and creation stand in awe and wonder at the revealed glory thereof. Few are they of earth's teeming millions who ever give honor and glory to the Creator of heaven and earth, or praise his name when they stand in the presence of such manifestations of his wondrous power and glory.

<sup>12</sup> Since the days of Eden every organization on earth, save one, has brought reproach and dishonor upon the name of God. That exception is Zion. Jehovah has at all times advised his creation that their welfare depends upon recognizing him as the only true God; but he has never compelled any one to worship him. He is pleased with those who worship him in spirit and in truth, honestly and voluntarily. Without faith it is impossible to please God. Faith never results from compulsion. Faith comes by knowledge, obedience and love. Few of those of earth have faith. Satan has blinded man so that he cannot receive a knowledge of the Lord God unless he breaks away from Satan. Then Satan leads man into disobedience to what knowledge he has

received and fans the flame of selfishness in man and thus hinders him from knowledge, obedience and love.

<sup>13</sup> Satan has always sought to receive the worship to which Jehovah God is justly entitled. Presumptuously and wickedly he has tried to run ahead of God. To this end he has made God appear in the minds of the people as a fiend and not the loving Benefactor that he is. Satan has used every subtle means to turn the minds of the people away from God. If unable to induce men to worship him, then Satan has taken the next step to induce the worship of the creature instead of the Creator—anything to keep the people from giving the honor and glory to Jehovah that is justly due him.

#### GOD FORGOTTEN

<sup>14</sup> God organized the people of Israel into a nation and made with them a covenant. He gave to them his fundamental law and statutes and set before them blessings and showed them that the only way to life, health and happiness is by obedience to and worship of him. He did not compel Israel but invited Israel to agree to obey his law. All these things Israel agreed to do. But only a short time was required for Israel to fall away to the worship of some creature or thing and forget God, their real friend and benefactor. That people fell further away from God and became allied with the enemies of Jehovah. "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."—Deuteronomy 32:16-18.

<sup>15</sup> All other nations long ago forsook God, if indeed they ever recognized him at all. All this evil is due to the influence of the Devil, who sought to turn the minds of the people away from Jehovah. When God established his church, with Christ Jesus as the head and foundation thereof, the enemy organized a system in the name of the Lord but in name only. Subtly and wickedly Satan turned the minds of the ecclesiastics away from God, and either directly or indirectly likewise misled the people.

<sup>16</sup> To keep the minds of the people away from Jehovah, Satan the enemy causes these ecclesiastics to erect crucifixes all over the land with the ostensible purpose of fixing the minds of the people upon Jesus; and then these pious leaders of the unholy system parade before the people as the representatives of Jesus and solicit from the people the glory and honor for themselves. God is not in their thoughts, much less in their hearts and worship. Showy garments and robes, lighted candles, "holy water," loud-sounding bells and misleading ceremonies are performed by these pious-faced frauds, and are held constantly before the minds of the people that the people may think of and worship

such and forget God. They deify a woman and call upon the people to pray to and worship her as the mother of God, and this to turn away the minds of the people from Jehovah.

<sup>17</sup> The so-called Protestant systems do likewise. They regularly perform what they call "church service", which is merely a formalism which the preachers through their super-lord's influence make the people believe will save them from the wrath of a fiend whom they call God. They laud and magnify the names of men and maintain before the people hero worship. They disregard the Word of God and join in affinity with wicked men upon the pretext of establishing the kingdom of God on earth. In the language of the prophet the preachers preach lies before their congregations, exalt men and the power thereof, and boast of the greatness of certain political leaders and of their divine right to rule.

<sup>18</sup> Seemingly the people love to have it so, even as the prophet foretold. (Jeremiah 5:31) Concerning this the prophet of the Lord says: "How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart: which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal."—Jeremiah 23:26, 27.

<sup>19</sup> These systems hypocritically call themselves by the name of God, and all such have illicit relationship with every other part of the Devil's organization. (Ezekiel 23:35) For this reason the people are destroyed for lack of knowledge. (Hosea 4:6) Thus they are exalted in their own minds and forget God.—Hosea 13:6.

<sup>20</sup> Why this wrongful course? It was and is due to the selfishness and willingness of mind in yielding to the influence of the Devil. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever." (Romans 1:22-25) Such do not retain God in their minds, and therefore God has given them over to a mind void of judgment.—Romans 1:28.

<sup>21</sup> Then there are those who are consecrated to the Lord who fall easy victims to the worship of the creature and not the Creator. There is a tendency to give men credit for the wonderful message of truth and the plan of salvation. There is a disposition to follow leaders and elders in classes and to forget the appointed way of the Lord God. Let us always remember that the truth and the plan of salvation proceed from God. **It is his truth and plan and not man's. No man is**

entitled to credit for either. We are commanded to love one another, and this we should do. **We are not** to be worshipers of heroes or of men who possess more than ordinary attainments.

<sup>22</sup> When Jesus was on earth he always honored Jehovah. Time and again he said: "I can of my own self do nothing." "I came to do the will of him who sent me." His statement was: "Render unto God the things that are God's." (Matthew 22:21) Jesus never sought the honor that was or is due to Jehovah. (John 8:49) He remembered and was obedient to the words of Jehovah: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."—Isaiah 42:8.

<sup>23</sup> Those who are pleasing to Jehovah must take the course that Jesus took, because his course was right. Let us always remember that if there is an inclination to worship the creature and to forget the Creator, this course is induced by the adversary, and that we should quickly turn away from it.

#### ZION NOT FORGOTTEN

<sup>24</sup> All the people may forget God, but God never forgets Zion. It is dear to his heart. The love of a mother is more nearly perfect than any other earthly love. Unselfishly she will look to the interest of her child. She will beg, starve and steal that her child may be fed and clothed. Yet even a woman will sometimes forget her offspring; but God never forsakes nor forgets Zion. Concerning Zion he says: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isaiah 49:15, 16.

<sup>25</sup> Jehovah watches carefully for the interests of Zion, shields and protects and blesses those of Zion. "The Lord loveth the gates of Zion." (Psalm 87:2) Those who go into Zion and abide there are the joy to the heart of the Lord; and he surrounds them with his power like as the mountains are around about Jerusalem, impregnable, eternal.

#### HIS ORGANIZATION

<sup>26</sup> What then is this wonderful Zion which God never forsakes and which he loves so dearly? It is his organization, which he has chosen for his meeting-place between himself and his creatures and as a glory to his name. The Head of Zion is his beloved Son, who has always been the delight of his Father. God gave man an opportunity to obey him and live in peace and happiness, but men and all of man's organizations have disobeyed him and failed. Then God began the operation of his plan and to build his own organization. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: **he that believeth shall not make haste.**"—Isaiah 28:16.

<sup>24</sup> Before God laid this precious and sure foundation stone he tried him. He put his beloved Son to the most severe test. Never for one moment did the Son attempt to run ahead of Jehovah God. Never has he been in haste to do something that will bring honor to himself but has always waited upon the commands of his Father. The course taken by him was exactly opposite to that of Lucifer, now Satan the Devil. Willingly Jesus, the beloved Son, divested himself of heavenly glory and spirit nature and took upon himself the form of a fallen race and became a Jew as though he were, like them, in bondage. He associated with vile and degraded people, yet he never failed to render good unto them as opportunity offered.

<sup>25</sup> Seeing it was the will of his Father that he die as a sinner to the end that God's plan for man's redemption be carried out, Jesus humbled himself under God's mighty hand. Complete obedience under this most crucial test won for Jesus the high place of honor and glory next to the Father. (Philippians 2:6-11) Thus God laid the everlasting foundation of Zion.

<sup>26</sup> Jehovah, in selecting a city on earth in which his name might be known, chose Jerusalem, the city of peace. There he assembled the people with whom he had made a covenant. (Deuteronomy 16:6) The holy hill of Zion in Jerusalem was the official seat of government of that city. Both the city and Zion were typical. While Jerusalem would represent all the consecrated people of God, Zion pictures those who are the called, chosen and proved faithful. They are of the true and tried class even as the Head, the great chief corner stone, is tried. When Zion is complete the called, chosen and faithful will be there. "For the Lord hath chosen Zion: he hath desired it for his habitation." (Psalm 132:13) The name of Jehovah is upon this organization; hence it is God's organization. The overcoming ones, the faithful unto death, shall have the name of the city (organization) of God, which is Zion. —Revelation 3:12.

<sup>27</sup> A house was built in Jerusalem, and the Lord God put his name there. The people of Israel and Jerusalem forsook their covenant and forgot God, and he took away his name therefrom. (1 Kings 9:3, 7-9) Then the Lord God began to build a new city, the true holy organization; and for a precious corner stone and chief foundation he laid his beloved and faithful Son. The organization of Israel was typical of the true and better one to follow.

<sup>28</sup> How does one become a member of this city, the holy organization of God, called Zion? By believing on the Lord Jesus Christ and by fully consecrating to do God's holy will and by taking up the cross and faithfully following in the footsteps of Jesus. (Matthew 16:24, 25; 1 Peter 2:21) Those who are begotten and anointed of the holy spirit have entered into the holy city of God; that is to say, into his organization. But not everyone who says Lord, Lord, shall

be of the glorious organization when finished; but he that doeth the will of God faithfully to the end shall be there.—Matthew 7:21.

<sup>29</sup> Jesus Christ is the precious corner and foundation stone. All who are brought unto Christ are living stones being prepared and builded up into the holy organization. St. Peter states it thus: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ."—1 Peter 2:4, 5, 7.

#### SHOW FORTH HIS PRAISES

<sup>30</sup> But why has God chosen Zion and gradually builded her? God would have a people which would honor and praise him under adverse circumstances and by which he would show others that the only course that leads to life and endless happiness is to serve and obey Jehovah God. Having laid the chief corner stone Christ Jesus, he then began to build up into that holy house others. These were called and chosen to show forth his praises. St. Peter thus states: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."—1 Peter 2:9.

<sup>31</sup> Those of Zion will not show forth the praises of men or of organizations or of creatures; but they praise and bless him who has called them out of darkness and given to them the privilege of his great light and truth and life. Those of Zion bless God by telling of his loving kindness, his justice, his wisdom and his power. They venerate, they laud and magnify his holy name.

<sup>32</sup> God's announced purpose is to plant the new heavens and lay the foundation of the earth, and this he does through his organization, Zion. It is his purpose to establish his kingdom, both visible and invisible to man, which kingdom shall rule the people of earth and establish righteousness amongst them; and this work he does through his organization, Zion. Concerning such he says: "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." —Isaiah 51:16.

<sup>33</sup> It is Zion that gives birth to the new government which shall rule the nations of earth. This birth takes place before the great travail or great trouble upon the earth. (Isaiah 66:7-9) Zion is pictured by the woman who gives birth to the man child; to wit, the new government, which is to rule all nations. (Revelation 12:1-5) Zion travails in the battle with the Devil's organization. Zion gives birth to the government, the kingdom that rules the world. After the birth of the nation the Devil is wroth with the woman (God's organization), and desperately attempts to destroy those



remaining on earth of that organization who keep the commandments of God and who have the testimony of Jesus Christ.

#### HIMSELF A NAME

<sup>37</sup> The natural descendants of faithful Abraham were domiciled in Egypt. The name of God was then ignored, and was not in the thoughts of the people of that nation nor of any other nation of the world. David records the fact that God went down to Egypt to deliver his people and to make a name for himself. (2 Samuel 7:23) Now a like condition exists. Those who are of the faith of Abraham are domiciled in this wicked world, all the organizations of which have forsaken God and have defamed his holy name.

<sup>38</sup> The time approaches when God will make for himself a name. God will have somebody to be his witnesses in the earth. And who could we expect would have the privilege of filling that place? Surely none other than Zion, God's organization, some members of which are on earth. To such Jehovah says: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God."—Isaiah 43:10-12.

<sup>39</sup> A witness is one who gives testimony to an issue that is due to be understood. Now the Lord will have a testimony given in the earth that he is God, that besides him there is no other; and those who do this will be the faithful remnant class of Zion. This same class is otherwise spoken of as the temple. Concerning this the apostle, addressing the faithful followers of Jesus, says: "Ye are the temple of the living God." (2 Corinthians 6:16) "In his temple doth every one speak of his glory." (Psalm 29:9) This must mean that after the Lord comes to his temple every one of the temple class will delight to speak of the glory of God; and thus, in harmony with our year text, they will be saying, "Blessed be the Lord out of Zion."—Psalm 135:21.

<sup>40</sup> As the day approaches for the Lord God to get for himself a name it is the privilege of those who are of the temple class, and therefore of Zion, to lift up their voices and tell the people concerning God and his wonderful kingdom.

<sup>41</sup> Before the physical overthrow of Satan's empire God would have his standard raised to the people to the end that those people of good will might prepare themselves to receive the righteous King and his kingdom. Those of Zion whom God has chosen as his witnesses must now show forth his praises by lifting up the divine standard to the people. The people are blind and misled because of the machinations of Satan the

enemy. The fulness of the Gentile Times is here. Soon all of Zion will be glorified. The blindness will be removed. There shall come out of Zion the Deliverer, who shall deliver all those who turn to righteousness. (Romans 11:26; Isaiah 59:20) Before this deliverance the witness must be given. Those who are of Zion, the faithful remnant of the consecrated, are the ones who will give the witness.

<sup>42</sup> A picture of this was made with natural Israel. The people of Israel were organized by the Lord and were therefore called Zion. They were the typical ones of real Zion. They were unfaithful to God, and for this reason he removed his name from them. (1 Kings 9:7-9) God permitted them to go into captivity. The time came when he brought a remnant back to Palestine. He did not do this for the sake of the Jews, but he declared: "I do this . . . for mine holy name's sake, which ye have profaned among the nations, . . . and the nations shall know that I am the Lord."—Ezekiel 36:22, 23.

<sup>43</sup> As only a remnant of the Jews returned from Babylon thus to testify for Jehovah, so now only a remnant of those professing to be followers of Jesus will be faithful and true witnesses of our God. Now all the nations calling themselves Christian have defamed God's holy name; and he will bring upon the world a great time of trouble "in that great and terrible day of the Lord", and will make for himself a name that the people may know that he is God. He will have a witness of this fact given now, and this witness he has privileged Zion to give. The work now before the truly consecrated is that of lifting up a standard to the people by removing from their minds the false doctrines that have long stumbled them; turning their minds back to the true God and pointing them to the fact that it is his kingdom and his King that will bring deliverance to the people. Therefore all those of Zion must now be sending out from Zion the message which shall be to the praise and honor and glory of our God. These lift up their voices together and say: "Blessed be the Lord out of Zion."—Psalm 135:21.

#### UNPARALLELED FAVORS

<sup>44</sup> The favors which have now come to the faithful of the Lord have never been so great. "The Lord shall send the rod [sceptre of authority] of thy strength out of Zion [his organization, saying]; Rule thou in the midst of thine enemies." This prophecy is now in course of fulfilment. He whose right it is, who holds the sceptre or authority to rule, has begun his reign and all of those who are of Zion joyfully proclaim this fact. Concerning them it is recorded: "Thy people shall be willing [volunteers] in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." (Psalm 110:2, 3) The new government is born from the womb of the morning and comes forth with dew or freshness of

youth and vigor and is now shining to the glory of God.

<sup>46</sup> God has not shined out of nominal Christendom. On the contrary nominal Christendom has defamed his holy name and pushed him into a corner and made him appear in a bad light. It is written: "Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:2) This prophecy is now in course of fulfilment. Out of the true Zion God is shining, because Zion is praising his holy name and testifying that he is the true and only God. Never was such a privilege granted before to beings on earth.

<sup>46</sup> God loves Zion because it is his organization, symbolized by his city. "Glorious things are spoken of thee, O city of God." (Psalm 87:3) The Psalmist David now addressing himself to those who stand in this time of darkness and proclaim the message of the kingdom, says: "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord, that made heaven and earth, bless thee out of Zion."—Psalm 134.

<sup>47</sup> The day will come when there shall be a great home gathering of triumphant Zion. Faultless before the presence of the glory of our God and with exceeding joy shall the members thereof be presented by the beloved Head, Christ Jesus. (Jude 24) "As well the singers as the players on instruments shall be there: all my springs are in thee." (Psalm 87:7) Every one in Zion will be perfect and clothed in the beauty of holiness. Singers with voices unsurpassed for sweetness, players upon instruments such as were never known, all will be singing the praises of God and glorifying his name forever. And in the ages to come these will be the everlasting recipients of blessings from Jehovah God. Jehovah having granted to his beloved Son the power to give life to the world, then during his reign will be fulfilled the above prophecy that all the springs or sources of life for the world will be in Zion; and when the work is finished all the creatures in heaven and in earth, brought together under one head, Christ Jesus the chief corner stone of Zion, will be praising God and giving to his name the glory and honor which is his due.

#### QUESTIONS FOR BEREAN STUDY

What is the import of our year's text for 1926? Why do not all creatures acknowledge and honor their Creator? ¶ 1, 2.

How may we know God, whom no man has seen or can see? What increases faith and induces love for Jehovah? What did he mean when he announced to Moses, "I AM THAT I AM"? ¶ 3, 4.

What is the significance of the titles, Almighty God, Most High God, Jehovah, and the Lord of hosts, respectively? How is God known to the Zion class? ¶ 5-8.

Explain the primary attributes of Jehovah. Whom did David typify? Did the psalmist, who praised the Lord in poetic phrase, know God as we do today? If not, why? ¶ 9, 10.

How does the inanimate things of creation testify to God's glory? What one organization on earth has sought to honor God throughout the ages? Of what does this organization consist, when did it begin, and what has been its binding influence? ¶ 11, 12, 26.

What has ever been Satan's chief ambition? What measures has he taken to realize it? How did he overreach the nation of Israel and lead them to forget their covenant with God? ¶ 13-15.

How has Satan sought to turn the minds of Christians away from Jehovah? How have the clergy aided the Devil, and what is the attitude of the people relative thereto? ¶ 16-19.

Why do ecclesiastics take this wrongful course against the Lord? How are true Christians liable to fall victims to Satan's artifices? ¶ 20, 21.

What example did Jesus set us with respect to giving honor to God? What is a safe rule for us to observe in this matter? ¶ 22, 23.

Jehovah's love for Zion is comparable to what? ¶ 24, 25.

When and where was the precious corner stone of Zion laid? How was it "tried" and what results did the test bring? ¶ 26-28.

What did the city of Jerusalem typify in God's arrangement? What did Mt. Zion typify? ¶ 29, 30.

How does one become a member of Zion? Why are such called "living stones"? ¶ 31, 32.

What is God's purpose in building Zion? How do the members of Zion bless Jehovah? ¶ 33-35.

To what does Zion give birth, and when does this take place? What is meant by Zion's "travail"? When was Satan to display special wrath against Zion, and how? ¶ 36.

When in times past did God purpose to make a name for himself, and what was the result? Is he now making a name for himself in the earth? If so, how; and who are his witnesses? ¶ 37-40.

What is God's standard, and how is it to be raised up? ¶ 41. Who are typified by those Jews who returned from the Babylonian captivity? Explain fully. ¶ 42, 43.

What are some of the present and future favors of the Zion class? How has God "shined" out of Zion? (Psalm 50:2) What will our homecoming be like? ¶ 44-47.

## JESUS AND THE SAMARITAN WOMAN

—JANUARY 24—JOHN 4:13 TO 26—

*"With joy shall ye draw water out of the wells of salvation."—Isaiah 12:3.*

JESUS spent the first winter of his ministry in Jerusalem and Judea, and did many wonderful works, that the people might have good reason for believing in him. During that time he and his disciples in some measure continued or supported the ministry of the Baptist. (Cf. Matthew 3:2 and 4:17.) Jesus did

not baptize; but his disciples did, and baptized more persons than did John. Jesus heard that the Pharisees knew that more went to him than to John; and knowing their evil nature and that they would surely try to hurt John, he determined to leave for Galilee. No doubt he saw that he had not much to gain by staying



in the south. Had he continued to do the same work as John, the question would arise as to how John was herald for him; and both their ministries would have been discounted.

\* There were two ways from Jerusalem to Galilee; one through Samaria, the other east of Jordan. The Jews usually took the latter because they hated to go through Samaria. But John says of Jesus: "He must needs go through Samaria." (John 4:4) We ask: Why? We know that he was not hurrying north, that he must take the shorter and quicker route for that reason. The Samaritans claimed to be descendents of Jacob, and to worship God according to the law of Moses. It is evident that Jesus did not consider the Samaritans as Gentiles to whom the word of truth must not yet be preached, and that he would be pleased to see whether or not they had an ear for his message. No doubt the real reason was that the spirit of God moved him to take that road; for God knew there were some in Samaria who would listen to the word Jesus carried, and would accept him as the one sent of God.

\* At noon, probably on the second day after leaving Jerusalem, Jesus and his little company of disciples (All The Twelve were not yet with him.) came to Sychar, where Jacob's well was. Weary, Jesus rested at the well while his disciples went into the city to buy food. While he waited a woman from the city came to draw water, and he asked her for a drink. But she was not ready to respond; she was more taken with the fact that a Jew had asked for something than with his need. Instead of complying she preferred to remind him of the attitude of the Jews to her people the Samaritans, and to ask him why he asked of her. His reply, which had in it a rebuke of her forgetfulness, must have seemed strange to her. He said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." (John 4:10) She was in greater need of the water which he could give than he was of that which he asked of her.

\* What he meant by living water she could not understand, for her mind did not rise above material things; she could think only of Jacob's well. How could he give water when he had nothing with which to draw it, and why should he speak of living water? Was he greater than Jacob, who digged the well? Jesus then spoke of the difference between the water which he could give and that which could be drawn from the well. Those who drew from Jacob's well must come again for more, but the water he could give would lastingly satisfy; indeed, the drinker would be as if he had within a well of the water of life, and those drinking it would never thirst again. The woman, failing to see that Jesus was speaking of *truths* which would satisfy the mind, said: "Sir, give me this water, that I thirst not, neither come hither to draw." (John 4:15) She

was ignorant in these things, but was not so worthy of blame as Nicodemus who, though a master in Israel, was spiritually blind.—John 3:10.

\* Jesus made no attempt to explain; but as if, while desiring to continue the conversation, he would prefer to confine it to more recognized forms, said: "Go, call thy husband, and come hither." The woman then prevaricated; she said: "I have no husband." Jesus replied: "I know," and added: "Thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly." (John 4:18) She replied: "Sir, I perceive that thou art a prophet." But, unabashed, she was ready to enter into an argument as to the relative claims of Gerizim and Jerusalem to be the true place where God must be worshiped.

#### WHY JESUS PREACHED TO SAMARITANS

\* Jesus treated the woman as a woman of understanding, and proceeded to say some of the most important things he ever spoke. She was not a bad character but had, probably recklessly, broken through the conventions of life and the bounds of morality. He told her the Samaritans did not know what they worshiped, and that salvation was of the Jews; but that the due time had come when God would be worshiped neither in the temple in Jerusalem nor in that on Gerizim, but in every place where worship was offered in spirit and in truth. He also said that the Father was seeking those who would thus worship him.

\* To the believer in the divine purpose it was not a mere chance which took this woman to the well at Sychar at an unusual time of the day, a woman to whom Jesus could speak the wondrous truths such as were there disclosed. Without doubt when John said that Jesus "must needs go through Samaria" he was thinking of the need from God's point of view. God knew of those honest hearts in Sychar who, freed from the darkness of Judaism, and (as is seen to be the case) comparatively free from their own religious leaders, were prepared to listen to him a stranger, a Jew, and to accept the truth.

\* When Jesus sent his disciples into the city it was merely to buy food, not to tell the people that they were traveling with the Son of God and to bring a congregation back. The links were in God's hands, and he by a seemingly small incident united Jesus and the Samaritans. To an outsider the incident at the well was a mere happening; and from the limited point of view of Jewish propriety it was one which ought not to have happened. It was unusual for a man and a woman to hold conversation in this way. Jesus had no more respect for foolish conventionalities than the woman had.

\* The incident is a reminder of the two spies who went into Jericho and were guided to the house of a woman of similar character, who became a true Israelite

and a daughter of Abraham. (Hebrews 11:31; Matthew 1:5) Surely it was of God that those men were guided to Rahab's house. God works by what seems natural means to arrange the deepest spiritual ends, and often what seem slight changes have far-reaching effects in the out-working of his plan. No doubt amongst other things God intended to show the Jewish people that he had respect for the Samaritans; and that the Jews with all their profession and boasting were not so near God, and were therefore not so near a desire for the truth, as were the despised Samaritans.

#### TWO IMPORTANT TRUTHS IMPARTED

<sup>10</sup> It was then to the woman at the well that Jesus first said some of the most important things our Lord had to reveal. It was to her first that Jesus said the time of the overthrowing of the then organized religion had come. The Jews had their temple in Jerusalem; the Samaritans theirs in Mt. Gerizim; but the hour of their dissolution had come. The worship of God was no longer to be in temples made with hands; his worship should be according to his nature; for "God is a spirit; and they that worship him must worship him in spirit and in truth."—John 4:24.

<sup>11</sup> The woman, who knew that truth would be spoken some day, then saw in this man more than a prophet. He carried conviction; she perceived that he knew spiritual truths even as he knew her circumstances. She spoke of the Messiah as one who would know and tell all things. Jesus said unto her: "I that speak unto thee am he." (John 4:26) Thus while he said plainly to her that he was the Christ, more than two years passed before he let his disciples know that fact. (Matthew 16:17) Evidently these were truths necessary to bring the woman to a definite conclusion, and there was not the same hindrance to his work in the Samaritans knowing this as there was in the Pharisees having the knowledge. It frequently happens that outsiders are more ready for the truth than those who profess orthodoxy.

<sup>12</sup> The immediate result was that a number of Samaritans believed on Jesus and invited him to the town, where he stayed two days with the further result that many more believed in him. (John 4:40, 41) It was not possible for these Samaritans to get the blessings of God till after Pentecost; but we may take it as certain that when the gospel was later preached there by Philip these same ones should then hear the Lord and believe in him, obtaining a taste of the water of life, the living water of which Jesus spoke.—Acts 8:5, 6.

#### PARALLELS IN OUR DAY

<sup>13</sup> In this incident we may legitimately find encouragement to help us to do the Lord's work. The faithful servants of the Lord put forth their best efforts to serve others with the truth in the mission which is

given them, and some are helped by the ministry; but the God and Father who rules over all, and the Lord Jesus, the Head of the church to arrange and order its affairs, see that the very circumstances of our witness are made aids to accomplish the divine purpose. The servant of the Lord must do with his might what he finds to do, and often where and when he shall serve is left to his initiative. But he is also divinely helped and guided and aided in things which he could not foresee nor control. The cooperation with God is mutual. In the setting up of the kingdom the Father works, Jesus works, the church works. And, as it was with the Lord at the well, it is their pleasure even in resting and waiting to receive and take the opportunities brought to them all to further the interests of the kingdom.

<sup>14</sup> This saying of Jesus about worshiping God neither in Jerusalem nor in Gerizim has been accepted by his professed followers. But they have done little more than make it a literal statement as to place; for they have organized great churches, with the result that their centers of organization (their temples) have been merely transferred from Jerusalem and Gerizim to Rome or Canterbury, or other places, and under other headships. And these have disputed amongst themselves even more bitterly than the Jews and Samaritans did. It has pleased God to permit this to bring a testing upon Christendom; it has not been his will to have his worship organized before the time when it should be established in his kingdom.

<sup>15</sup> The time has again come to declare that the truth is not to be found in the great centers or organizations of religion, but in the message which his servants bring. God is now establishing the Zion and temple of truth of which he spoke through the prophets. The great human systems of religion are no longer recognized by him in any degree; and he who would worship God must free himself from these.

#### QUESTIONS FOR BEREAN STUDY

Where did Jesus spend the first few months of his ministry, and what form did his ministry take? Why did Jesus determine to go to Galilee? ¶ 1.

Why did the Jews avoid passing through Samaria when traveling between Jerusalem and Galilee? Why did Jesus select this route? ¶ 2, 7.

Narrate what happened when Jesus stopped at Sychar. What did Jesus mean by his reference to "living water"? ¶ 2, 4.

Why did not Jesus explain to the Samaritan woman? What truths did he expound to her, and why? ¶ 5-8, 10.

What Old Testament happening does this incident at Jacob's well recall? What lesson is contained therein? ¶ 9.

Why did Jesus reveal his Messiahship to the Samaritan woman long before he disclosed it to his own disciples? What was the immediate result of this revelation? ¶ 11, 12.

What encouragement may we derive from this lesson? ¶ 13.

How has Jesus' saying about worshiping God neither at Jerusalem nor in Gerizim been accepted by Christendom? What was his true meaning? ¶ 14, 15.

## JESUS FEEDS THE FIVE THOUSAND

—JANUARY 31—JOHN 6:1 TO 14—

*"Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst."—John 6:35.*

A CONSIDERABLE period of time elapsed between the time when the Lord talked with the woman at the well of Sychar and the miracle of feeding the 5,000 men, which gives us our study for today. But John made no attempt in his Gospel to give a consecutive or full record of our Lord's ministry. Therefore we look in what is written for an account which will give the purport of the ministry as John saw it.

<sup>2</sup> Jesus said to the woman of Sychar that acceptance of his message would mean that he who believed should have a satisfying drink of truth, which would make him realize that he had that which only God could supply. Today's study shows us Jesus as the bread of life which if one should eat he would never again hunger; and he repeats that he who believed on him should never thirst.

<sup>3</sup> At the time of this miracle Jesus had been all about Galilee, and was now well known throughout all the land. The people of the towns and villages of Galilee had followed him because of his wondrous miracles and because of the blessing of renewed health which they got from him. Galilee received Jesus much more gladly than did they of the south; for though prejudice and tradition had laid fast hold of them, as well as those of Jerusalem and Judea, they were not so tightly held by these things and therefore were not so much under the control of the scribes and Pharisees as was the case with the others.

<sup>4</sup> Isaiah had prophesied that the people round about the territories of Naphtali and Zebulun should see the great light (Isaiah 9:1, 2); and Jesus wrought there his most active ministry, not in attempt to fulfil the prophecy, but because the people were readiest to listen.

<sup>5</sup> At the time this miracle of feeding 5,000 men was wrought, our Lord's popularity in those parts was at its highest point. One day desiring to get away for a time from the crowds which continually surrounded him, so as to give his disciples a period of rest, he took them across the northern part of the sea of Galilee, to the eastern side, which was not so densely populated as the western. But as they were pushing off, and apparently setting sail for the other side, the other boats which had been crowding round those of the disciples also made a move to go with them; and a corresponding movement began with the people on the shore, who were watching. Great crowds went round the head of the lake, so that as soon as Jesus and the disciples landed they were again in the midst of a curious and probably rather noisy assemblage.

<sup>6</sup> Jesus began to speak to them and they were charmed with his words. But they were excited and did not

specially want teaching. It was something for themselves they sought. They were ready to make him their king. As the evening drew on, the disciples went to the Lord and said: "Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat."—Mark 6:36.

### THE MIRACLE A TEST TO THE DISCIPLES

<sup>7</sup> Though unquestionably the disciples were thinking of his welfare, this in a measure was interference on their part. They were thinking of his need as they perceived it; but Jesus had a care for the multitude as well as they. He was not so anxious to speak spiritual truths to them as to forget their bodily needs; and, with a little rebuke in his words, he said, "Give ye them to eat." (Mark 6:37) They were surprised that he should say this; for it was a desert place where bread could not be bought, and in any case they had no money wherewith to buy bread for a multitude. Jesus said this to test them and to instruct them.

<sup>8</sup> No doubt the disciples considered themselves to be practical men and our Lord somewhat of a visionary who might do well at preaching but hardly as capable as they in looking after the more material things; and for the moment his answer would confirm them in this view. But he wanted them to remember that he was God's representative, with power to do what he thought necessary for the furtherance of the interests of the kingdom which he represented.

<sup>9</sup> The disciples with helplessness of thought, through lack of faith and understanding, said that the only supply they could see was a small one which a boy had and which, of course, would not serve for more than two or three men. Jesus ordered the disciples to have the people seated. Then all in due order the five loaves and the two fishes which the Lord would have had purchased from the boy were broken by him and multiplied to the feeding of the multitude. Our Lord would show by this outward demonstration the spiritual fact which next day he declared, and to which our Golden Text calls attention, that God had sent life by him. He said unto them: "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst."—John 6:35.

<sup>10</sup> But the people, seeking to please themselves and ignoring his teaching, would gladly have made him their king; and had he agreed to their proposal they would, under his leadership, have rebelled against Rome. Jesus, although he spoke of the kingdom of heaven and said that he represented it, had something better to give them than independence. To get what they wanted

would lead them into desperate warfare. To get that which he had to give would entail nothing harder than the giving up of one's self-will.

#### WHAT CONSTITUTES THE BREAD OF LIFE

<sup>11</sup> God sent his Son into the world to give life, and the gift is well symbolized by bread as well as by water. "Man doth not live by bread only" was God's word to Israel. (Deuteronomy 8:3) Bread represents the food which gives physical life; but never since the sentence of death passed in the garden of Eden on the first parents of the race has any man been able by bread to keep himself alive, or even to keep himself in health. It is evident that if a man is to live he needs something more than that which he can provide for himself out of the abundance of nature. He can live only as he is in communion with God and has the knowledge which God sent by his Son Jesus.

<sup>12</sup> Speaking later Jesus said, "I am the bread of life: he that cometh to me shall never hunger" (John 6:35); and then he added, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6:53) It pleased God to arrange the way of life for man thus; he must accept it in the person of God's representative. A mere declaration of good intention is not enough. Nor is an acknowledgement of the majesty of God sufficient. Life can be had only in him who is the way, the truth, and the life; and if a man would have that which God can give he can have it only by Jesus. The Jews wanted life, and they wanted the blessings of God; but when they found that Jesus said that accepting him was the only way to obtain these things they very gladly put him out of their sight in the hope that they might not be troubled any more. They would not buy the favors of God at the expense of accepting Jesus.

<sup>13</sup> The same condition obtains today. Men claim that they want to be in harmony with righteousness. They will talk about being in touch with truth and in tune with the Infinite, but they will not accept Christ nor the will of God as shown in Christ. Men do not care to have to acknowledge that they are sinners and need a covering of atonement. They would rather think of themselves as worthy of some praise for having done so well; and if they come to God they would prefer to come with a measure of self-confidence, as if God should rather be pleased that they have accorded to him their acknowledgement and worship.

#### HOW ONE EATS THE BREAD OF LIFE

<sup>14</sup> The truth which Jesus brought was not in itself the bread of life; it was not what he said, but he himself. The Word of God was made flesh and dwelt amongst us. He was the embodiment of truth, and it pleased God to make the human life of Jesus the bread from heaven for the life of men. Therefore Jesus said, "My flesh I give for the life of the world." He who believes the word of God concerning Jesus and accepts

his sacrificed life as God's gift, or, in other words, he who accepts the fact that the perfect man Jesus died as a sacrifice for sin, finds that he thereby eats the bread of life. But no man can find a satisfying portion who seeks merely to find a philosophy of life in the teachings and sayings of Jesus.

<sup>15</sup> It is the privilege of the disciples of Jesus to declare this truth, which is as unpalatable a portion today to Christendom as it was to the Jews in those days. The Jews were content with their temple service, their self-righteousness worship, and the sacrifices which were continually offered. To be told that now there was no way of acceptance with God except through Jesus of Nazareth, and that by his death on their behalf, was abhorrent to them; they would have none of it. Their unbelief, and the lack of belief today, and the fact that the world as such does not know of God's plan or purpose in Jesus, does not alter it.

<sup>16</sup> God sent his Son to give life to the world; and as surely as Jesus broke the bread by the Galilean sea, so surely was he broken that there might be a ransom price for all men, and so surely does Jesus come again to make all men see the provision God has made for them in him. God did not ask man whether or not he would be ransomed; the provision is made. Any man who has known of the bread which God has provided may refuse to eat it; some have done so. But there is no reason for thinking that the multitudes of men who are now aliens from God in spirit will remain so when once they know him. They have not yet tasted the sweetness of that bread; they have felt the bitterness of having to acknowledge themselves as sinners.

<sup>17</sup> But in the kingdom now being established, when Christ destroys all man's enemies and delivers all from the bondage of ignorance, and brings the dead forth to share with the living, they will "taste and see that Jehovah is good", and will enjoy the feast of fat things which in that kingdom of life will be spread before them.—Psalm 34:8; Isaiah 25:6.

#### QUESTIONS FOR BEREAN STUDY

Does John's Gospel attempt to give a consecutive or full record of Jesus' ministry? This lesson presents Jesus in what aspect? ¶ 1, 2, 11.

Why did the Galileans receive Jesus more readily than did the Jews around Jerusalem? ¶ 3, 4.

Where, and under what circumstances, was the miracle of today's lesson performed? ¶ 5, 6.

How did it serve as a mild rebuke to his disciples? ¶ 7-9.

What interest did the people have in Jesus, and why did they want to make him king? ¶ 10.

What did Jesus mean when he said, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you"? How was this statement received by the Jews? ¶ 11, 12.

Does a similar attitude obtain amongst the people today? ¶ 12.

Does merely hearing the truth which Jesus taught constitute eating the bread of life? If not, what does? ¶ 14.

Why was not Jesus, who gained such popularity by his miracles, accepted by the Jews? ¶ 15.

What is the spiritual lesson contained in the miracle of feeding the 5,000? ¶ 16, 17.

## JESUS HEALS AND SAVES A BLIND MAN

—FEBRUARY 7—JOHN 9: 1 TO 9, 21, 25, 35 TO 38—

*"I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."—John 8: 12.*

THE next miracle that John relates, after feeding of the 5,000 men, is the healing of a man born blind. Jesus was again in Jerusalem with his disciples. Passing along the street, he saw the man whose healing is the subject of today's study. Whether or not Jesus directed the attention of his disciples to the man John does not say. Probably he did, and perhaps the man was well known; for the disciples seemed to know about the case and took the opportunity to ask the Master a question often raised.

<sup>2</sup> The Jews knew that their Scriptures showed distinctly that obedience to the Law would give them the blessings of freedom from sickness. (Exodus 15: 26) As no one escaped being sick and very many were afflicted with physical infirmity, and as they were so certain of their own righteousness, they came to the conclusion that their trouble must be the result of their parents' sin; and they claimed Scriptural support, for Jeremiah had said: "The fathers have eaten a sour grape, and the children's teeth are set on edge."—Jeremiah 31: 29.

### PERVERTED THEOLOGY

<sup>3</sup> The righteous Pharisees would blame their parents, but took no discredit to themselves. Not discerning the plan of God, their only alternative was to suggest that the physical disabilities of life were the result of prenatal sins, or that God, foreseeing that a man would be a sinner, sentenced him before he was born. The Jews are not alone in such perverted thoughts. The great Western churches have taught similar things, and have practised prenatal baptism to save an unborn child from the torment of hell fire. There is no force so powerful to turn the minds of men from sane thinking as perverted theology.

<sup>4</sup> Instead of entering into an argument with his disciples, Jesus made a statement which must have sounded startling. He said: "Neither hath this man sinned, nor his parents." He did not mean that neither the man nor his parents had not transgressed the law of God, but that this affliction was not the result of transgression on the part of the parents or the child. He said that the man was born blind in order that the works of God should be made manifest in him. (John 9: 3) Jesus proceeded to show what he meant.

<sup>5</sup> Stopping the man, Jesus spat on the ground and, mixing his spittle with the dust, spread the clay over the man's eyes, bade him go to the pool of Siloam and wash his eyes therein. The man felt the power of our Lord's presence and words and, almost certainly having heard Jesus' answer to the question of the dis-

ciples, without hesitation he went and washed and received sight. He went home, and his neighbours could hardly believe that he was the man they knew as blind. He asserted his identity, and they asked how he came by his sight. He told them what had happened. Apparently not one of them congratulated him on the blessing which had come to him, but sternly asked where the man was who healed him. As he had made no arrangement to meet Jesus again he said: "I know not."

### A GOOD WORK CONDEMNED

<sup>6</sup> It was the sabbath day; and these men hurried the man to the Pharisees, who questioned him, and were greatly put out because this thing had been done on the sabbath day. Some said that the healer must be a sinner; that he could not be of God or he would have kept the sabbath as they did. Others said: "How can a man that is a sinner do such miracles?"—John 9: 16.

<sup>7</sup> They were divided amongst themselves; but when he who had been blind asserted his belief that Jesus his healer was one sent of God, for such a miracle had never been known in Israel, they put him out of the synagogue. (John 9: 34) These religious cruel men would have preferred to have the man kept in blindness, and to have his healer put out of their sight, rather than that their prestige and authority as the teachers in Israel should be lessened.

<sup>8</sup> We may view this incident of the blind man in both its particular and its general relation to the plan of God. It was necessary to his ministry that Jesus should have such an incident as this occur, and here was the suitable occasion. There must have been other Jews in Jerusalem born blind, but this man proved to be such a man as well served the purpose of Jesus. He had spirit and purpose to believe, to reason, and to stand firm for Jesus. No doubt as with the woman at the well, the heavenly Father was supervising the ministry of his dear Son.

<sup>9</sup> But it is clear that Jesus also used the incident as a general illustration: The man is typical of the world held in darkness, "born blind." Jesus said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."—John 9: 4, 5.

<sup>10</sup> It would be impossible for the disciples to understand the purport of these words; it is easier for us now, because we live in the day when God is diffusing his light abroad. It is clear from the words of Jesus that he meant to convey the thought that his Father had permitted evil to come into the world. The sen-

tence of death, which was not immediately executed and which delay allowed man to propagate, had brought this about. It is this the psalmist meant when he said: "Thou turnest man to destruction; and sayest, Return, ye children of men."—Psalm 90: 3; Genesis 2: 17; 3: 17.

<sup>11</sup> It is evident also that Jesus perfectly well understood that his Father, the gracious Creator, had as yet made no attempt to stem the flow of evil. Nor, with the exception of that which he had given to the chosen family through his covenants and by his prophets, had he sent any light into the world to tell men his course of action. He had almost left them alone.—Amos 3: 2.

<sup>12</sup> Now for a little while, and Jesus knew it must be such, God sent his Son into the world to be the light for it. He knew there was a night approaching for him, when his lamp, the only one which was lit, must be quenched; hence he must work the works of God, to show his goodness and glory, while it was day, that is, while he had opportunity.

#### THE LIGHT OF THE WORLD

<sup>13</sup> Being the Light of God to lighten mankind, it must be that wherever he manifested himself darkness must flee from before him. Jesus lived and ministered amongst a people who were physically sick, infirm with blindness, deafness, lameness, and smitten with many dreadful diseases; a people who were spiritually blind, yet intensely proud and full of hypocrisy, wilfully hiding their condition from themselves. Most of these got no benefit from his presence. But wherever the sick physically, spiritually or mentally sought him, or were brought to him by others, or were visited by him, or (as in this case) where there was contact, he always manifested himself as the One sent from God. Thus it was that none ever came in actual contact with Jesus for physical healing but went away blessed. It could not be otherwise.

<sup>14</sup> Jesus did not heal the people to make disciples, but to manifest that he came from God, and to show what the power of God would do when it should be manifested amongst the peoples of earth. In the healing of the multitude in Galilee it was not merely the compassion of Jesus that was in operation; it was because he represented the fact that God was present in him. It is this fact which explains why so many who came to him for healing got their blessing, even though they did not wish to have anything more from him than that which they sought.

<sup>15</sup> In the attitude of the Pharisees the religious mind is exactly typified. It pleased God to allow "Christian" formality to develop hypocrisy in great religious systems which have professed to be established in the teaching of Jesus. And Pharisees innumerable are existent today as then. In the light of the knowledge of the glory of God which is now manifest through the knowledge of the divine plan, there is that which would bring light to all men, to those who, born into a world

dark as to the knowledge of God, have never seen light, have never had spiritual understanding.

<sup>16</sup> The Pharisees of today, the clergy and the ecclesiastically minded, much prefer that the people should remain in ignorance in order that they may be kept under the power of the church; and they would, if they could, put out of the way all those who speak the truth of God's Word and who therefore are contrary to them. Like the Jews of Jesus' day their bitterest feelings are towards those who express the truth of God. The Jews tolerated the Roman yoke, and were rather glad to have such glamour as association with the Roman world brought them. So today the religious organizations are pleased to have political association, though they would destroy its power if they could; but their enmity is rabid against those who speak the truth of God.

<sup>17</sup> Jesus knew his time for lighting the whole world had not come. He saw the end of his own day; he saw, too, that the light would be spread abroad by the disciples and by those who should believe on him through them. But he knew that the kingdom of light could not come till the prince of darkness should be dethroned. When that time should come, then the world's darkness would be removed; and the glory of God, his power, his love, his majesty of goodness would be manifest to all his creatures, in heaven as well as in earth.

<sup>18</sup> The permission of evil will bring eternal blessings to men because of the lessons of evil. But it also enhances the glory of God; for men could never have known him fully unless his compassion, mercy and tenderness had been seen. And it is evil that has manifested these things. He who knows the plan of God and knows that God intends to make evil itself show forth his praises, inasmuch as the world is to be delivered from the bondage of evil, and from all sickness whether moral, mental or physical, enters into the glory of God, the light of life. And this knowledge is now free to all who come to God by Jesus.

#### QUESTIONS FOR BEREAN STUDY

What miracle is related in today's lesson, and what question did it raise? ¶ 1, 2.

What was the Pharisees' perverted view of human imperfection? Do others have similarly perverted views today? ¶ 3.

How did Jesus answer the question before him? ¶ 4.

Tell how Jesus restored sight to the blind man. What attitude did the people and the Pharisees take toward this act of healing, and why? ¶ 5-7.

What particular relation does this incident have to the divine plan? ¶ 8.

What general lesson does it teach? How can it be said that God turned man to destruction? ¶ 9-11.

Was Jesus the light of the world at his first advent? ¶ 12, 13. Why did Jesus perform so many acts of healing, and yet did not heal all the sick? ¶ 14.

Show the similarity between the attitude of the Pharisees toward the truth and that of the religious mind of today. Why are ecclesiastics bitter toward those who preach the truth of God's Word? ¶ 15, 16.

Did Jesus expect that he would enlighten the whole world during his ministry? ¶ 17.

What blessings shall result from the permission of evil on earth? ¶ 18.



## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR JANUARY 20

*"Mine elect, in whom my soul delighteth."*  
—Isaiah 42:1.

**T**HIS and corroborative Scriptural texts prove conclusively that those who will constitute the official family of God's organization, which shall reign over the earth, must first be servants of the Lord Jehovah. The chief servant is Christ Jesus the foundation, the precious corner stone, and the head of Zion. He plainly said that the greatest in the ruling class must first be servants. (Matthew 18:4; 23:11; Luke 22:26) This is conclusive proof that those who refuse or neglect to joyfully engage in the service now are missing the greatest privilege. If we love our brethren as our Lord loved us we will urge them to avail themselves of every opportunity of service to the glory of God. The Lord's truly consecrated servants, even as Elisha, now have a double portion of the spirit, and with increasing joy they embrace the privileges of witnessing to the Lord and helping to raise up a standard for the people. This explains why there has been such great enthusiasm in the service since 1918, when the Lord came to his temple.

It is those who joyfully participate in the service of the Lord who have the Lord's favor. In these "my soul delighteth, saith the Lord". It is this same class whom the Lord upholds, sustains and keeps fast in the time of great stress and all of the time. Of them the Lord says: "These are mine elect"; that is to say, those whom he will elect as the official part of the holy city, the government of righteousness.

Furthermore the Lord says: "I have put my spirit upon him." These have the power of the Lord, because he sustains them and keeps them by and through his name and strength; and they go forward gladly proclaiming the message of Jehovah and that he is God and that his kingdom will bring the relief for which all the creation has groaned and travailed in pain even until now.

Speaking of this same class God's prophet says: "Thou art a priest for ever after the order of Melchizedek." A priest is one who serves. Melchizedek pictured the class that carries out God's purposes, operating under the Head, Christ Jesus.

It is this same faithful class that God speaks to when he says: "He shall bring forth judgment to the nations." Here the Lord applies the text to the Christ, which includes all who are in Christ and who are faithful overcomers and who therefore compose the official family of Zion. Necessarily these are they who in the days of the beginning of the kingdom give a faithful witness to Jehovah and joyfully proclaim: "Blessed be the Lord out of Zion."

### TEXT FOR JANUARY 27

*"She was delivered of a man child."—Isaiah 66:7.*

**T**HE feminine name is often applied to an organized city or other organization. Zion is God's organization and is the one here mentioned as "she". Also in Revelation twelfth chapter Zion, or God's organization, is mentioned under the symbol of a woman "clothed with the sun". This organization being God's is approved by him and is the recipient of the light of God's plan, symbolized by the sun. Being God's organization she walks or goes forth in complete harmony with his rules of action, as symbolized by "the moon under her feet".

The precious stone and head of that organization of Zion is Christ Jesus, who is clothed with all power in heaven and in earth; therefore the organization symbolized is crowned with twelve stars upon her head. It is the organization, or Zion, symbolized by the woman, who gives birth to the man-child. The man-child is the new government or kingdom that shall rule the nations with a rod of iron. It is the official government of righteousness, the kingdom or reigning house of which Jesus is the Head, and the overcoming saints form a part. These are also called Zion, because constituting the official family or governing factors of God's kingdom.

"Before she travailed she brought forth. Who hath heard of such a thing?" It seems almost impossible. But nothing is impossible with God. Zion, the woman, God's organization, gives birth to the new nation or government; and as soon as born the great battle in heaven begins between this righteous government, of which Christ Jesus is the Head, and Satan the enemy. That marks the time when God's words, as uttered by the prophet (Psalm 110:2), are fulfilled. Here is stated that Jehovah sends forth out of Zion the rod (sceptre, the right to rule) and says to his Son: "Rule thou in the midst of thine enemies"; and the travail begins.

The struggle in heaven being finished, now the forces are gathering for the final struggle on earth "of the great and terrible day of the Lord" and "the great battle of God Almighty". It is the time of the battle of the beast against the Lamb. The travail is not yet over. With the birth of the kingdom or nation the Lord comes to his temple, and those who are really of Zion "are willing in the day of thy power". (Psalm 110:3) These delight to be witnesses that Jehovah is God and that the day of his triumph of righteousness through his holy organization is at hand.

Let all the spirit-begotten and anointed see now their privileges and enter fully into the joy of the Lord and have that blessed privilege of being of the remnant, saying, "Blessed be the Lord out of Zion."

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

New Haven, Conn. ....	Jan. 10	Georgetown, Del. ....	Jan. 17
Philadelphia, Pa. ....	" 11	Exmore, Va. ....	" 18
Wilmington, Del. ....	" 12	Norfolk, Va. ....	" 31
Chesterstown, Md. ....	" 13	Dundalk, Md. ....	Feb. 5
Benderson, Md. ....	" 14	Baltimore, Md. ....	" 7
Chincoteague, Va. ....	" 15	Elkton, Md. ....	" 8

## BROTHER J. A. BOHNET

Randolph, Kans. ....	Jan. 17	Sabetha, Kans. ....	Jan. 27
Riley, Kans. ....	" 18, 19	St. Joseph, Mo. ....	" 28, 29
Clay Center, Kans. ....	" 20	Kansas City, Mo. ....	" 31
Jamestown, Kans. ....	" 21, 24	Leavenworth, Kans. ....	Feb. 1
Leora, Kans. ....	" 22	Lawrence, Kans. ....	" 2
Topeka, Kans. ....	" 25, 26	Centropolis, Kans. ....	" 3

## BROTHER C. W. CUTFORTH

Falls Creek, Pa. ....	Jan. 15	Butler, Pa. ....	Jan. 22
Brockway, Pa. ....	" 17	Ellwood City, Pa. ....	" 24
Kane, Pa. ....	" 18	New Brighton, Pa. ....	" 25
DeYoung, Pa. ....	" 19	New Castle, Pa. ....	" 26
Clarington, Pa. ....	" 20	West Middlesex, Pa. ....	" 27
Clarion, Pa. ....	" 21	Farrell, Pa. ....	" 28

## BROTHER H. H. DINGUS

Bridgeport, Conn. ....	Jan. 18	New Britain, Conn. ....	Jan. 25
Branford, Conn. ....	" 19	Hartford, Conn. ....	" 26
New Haven, Conn. ....	" 20	Cromwell, Conn. ....	" 27
Derby, Conn. ....	" 21	Deep River, Conn. ....	" 28
Waterbury, Conn. ....	" 22	New London, Conn. ....	" 29
Torrington, Conn. ....	" 24	Norwich, Conn. ....	" 31

## BROTHER A. D. ESHLEMAN

Forrest City, Ark. ....	Jan. 18	Jonesboro, Ark. ....	Jan. 25, 26
Memphis, Tenn. ....	" 19, 28	West Ridge, Ark. ....	" 27
Keiser, Ark. ....	" 20	Gadsden, Tenn. ....	" 29
Blytheville, Ark. ....	" 21	Big Sandy, Tenn. ....	" 31
Lafe, Ark. ....	" 22	Palmyra, Tenn. ....	Feb. 1
Sector, Ark. ....	" 24	Guthrie, Ky. ....	" 2

## BROTHER A. J. ESHLEMAN

Fredericksburg, Va. ....	Jan. 11	Exmore, Va. ....	Jan. 20
Ruther Glen, Va. ....	" 12	Chincoteague, Va. ....	" 21
Fredericks Hall, Va. ....	" 13	Norfolk, Va. ....	" 24
Orchid, Va. ....	" 14	Suffolk, Va. ....	" 28
Richmond, Va. ....	" 15, 17	South Hill, Va. ....	" 29
Newport News, Va. ....	" 19	Lawrenceville, Va. ....	" 31

## BROTHER M. C. HARBECK

Warren, Pa. ....	Jan. 18	Harrisburg, Pa. ....	Jan. 25
Oil City, Pa. ....	" 19	York, Pa. ....	" 26
Pittsburgh, Pa. ....	" 20	Lancaster, Pa. ....	" 27
McKeesport, Pa. ....	" 21	Rheems, Pa. ....	" 29
Johnstown, Pa. ....	" 22	Lebanon, Pa. ....	" 29
Altoona, Pa. ....	" 24	Reading, Pa. ....	" 31

## BROTHER H. E. HAZLETT

Columbiana, O. ....	Jan. 17	Rosemont, O. ....	Jan. 25
Lisbon, O. ....	" 18	Niles, O. ....	" 26
Power Point, O. ....	" 19	Warren, O. ....	" 27
Negley, O. ....	" 20, 21	Mecca, O. ....	" 28
East Liverpool, O. ....	" 22	Ashtabula, O. ....	" 31
Youngstown, O. ....	" 24	Painesville, O. ....	Feb. 1

## BROTHER M. L. HERR

Bradford, Pa. ....	Jan. 14	Perry, N. Y. ....	Jan. 24
Franklinville, N. Y. ....	" 15	Batavia, N. Y. ....	" 25
Olean, N. Y. ....	" 17	Getzville, N. Y. ....	" 26
Shinglehouse, Pa. ....	" 18	Tonawanda, N. Y. ....	" 27
Bolivar, N. Y. ....	" 19, 20	Niagara Falls, N. Y. ....	" 28
Fillmore, N. Y. ....	" 21, 22	Buffalo, N. Y. ....	" 29, 31

## BROTHER W. M. HERSEE

London, Ont. ....	Jan. 14	Palmerston, Ont. ....	Jan. 22
Stratford, Ont. ....	" 15, 17	Mount Forest, Ont. ....	" 24
Seaforth, Ont. ....	" 18	Harriston, Ont. ....	" 25
God-rich, Ont. ....	" 19	Hanover, Ont. ....	" 28
Ripley, Ont. ....	" 20	Allenford, Ont. ....	" 27, 28
Perdwich, Ont. ....	" 21	Owen Sound, Ont. ....	" 29, 31

## BROTHER H. S. MURRAY

New Orleans, La. ....	Jan. 14	Jacksonville, Fla. ....	Jan. 25
Waveland, Miss. ....	" 15	Marianna, Fla. ....	" 26, 27
Mobile, Ala. ....	" 16	Pensacola, Fla. ....	" 29, 31
Pensacola, Fla. ....	" 17	Biloxi, Miss. ....	Feb. 1
Jacksonville, Fla. ....	" 19	Lyman, Miss. ....	" 2
Tampa, Fla. ....	" 21-24	Saucier, Miss. ....	" 3

## BROTHER G. R. POLLOCK

Jasper, Minn. ....	Jan. 14	Davis, S. Dak. ....	Jan. 22
Hartford, S. Dak. ....	" 15, 17	Irene, S. Dak. ....	" 24
Mitchell, S. Dak. ....	" 18	Avon, S. Dak. ....	" 25, 26
Parker, S. Dak. ....	" 19	Corsica, S. Dak. ....	" 27, 28
Menno, S. Dak. ....	" 20	Yankton, S. Dak. ....	" 29
Chancellor, S. Dak. ....	" 21	Vermilion, S. Dak. ....	" 31

## BROTHER V. C. RICE

De Kalb, Tex. ....	Jan. 17	Wolfe City, Tex. ....	Jan. 26
Texarkana, Tex. ....	" 18, 20	Dallas, Tex. ....	" 28, 31
Atlanta, Tex. ....	" 19	Plano, Tex. ....	Feb. 1
Simms, Tex. ....	" 21	McKinney, Tex. ....	" 2
Greenville, Tex. ....	" 22, 25	Greenville, Tex. ....	" 3
Winnboro, Tex. ....	" 24	Lone Oak, Tex. ....	" 4

## BROTHER C. ROBERTS

St. John, N. B. ....	Jan. 17	Bridgewater, N. S. ....	Jan. 26
Evandale, N. B. ....	" 18, 19	Moncton, N. S. ....	" 27
Deep Brook, N. S. ....	" 21	Margaretville, N. S. ....	" 28
Centreville, N. S. ....	" 22	Kentville, N. S. ....	" 29, 31
Yarmouth, N. S. ....	" 24	E. Hall's Harbor, N. S. ....	Feb. 1, 2
Liverpool, N. S. ....	" 25	Halifax, N. S. ....	" 3

## BROTHER O. L. SULLIVAN

Cedar Rapids, Ia. ....	Jan. 7	Kalamazoo, Mich. ....	Jan. 28
Rochelle, Ill. ....	" 8	Hammond, Ind. ....	" 29
Chicago, Ill. ....	" 10	St. Louis, Mo. ....	" 31
Jackson, Mich. ....	" 11	Springfield, Mo. ....	Feb. 1
Detroit, Mich. ....	" 17	Claremore, Okla. ....	" 2
Windsor, Ont. ....	" 24	Nowata, Okla. ....	" 3

## BROTHER W. J. THORN

Bellingham, Wash. ....	Jan. 17	Chehalis, Wash. ....	Jan. 24
Seattle, Wash. ....	" 18	Vancouver, Wash. ....	" 25
Long Branch, Wash. ....	" 19	Odell, Ore. ....	" 26
Olympia, Wash. ....	" 20	Bend, Ore. ....	" 27, 28
Aberdeen, Wash. ....	" 21	Tiand, Ore. ....	" 29, 31
Centralia, Wash. ....	" 22	Ashland, Ore. ....	Feb. 2

## BROTHER T. H. THORNTON

Augusta, Ga. ....	Jan. 17	Ridgeland, S. C. ....	Jan. 23
Savannah, Ga. ....	" 18	Charleston, S. C. ....	" 29, 31
Jacksonville, Fla. ....	" 19	Elko, S. C. ....	Feb. 1
Tampa, Fla. ....	" 21-24	Augusta, Ga. ....	" 2
Palatka, Fla. ....	" 26	Harlem, Ga. ....	" 3
Waycross, Ga. ....	" 27	Dearing, Ga. ....	" 4

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Waco, Tex. ....	Jan. 13	Old Glory, Tex. ....	Jan. 24
Alvarado, Tex. ....	" 14, 15	Rochester, Tex. ....	" 25, 26
Fort Worth, Tex. ....	" 17, 18	Dallas, Tex. ....	" 28-31
Claburne, Tex. ....	" 19	Abilene, Tex. ....	Feb. 1, 2
Weatherford, Tex. ....	" 20	Merkel, Tex. ....	" 3
Woodson, Tex. ....	" 21, 22	Sweetwater, Tex. ....	" 4, 5

## BROTHER J. C. WATT

Hermiston, Ore. ....	Jan. 14	Payette, Ida. ....	Jan. 26
Pendleton, Ore. ....	" 15, 17	Emmett, Ida. ....	" 27
Joseph, Ore. ....	" 18, 19	Boise, Ida. ....	" 28, 31
LaGrande, Ore. ....	" 20, 21	Nampa, Ida. ....	" 29, 31
Weiser, Ida. ....	" 22, 24	Pocatello, Ida. ....	Feb. 1
Ontario, Ore. ....	" 25	Laramie, Wyo. ....	" 3

## BROTHER J. B. WILLIAMS

Chicago, Ill. ....	Jan. 17	Rock Island, Ill. ....	Jan. 25
Geneva, Ill. ....	" 19	East Moline, Ill. ....	" 26
Rochelle, Ill. ....	" 20	Moline, Ill. ....	" 27
Ashton, Ill. ....	" 21	Knoxville, Ill. ....	" 28
Clinton, Ia. ....	" 22	Kewanee, Ill. ....	" 29
Davenport, Ia. ....	" 24	Peoria, Ill. ....	" 31

## BROTHER C. A. WISE

Arcadia, Fla. ....	Jan. 17	Tampa, Fla. ....	Jan. 26
Bradentown, Fla. ....	" 18	Lakeland, Fla. ....	" 27
Sarasota, Fla. ....	" 19	Zephyrhills, Fla. ....	" 28
St. Petersburg, Fla. ....	" 20	Martin, Fla. ....	" 29
Tampa, Fla. ....	" 21-24	Homassassa, Fla. ....	" 31
Oldsmar, Fla. ....	" 25	Ocala, Fla. ....	Feb. 1

## BROTHER L. F. ZINK

El Reno, Okla. ....	Jan. 17	Elmore, Okla. ....	Jan. 25
Norman, Okla. ....	" 18	Ardmore, Okla. ....	" 26
Noble, Okla. ....	" 19	Dallas, Tex. ....	" 28-31
Purcell, Okla. ....	" 20	Fort Worth, Tex. ....	Feb. 1
Paoli, Okla. ....	" 22	Comanche, Okla. ....	" 2
Wynnewood, Okla. ....	" 24	Minco, Okla. ....	" 3

## CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Tampa, Fla. Jan. 20-24. Address R. Stansel, 214 Hyde Park Ave.  
Dallas, Tex. Jan. 28-31. Address Edward Telkamp, 4641 Travis St.