



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

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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; man'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"—"what 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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By Means of "The At-one-ment"

STUDY IX: "Baptism, Witness, and Seal"

Week of December 7.Q. 19-24 Week of December 21..Q. 32-37
Week of December 14.Q. 25-31 Week of December 28..Q. 38-43

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AND HERALD OF CHRIST'S PRESENCE

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THE CHRISTIAN'S CONFLICT

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict, which ye saw in me, and now hear to be in me."—Philippians 1:29,30.

IN THIS text St. Paul emphasizes the privileges of a Christian, showing that to participate in the suffering of Christ Jesus is a great favor. Many who claim to be Christians cannot understand this. The term "Christian" is generally understood among men to mean anyone who is not a heathen. Such a definition is far from the truth.

²A true Christian is a new creature in Christ. (2 Corinthians 5:17) To become a Christian one must believe that he is born a sinner; that Jesus is his Redeemer; and he must accept Christ Jesus as his Savior, and manifest such belief and acceptance by a full and unreserved consecration to do the will of God. His consecration being accepted, Jehovah justifies and begets such an one to the divine nature; and this is the beginning of the new creature. (James 1:18; 1 Peter 1:3) As a new creature he possesses a mind, will and heart devoted to the Lord. His organism is that of flesh, which is duty-bound to be submissive to the will that is in harmony with the will of God.

³The course of a Christian necessarily is in the opposite direction from that of the world. He is not of the world, because the Lord hath chosen him out of the world. His course of action is completely changed from that pursued by him as a worldly person. His aims and ambitions are different. His course of action, as a Christian, necessarily brings opposition against him from his enemies or those who oppose righteousness. As a new creature the Christian must fight against his enemies. He cannot consistently perform his covenant and do otherwise. It is a real fight, a battle, a conflict, a struggle, until he is overcome or he himself is an overcomer. His enemies are unrelenting in manifestation of enmity against him. The enemies are bent upon the destruction of the Christian.

ENEMIES OF THE "SEED"

⁴When God expelled Adam and Eve from Eden he said: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15)

The seed of the woman is the Christ. Eve was mentioned here as a symbol. The woman that really produces the seed of promise is the Abrahamic-Sarah Covenant. God is the father; the covenant is the mother; and the offspring, to wit: the new creation, is the seed of promise. It therefore follows that all true Christians are embraced within the meaning of the term "the seed of promise", because the Christ is composed of Jesus and his body members, which is the called-out class.—Galatians 3:16,27,29; Colossians 1:18.

⁵The serpent was used to represent Satan, who became the mimic god. Invisible to human eyes he has exercised great power over the peoples of earth, which power has always been for evil. It will be observed that Jehovah said to the serpent: "Thy seed"; which means that that old serpent, Satan, the devil, has offspring. These are not begotten and born as animal creatures are begotten and born. Those who possess and exercise the spirit of Satan are his children. To the Pharisees Jesus said: "Ye are of your father the devil, and the lusts of your father ye will do."—John 8:44.

⁶The enemies of the Christian are properly defined as all persons or agencies that act under the influence or direction of Satan, in an attempt to injure or destroy the true Christian. The agencies employed include every creature whom the devil can directly or indirectly use against the true Christian. Satan in attacking the Christian employs fraud and deceit. He appeals to the desire of his flesh, to the lust of his eyes, and to the pride of life.

JESUS' EXPERIENCES THE CRITERION

⁷The trying experiences of Jesus furnish the criterion by which the conflict of his true follower is to be measured. Jesus Christ at the age of thirty years was begotten to the divine nature and anointed to be the King of kings. Satan understood that Jesus was the promised heir to the throne which would rule the new heavens and new earth, and which would mean the overthrow of Satan. Bent upon his destruction Satan's first attempt was to cause Jesus to be disloyal to his

Father and thereby to destroy himself. Loyalty means to do faithfully what the divine law requires. Had Jesus pursued a course anywise contrary to the law of Jehovah God, he would have been disloyal; and his disloyalty would have resulted in his destruction.

⁸Doubtless Satan watched our Lord while in the mountain. It was a wilderness condition there. At the end of forty days our Lord was hungry. The devil said to him: 'If thou be the Son of God, make bread of these stones, and eat and appease thy hunger.' This was an appeal by the devil to our Lord's flesh, a temptation that he gratify it by using the powers possessed by him by reason of being the Son of God. Satan failed in this attack.

⁹Satan then presented to him a temptation that would appeal to the desire of the eyes. In substance, he said: 'You must do something to attract the people to yourself and show them you are more than an ordinary man. That is the only way you will ever be able to shine above the Pharisees. Do something spectacular. Go upon the top of the temple and jump off into the valley. God will give his angels charge over you, to keep you lest you should be injured.' This temptation failed.

¹⁰Then Satan appealed to his ambition or pride of life. He said in substance to our Lord: 'I know you have come to be king of the earth. You must remember that the earth is mine. Jehovah has acknowledged me as the god of this world and you know that I am the prince or ruler. It will require a long time for you to become king. If you want to become king now I will turn over all the kingdoms of the earth to you. The only thing I will require is that you will worship me.' This temptation failed.

¹¹The Lord Jesus withstood all these temptations, proving his loyalty to God. In reply to each one he said to Satan: "It is written," meaning thereby that God's will required that he take a course contrary to what Satan had marked out. Jesus determined to abide by the will and the expressed law of his Father.

¹²In these three attacks Satan, the Opposer, appeared by manifesting the characteristics of the serpent, or deceiver, and practised fraud and deceit to induce the Lord to sin; and as a dragon he stood by ready to devour Christ Jesus.

OTHER METHODS OF ATTACK

¹³After these attacks by the adversary had failed, it is written: "And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the spirit into Galilee; and there went out a fame of him through all the region about." (Luke 4:13,14) It will be noted that the fame of Jesus spread throughout the country, and that the devil immediately proceeded by another method to attack him. He appeared thereafter more prominently in the capacity indicated by his name, the Devil, which means Slanderer. He made these divers and numerous

attacks through his constituted agencies. These agencies were the religionists of the time; to wit, the scribes, the Pharisees, and the priests, who claimed to be of the Lord, but who in fact were the representatives of the devil. Jesus plainly so declared that the Pharisees were the seed of the devil.—John 8:44.

¹⁴Satan now goaded these offspring of his to falsely accuse the Lord of various violations of the Law, with the evident purpose and intent of inducing the Lord to depart from his covenant and thereby destroy himself; or to cause these visible representatives of the devil to become so incensed against the Lord that they would kill him. These agents or servants of the devil slandered and falsely accused the Lord before the people, hoping thereby to turn the people away from God and from the Lord and to incite them against the Lord that they might destroy him. To this end numerous allegations and accusations were brought against the Lord by these devil agencies. They accused him of almost all crimes known to the criminal calendar, among which was that of eating with sinners. (Matthew 9:11) They maliciously and slanderously accused him of being a glutton and a wine-bibber. (Matthew 11:19) He was accused of breaking the Sabbath day law and thereby making himself liable to punishment with death (John 5:16); he was maliciously accused of being a deceiver. (John 7:12) These same devil agents accused him of being ignorant and unlearned, therefore unable to teach the people. (John 7:15) They accused him of having a devil and called him by the name of Beelzebub or chief of devils. (John 7:20; Matthew 10:25) They falsely and maliciously accused him of being a sinner. (John 9:16-24) They openly and maliciously accused him of blasphemy. (John 10:33-37) They incited the mob against him; they sought and procured false witnesses against him, and time and time again formed conspiracies to kill him, and finally wickedly and unjustly convicted him in their own court and caused him to be put to death.

THE CONFLICT OF JESUS.

¹⁵Satan waged this conflict against Jesus and lost. Jesus battled against Satan's organization and won the victory. Our Master said to his disciples: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." (John 16:33) The inference to be drawn from this statement is that all true followers of Christ must have a similar conflict to that which he had. The apostle Peter leaves us not in doubt upon this point. He says: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Peter 2:21.

¹⁶It was the purpose and intention of Jehovah that all true Christians should travel the same road that Jesus trod, and as a privilege to them God granted, and grants, that each one shall suffer as Jesus suffered. Each one is subjected to the same kind of temptations

by which our Lord was beset. (Hebrews 4:15; Revelation 3:21) "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2:18.

¹⁷The three primary temptations presented to our Lord were presented to the ecclesiastics, that is to say, the clergy of nominal Christendom, and upon all these three points they have fallen. In their battle they were overcome by the devil.

THE FOLLOWERS OF JESUS TEMPTED

¹⁸All true Christians must come under a test similar to that which was presented to the Lord, and they must overcome in order to be forever with the Lord:

¹⁹(1) As to the lust of the flesh: St. Paul urges upon each one who is a new creature in Christ to perform his reasonable service, which reasonable service to the Lord is the using up of his faculties unselfishly in the Lord's cause. (Romans 12:1) A temptation is presented to all who are begotten and anointed of the holy spirit to use their faculties for a selfish purpose. This temptation particularly comes to the elders. There is a temptation to serve God's people for personal gain, of fame amongst men, or for personal profit. St. Peter makes clear the course that the true Christian must take when he says: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5:2-4.

²⁰(2) As to the eyes: Satan places a temptation before the eyes of the Christian. He shows him the glamour of his evil organization, the world. He presents to him the honor that he might enjoy and the advantages he might gain by following a course mapped out by the world; that if he disregards God's instructions he can have the plaudits of men and shine amongst men of the world; that if he does something spectacular he may shine above his fellow men. There is a temptation to have and possess such things.

²¹(3) As to the pride of life: All men have more or less pride. If a man can devise some scheme of reformation and get credit for it, even though it is in the name of God, there is a temptation to do it. The true Christian refuses to take this course but waits upon the Lord; he ascertains the Lord's way, and does it that way. This temptation of pride leads some to insist on pursuing a way of their own to serve the Lord and to establish his kingdom, in disregard of the Lord's appointed way; and some fall under this temptation as leaders, and some as followers of those who are leaders. The true Christian withstands this temptation by diligently seeking to know God's way, and earnestly and unselfishly follows the Lord's appointed way.

TARGETS FOR SLANDER

²²When Jesus had successfully withstood the assaults of Satan, upon the three primary temptations just mentioned, the Scriptural statement is that then Satan left Jesus for a season. It was after that that Satan employed his agents or offspring, namely, the religionists of that day, to bring all manner of false accusations and malicious slander against our Lord. This appears to be the fixed rule: That as long as a true follower of Christ Jesus valiantly fights against these three primary temptations he will be the target of the devil for slander, misrepresentation, abuse, and even physical persecution. Slander means a verbal accusation against another of wrong doing, made with the intent of doing injury to such an one, or resulting injuriously to the good name or reputation of the one slandered.

²³It will be observed that if Satan is successful in overcoming the Christian with the three primary temptations, to wit: the appeal to the lust of the flesh, to the lust of the eyes, and to the pride of life, such a person is no longer necessarily the victim of slander. If the Christian is the target of slander or false accusations, these cease only when the Christian yields to the temptations of the lust of the eyes or the pride of life. The reason is that having fallen as a victim of the devil, there is no further occasion for the devil to assault him by slander. Evidently this is the reason why Jesus said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."—Luke 6:26.

²⁴Why is this so? Why can a true Christian not be popular in the world? Because the Christian cannot have the approval of the world and the favor of God at the same time. The two are diametrically opposed one to the other. The world is the devil's organization; and the Christian who compromises with it is an adulterer, within the meaning of the Scriptures. To such St. James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4:4.

²⁵So the line is clearly drawn that he who will be a friend of God cannot be a friend of the world. That is to say, he who will firmly fight for the cause of righteousness and truth, under the leadership of Christ Jesus, will have the world as his enemy. If he compromises with the world he becomes a spiritual adulterer, and becomes an enemy of God.

THE CHRISTIAN'S CONFLICT IS REAL

²⁶The conflict of the Christian is not imaginary; it is real. It is a fight to the bitter end. He must expect the world to oppose him. Concerning this Jesus said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world

hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."—John 15: 18-20.

²⁷The more loyal a Christian is, the more faithfully he represents his Lord and serves him, the more he will be the target for the vicious darts of the evil one, fired at him from various agencies in an attempt to cause his destruction. The apostle Paul had this conflict. He knew that all of the true followers of Jesus Christ would have it. Hence he wrote: "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God."—Philippians 1: 28.

²⁸Many of the Christian's adversaries, seeing the Christian the victim of slander, vituperation and evil epithets, take it at once that this is an evidence that such Christian is going to perdition. But the Apostle says: 'If you are thus suffering as a follower of Christ, it is to you a proof of salvation.' Therefore the Christian who suffers at the hands of the devil or his agencies because of his faithful devotion to the Lord, should never be frightened because of these adversaries. Rather should he take it as proof from the Lord that he is following in the footsteps of his Master. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part [the enemy's part] he is evil spoken of, but on your part he is glorified."—1 Peter 4: 14.

²⁹It will be observed that whenever the followers of Christ prepare to deliver a blow against Satan and his evil organization, they become the special targets of the evil one, either directly or indirectly. The Indictment, prepared and distributed by the Lord's people throughout the earth, is a strong arraignment of Satan's emissaries. It is to be expected that each one who is connected with the preparation and distribution of it will be attacked by the adversary; and the more prominent one's part is in connection with the preparation and distribution of the Indictment the more vicious the attack is likely to be against such.

SATAN'S SERVANTS

³⁰Who constitute the servants or agents of Satan, by and through whom he launches his attacks of slander and false accusations against the people of God? The general answer will be, Those who are openly allied with Satan's organization. Are these all? Is it possible that some who think they are the Lord's and are doing the Lord's service, are at the same time being used of the adversary against the Lord and against his anointed and against the Lord's work? St. Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6: 16) Here the statement is plainly made that the

service rendered determines whose servant one is. If it is against the Lord and his way and against his Word it is disloyal. If the servant is obedient to the Lord and his way of righteousness, then he is loyal and right; and his attitude and conduct prove him to be a servant of the Lord.

³¹Disloyalty leads to death. Obedience leads to life.

FAITHFULNESS TO BRETHREN

³²No one can be loyal to God and the Lord Jesus unless that one is faithful to his brother Christian. Faithfulness here means fidelity; truly honestly and earnestly looking after the interest of his brother. To go contrary thereto means to be disloyal. Jesus said to the Christian: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13: 34) He who loves his brother will not injure him willingly. He who willingly or carelessly does injury to his brother is not loyal, because he does not keep this commandment. The law of God commands that we speak kindly and deal kindly with our brother, speak evil of no man, be no brawlers, but be gentle, showing all meekness unto all men.—Titus 3: 2.

³³To humble oneself in the sight of the Lord means to be joyfully obedient to the Lord's law. This is necessary in order to be exalted to the position to which the Lord has called the Christian. The Apostle says: "Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?"—James 4: 10-12.

³⁴He who speaks evil of his brother and judges his brother speaks evil of or against the law of God, because the law of God commands that he shall not do so. To judge his brother means to judicially determine that his brother is wrong, and this constitutes a judgment or judicial determination of God's law, which God says man must not do; and if one becomes the judge of the law of God then he is not the doer of God's law. He has no authority to pass judgment upon his brother contrary to God's law; and if he does so, he is disloyal and becomes the servant of the devil, and is not the servant of God.

³⁵Stated otherwise, if one brings a false or slanderous accusation against his brother and condemns his brother before others he speaks evil of God's law, and by his conduct judicially determines that God's law is wrong. He therefore sets himself up as a judge of the law of God, and decides and judicially determines that the law of God is wrong; therefore he will not obey it. By making himself a judge he ceases to be a doer of the law of God.

³⁶A proper understanding of this matter should make all Christians exceedingly cautious that they do not lend themselves as servants of the devil to slander or falsely accuse their brethren. "By their fruits ye shall know them." When one brings forth the fruits of slander or false accusation against his brother, the Lord says, by this means we may determine whether or not he is the servant of God or the servant of the devil.

WHAT GOD HATES

³⁷The way of the Lord is right. His law is just and true and right. The Lord has his own way to carry on his work preparatory for the setting up of his kingdom. He is pleased with those who joyfully follow his way. One who pretends to be a Christian, and who goes about seeking to tear down those who are diligently trying to do the Lord's service, is an abomination in the sight of the Lord.

³⁸"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look [a proud and haughty spirit], a lying tongue [a tongue that manufactures and tells lies against others], and hands that shed innocent blood [A slanderer is a murderer. See Matthew 5:22; 1 John 3:15], an heart that deviseth wicked imaginations [one who meditates and imagines wicked things of his brethren], feet that be swift in running to mischief [a talebearer who runs from one to another seeking to cause trouble], a false witness that speaketh lies [one who is called to testify and deliberately tells a lie, or imagines things, and tells as the truth what is not the truth], and he that soweth discord among brethren [one who tries to cause dissension and division in the church]."—Proverbs 6:16-19.

³⁹These things are expressly stated as abominable in God's sight; therefore he who indulges in them is acting as the servant of the devil, whether he does so knowingly or not. He may deceive himself by believing he is a servant of the Lord. Love for his brethren will prompt him to be careful that he does no injury to them.

THE LORD'S CODE

⁴⁰But is it not proper for a Christian to call in question the wrongful course of another who claims to be a Christian? The Christian not only has this right but it is his duty, under certain conditions. But he must remember that the Lord has his own way; and that the Lord has laid down a plain code of procedure, which a Christian is bound to follow; and that there is no just cause or excuse for him to deviate from this code. It is stated by the Lord thus: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the

church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matthew 18:15, 17.

⁴¹One who claims to be a Christian, who has been for some time in the narrow way and is familiar with the Lord's Word, and who takes a course against his brother contrary to that which is marked out here by the Lord, who scandalizes his brother by innuendo or by open and flagrant untruthful charges, cannot be either honest or sincere. It is apparent that such a course is taken for the purpose of causing division amongst the Lord's people. He who seeks division amongst the people of God or who tries to hinder the work that the Lord is carrying on amongst his people, becomes a servant of Satan and not a servant of the Lord. Concerning such St. Paul plainly defines the duty of a Christian thus: "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly [selfishly]; and by good words and fair speeches deceive the hearts of the simple."—Romans 16:17, 18.

⁴²God's people should stand together. No real Christian wants to lend himself to the enemy to persecute or to do injury to his brethren. If he does so, prompted by a selfish motive, he becomes even more reprehensible.

THE PRINCIPAL THING

⁴³The principal attribute for a Christian to develop is love. And why? Because God is love; Jesus is the express image of the Father; and the followers of Christ Jesus must be made in his likeness. Love is the expression of unselfishness. Perfect love is the complete expression of unselfishness. Love must proceed from a pure heart. Love is of such paramount importance to the Christian that the Apostle shows that everything else is useless without it.

⁴⁴"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind [for if one is unselfish he is willing to suffer long]; love envieth not [it is only the selfish who envy the good things that another has]; love vaunteth not itself, is not puffed up [it is only the selfish that vaunt themselves and claim to be wise and great above their fellows], doth not behave itself unseemly [the selfish ones behave themselves unseemly; the unselfish cannot do so], seeketh not her own [the selfish one seeks his own; the unselfish seeks to do all the good he can to his brother], is not easily provoked [the unselfish person is willing to bear that which would provoke to anger],

thinketh no evil [it is the selfish one that imagines evil against his brother. If prompted by love he wants to forget evil reports or not think about such at all]; rejoiceth not in iniquity, but rejoiceth in the truth [iniquity means injustice. Only the selfish rejoice in seeing injustice practised against another. The unselfish rejoice in the triumph of truth and righteousness].”—1 Corinthians 13:1-6.

⁴⁵A selfish heart is one which the devil can seize and use against the people of God, and such thereby becomes the servant of the evil one.

FALSE BRETHREN

⁴⁶A false brother is one who, under the test, fails or refuses to show fidelity to his brother. This is due to selfishness. “Love never faileth.” Therefore an unselfish brother will faithfully and in the strictest fidelity look to the interest of his fellow Christian.

⁴⁷A part of the sufferings of Christ was suffering at the hands of false brethren. He was the Son of God, the true representative of God. He was a Jew. The scribes, Pharisees, and priests were Jews, and under the terms of the Mosaic law were in covenant relationship with God, therefore claimed to represent God. They were therefore brethren of Christ Jesus. They were false to him. They accused him of all manner of crime. They slandered him. They were used by the devil to accomplish his destruction,

⁴⁸St. Paul states that he was in peril because of false brethren. (2 Corinthians 11:26) Every true Christian should expect to have some claiming to be his brethren who will prove false. God, through his prophet, indicated this when he said: “A thousand shall fall at thy side.” (Psalm 91:7) The apostle Peter gave expression to the same thing when he said: “Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you.”—1 Peter 4:12, *Diaglott*.

⁴⁹Here the Apostle says that we are not to be surprised at these fiery trials arising in the Church amongst those who call themselves brethren; but if we find our own hearts loyal to the Lord, that we are putting forth our best effort to serve the Lord and to glorify his name, that we are suffering because of our fidelity and loyalty to the Lord, then, says the Apostle, “but as you partake of the sufferings of the Anointed One, rejoice; so that at the revelation of his glory, you may rejoice exultingly.” And this is in exact harmony with St. Paul’s words that it has come to us as a privilege, not only to believe on the Lord Jesus Christ, but to suffer with him.

⁵⁰This is God’s appointed way for the Christian. This is the Christian’s conflict. Let the Christian rejoice and be glad, for God is his refuge and his strength; and if he abide in the Lord Jesus and faithfully and loyally obeys the Lord, he shall win the victory.

OVERCOMERS

⁵¹How can we be overcomers? The Lord says: “Keep thy heart with all diligence; for out of it are the issues of life.” The “issues” here mean questions for determination; and the questions for determination with the Christian are everlasting death or everlasting life; and that which is essential to winning the prize of everlasting life is to keep a pure heart. Hence the Scriptural statement: “Above all that is to be guarded, keep thy heart.” (Proverbs 4:23, *Leeser*) We are to see that no root of bitterness enters the heart or is permitted to stay there. “For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him.”—2 Chronicles 16:9.

⁵²A pure heart means one that is filled with love. It means an unselfish heart. It will necessarily be a joyful heart. He who has entered into the joy of the Lord, and remains there, is the one who is joyfully engaged in serving the Lord by proclaiming the message of his kingdom in whatever way the Lord permits. Hence the way to overcome is to keep a pure heart, keep busy in the service of the King, have the proper vision of God’s purposes, and strive to look after the kingdom interests committed to us; and to see to it always that love is the moving cause. Forget self; unselfishly and lovingly spend and be spent in the service of the Lord and his people.

VICTORY AND REWARD

⁵³The faithful devotion of Jesus to the doing of his Father’s will gained for him the victory. If we share in his glory we must be made in his likeness. This likeness must be attained unto in like manner that Jesus attained the express image of his Father. Jesus gained the victory through suffering. His followers must do likewise. Of him it is written: “Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec.”—Hebrews 5:8-10.

⁵⁴The perfection here mentioned by the Apostle does not mean perfection of character. It could not mean perfection of organism, for Jesus was perfect as a man, and suffering did not make him perfect in divine organism. Perfection here mentioned without doubt means perfection of obedience, proving absolute loyalty to God under the most adverse circumstances; to wit: a complete submission to God’s will unto the most ignominious death. This is what St. Paul says: “He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him.”—Philippians 2:8, 9.

⁵⁵For this reason the Apostle says to the Christian: “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” (1 Peter

5:6) "This is the victory that overcometh the world, even our faith." The Christian therefore must believe that his suffering as a follower of Christ is essential; and this he must patiently bear until he is made into the likeness of his Lord.

⁵⁶Man with a natural turn of mind desires to be honored of man. Sometimes one in the Church does not receive the honor which he thinks is due to him and because thereof becomes petulant and angry. Selfishness prompts such a course.

⁵⁷The true Christian will count the honor of man a matter of no importance. He will be utterly indifferent as to whether he is honored or dishonored of man. His great desire will be for the approval of the Lord. He will bear in mind that his honor and exaltation at the hands of the Lord will come through suffering. The apostle Paul had this thought in mind, and for his own encouragement and the encouragement of his brethren he wrote: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Corinthians 4:17, 18.

⁵⁸The trials through which we pass now may be exceedingly fiery. The afflictions may seem to be great; the burdens almost too grievous to be borne. But let the Christian bear in mind that if he is fighting the battle that Jesus fought, if he is following in the footsteps of the Master, these conflicts which come to him as a Christian are but light, comparatively speaking, and can injure one for a short time at the most; and the lesson is, that the trials are working out for him glory and honor, and yet not for some glory and honor,

but a far more exceeding and eternal weight of glory, a glory and honor that shall never end. If he endures confidently to the end he will overcome, and to such Jesus said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 3:21.

QUESTIONS FOR BEREAN STUDY

What text emphasizes the privileges of a Christian? What is a Christian? ¶ 1, 2.
What is the course of a Christian? Is it an easy course? ¶ 3.
What is the "seed of the woman"? Who is the "woman"? ¶ 4.
Has Satan a "seed"? How does Satan deceive? ¶ 5, 6.
What was the nature of the threefold attack Satan made on Jesus? ¶ 7-12.
Failing in this, what was the method Satan employed next? ¶ 13, 14.
Are the disciples of Jesus to be similarly tested? ¶ 15, 16.
Who fell before the temptation of the adversary? ¶ 17.
What must the Christian overcome to be pleasing to the Lord? ¶ 18-21.
If one withstands the three primary temptations, how does Satan then attack? ¶ 22.
If Satan is successful in overcoming the Christian by temptation, will the person overcome be ordinarily freed from slander? Why is this so? ¶ 23, 24.
What is the line of demarcation between a Christian and one who is not faithful to the Lord? ¶ 25.
Is this conflict an imaginary one? What proof have we that it is not? ¶ 26, 27.
If a Christian is slandered, is it an indication that he has been forsaken by the Lord? ¶ 28.
When do the servants of the Lord become the special targets of the devil? ¶ 29.
Who are the servants of Satan in his attacks upon the people of God? ¶ 30.
Where does disloyalty lead? Where does obedience lead? ¶ 31.
What is required of one to prove his loyalty to God? How may one show that he thinks the law of God wrong? ¶ 32-36.
What are the seven things the Lord hates? ¶ 37-39.
What is the code of procedure against the wrongdoer? Should Christian people stand together? ¶ 40-42.
What should be understood respecting the "principal thing"? ¶ 43-45.
What constitutes a false brother? Who were the false brethren of Christ? Who are our false brethren? ¶ 46-48.
Should we be surprised at the fiery trials to which we are subjected? ¶ 49, 50.
What is the necessary thing for us to do to keep in heart-harmony with the Lord? ¶ 51, 52.
If we shall share in the Lord's glory, what will that mean? How was Jesus made perfect? How are we made perfect? ¶ 53-55.
What does the natural man desire? What is the desire of the Christian? ¶ 56, 57.
What is our encouragement in the conflict? ¶ 58.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR DECEMBER 17

"The earth shall be filled with...the glory of the Lord."—Habakkuk 2:14.

THE peoples of earth are now in gross ignorance of God. This ignorance is due to the blinding influence of Satan and the baneful effects of sin. The degree of ignorance is described by the Prophet in these words: "Darkness shall cover the earth, and gross darkness the people." (Isaiah 60:2) So far as the knowledge of the Lord is concerned, the earth now may be likened to a barren desert waste with occasionally an oasis, representing those in harmony with God.

In God's due time the situation will entirely change. Gradually the knowledge of the Lord's glory will begin to fill the earth. Gradually will the desert waste disappear and the knowledge of the Lord's glory will increase until it is deep as the deepest sea. In some places the

sea is several miles deep. In mid-ocean, from the deck of a great ship one looks out upon the mighty waters of the deep, unable to measure the expanse and greatness thereof. In due time the peoples of the earth will look upon the vast, boundless and majestic glory and splendor of the Lord, unable to measure the heights and depths thereof. Then they will be happy. And why will they be happy? Jesus answers: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) The peoples of earth will learn that all their sorrow and suffering has been due to sin, and that God in his love has provided redemption and deliverance through the merit of his beloved Son. They will see that the way that leads to life is obedience; and as they grasp a knowledge of the glory of the Lord, they will learn to obey and live.

Satan is now making his last desperate attempt to discredit the Lord in the minds of the people. He will

not succeed this time. Truth has come to stay. Truth will triumph now. It is now the blessed privilege of those who follow Jesus to tell the people this good news. It is a command from the Lord that his faithful followers shall now deliver this message. These are a marked people, into whose hands the Lord has committed the privilege of shining forth and enlightening the world at this time and of leading them out of darkness into the light that there may be some to glorify his name in the beginning of restoration.

TEXT FOR DECEMBER 24

"Righteous and true are thy ways, O King of the nations."—Revelation 15: 3, Diaglott.

AT THIS particular season millions will be singing Christmas carols, who have no knowledge of the import and value of the birth of Jesus. The truly consecrated are now able not only to see the value of the birth of Jesus, and the purchasing power of his great sacrifice, but to see also that he has taken his rightful authority as King of the nations.

Satan is making war with the remnant of the seed of promise yet on earth. He is gathering all his forces for the destruction of the seed; and while small in number, the saints are not dismayed nor even fearful. They know that it is the battle of the Lord God Almighty, who will completely triumph and drive the forces of evil from the earth. Not only do they see the marvelous works of the Lord in preparation for this great day, but by faith they see his finished work concerning man, his redemption and his restoration.

Beholding the King of glory majestically marching on to victory and to the deliverance of suffering humanity, they cannot keep back the song of praise. Each one is provided with the Harp of God; that is to say, each one possesses a knowledge of the great, harmonious truths of the divine plan. They see that the things which Moses did, as the servant of God, were but shadows of greater things to follow, which things they now see in reality. Thrilled with the environment they lift up their Harps, and sweep the strings with the devotion of love; and each Harp yields the most entrancing music that ever fell on human ears or filled the heart of man. Together they lift up the voice in song; that is to say, with gladness of heart they unitedly declare the message of salvation and peace to mankind. They are the only ones on earth doing this. Joyfully they sing the praises of the King, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of the nations."—Revelation 15: 3.

What a happy lot is that of the saints now! The angels of heaven announced to the shepherds the birth of the Lord of glory. The feet members of the Christ are now privileged to announce the presence of the King of glory and the birth of the nation of God. All Christians should be exceedingly happy at this season.

TEXT FOR DECEMBER 31

"Let everything that hath breath praise the Lord."—Psalm 150: 6.

DURING the year we have been studying texts relating to the kingdom. It seems appropriate at the end of the year that we should bring before our mental vision the finished work of that kingdom. By faith we can see some of the blessed results of the Millennial reign of Christ. The Lord has been pleased to reveal in his Word some of these things to us, and it is our privilege to believe and confidently rely upon his Word.

By the eye of faith, looking down to that time, we can see that sin has ceased to mar the beauty of earth. A Paradise restored is the home of man. All creation of earth is under the dominion of man now made perfect. The trees clap their hands together with gladness. The fields are joyful; the trees of the woods majestically wave their arms, making melody in the air; and the flowers fill the atmosphere with the sweet fragrance of love. Health, happiness, and beauty are upon every face, gladness is in every heart, and man is restored to the image of God. The perfect creature now deports himself in keeping with the dignity and glory of his Creator.

The faithful princes of the earth have finished their labors of love, and have been changed into spirit beings and elevated to some other service, under the supervision of the Lord. There is a new heaven, as well as a new earth. All the angels are in perfect harmony with God. In their respective places of honor are the cherubim and the seraphim, with all the hosts of heaven.

Above all we see Christ Jesus, the fairest of the thousands and altogether lovely, the great Redeemer and Deliverer of mankind. Looking back over his work, accomplished in his Father's name, he sees the travail of his soul and is satisfied with the result. He draws to his side his beautiful and glorious bride. They are in the palace of the King, and the bridesmaids joyfully give attendance in proper form. Over this palace of magnificence and glory is the great Jehovah God. Every face is turned toward him, and his smiling countenance of approval is turned toward all.

The song of praise to his holy name breaks forth in heaven, and is caught up by the happy throngs of earth, until every creature in heaven and earth that hath breath is singing the praises of God and of his Christ.

* * *

Sweet have been the blessings of the Lord for the year just ended. Let each consecrated one see to it that, having shared together these blessings, and now having them in mind, he uses the faculties with which he is endowed to bring comfort and blessings to others. These can bring some joy to the world now; and by the eye of faith we can look forward to the time when everything that hath breath shall praise the Lord.

THE CONVERSION OF ZACCHAEUS

—DECEMBER 21—LUKE 19: 1-10—

JESUS "COMMANDEERS" HOME OF ZACCHAEUS—ZACCHAEUS' HEART OPENS WIDE—ZACCHAEUS RESTORED TO ABRAHAMIC BLESSINGS

"The Son of man is come to seek and to save that which was lost."—Luke 19: 10.

OUR lesson for today, the conversion of Zacchæus the publican of Jericho, is considerably removed in point of time from the two miracles which provided lessons for the last two Sundays. The healing of the man blind from birth took place about six months before our Lord's death. The raising of Lazarus might be about two months before his death. The incident which gives us our study for today occurred little more than a week before the crucifixion of Jesus. On his last journey towards Jerusalem our Lord had got as far as Jericho. He had accompanied the crowds which were going up to Jerusalem for the Passover, and in turn the crowds clustered round him.

²There was considerable excitement amongst the people concerning Jesus, both by reason of the miracles that he had wrought during the last few weeks and because the people knew the hatred of the leaders of Jerusalem towards him. Many would know that the Jews had gone so far as to take up stones to stone him. Jericho was the meeting place of the roads from the east and north, and the starting point for Jerusalem; and by reason of its situation it was at that time a center of considerable activity. Like Capernaum on the north, it was a gateway through which merchandise must pass, a good location for the tax gatherers, who were employed by the Roman government. It was also a Levitical city, and therefore the residence of many priests and Levites.

³Jericho was therefore at every feast season a busy place and this in turn would mean that the local collectors of customs would then be very busy. The town this day was excited because Jesus of Nazareth was accompanying the throng of pilgrims going up to Jerusalem. During the day our Lord had healed two blind men (Matthew 20: 29-34), and Jericho and the crowd of pilgrims were all alive with the wonder of the things that were happening. Apparently the day was wearing on as Jesus with the multitudes moved on out of Jericho for the eighteen-mile journey up the hill road to Jerusalem. Few of these pilgrims expected to stay in rooms at night. There was no accommodation for such crowds in the places through which they passed. They were accustomed to rest by the roadside; and Jesus, who was accustomed to such sheltering places at night as his Father in heaven provided, would take share with them.

JESUS "COMMANDEERS" HOME OF ZACCHAEUS

⁴As the crowd moved on a man, small in stature, separated himself from it and ran ahead along the road. It was Zacchæus, the chief publican of Jericho, who wanted to see this strange man of whom he had heard so much; but he could not get near by reason of the press and because he was small in stature. He knew that up the road there was a tree which he could climb and which would give him the chance of seeing this man who he knew was kindly disposed towards publicans, and who, indeed, had taken one of them, Matthew, to be a disciple to be with him constantly. Zacchæus climbed the tree, and waited for the Lord. The fig tree would be fresh in leaf; but as Jesus passed by he looked up and, to the man's surprise, called him by name, saying, "Zacchæus, make haste, and come down, for today I must abide at thy house." (Luke 19: 5) If Zacchæus had stopped to consider it, the word of command would seem somewhat singular. But he did nothing of the kind; he obeyed. He no more stopped to consult his dignity in obeying the command than he had consulted it about running ahead of the crowd and climbing the tree. He came down, and very gladly took the privilege of accepting the Lord's invitation

that Jesus and his disciples should stay that night at his house.

⁵This betokened a change of plan on the Lord's part; for already he was on the way out of Jericho, and it indicated to Zacchæus that Jesus had reason for his change of purpose. Also the form of our Lord's invitation was imperative, not suppliant; it was that of a Master calling for attention. Here was the Master come to his own. Had Zacchæus been other than he was, he would have resented the Lord's commandeering his house; but he immediately put his house and its conveniences at the disposal of Jesus. No doubt the Lord put the matter in this way so as to be something of a test; and Zacchæus' ready agreement and pleasure in his submission was an indication to the Lord that there was more to follow. It may be that Jesus knew something of the man. It is almost certain Matthew would know of him, and perhaps Matthew had seen Zacchæus running up the road and had spoken to the Lord.

⁶But when Zacchæus hastened and stood before the Lord, Jesus knew that here was not mere curiosity but a deep well of feeling and desire. Jesus knew that the energy which he manifested, and that characteristic which enabled him to act independently—and for a Jew to turn publican and become a servant of the detested Roman government was to the Pharisees as if he had cut himself off from the covenant of Israel—would enable him to stand firm for the Lord and for the truth. It was not a lodging for himself and his disciples that Jesus wanted; it was a lodging for the truth in the heart and in the home of Zacchæus, not for the truth's sake in itself, but for their sakes that they might enjoy the favor of God.

ZACCHAEUS' HEART OPENS WIDE

⁷When Jesus turned aside from the crowd, and they saw him go with Zacchæus accepting an invitation to stay at the publican's house, they murmured. They had been thinking that possibly he might become their national leader. But to them this action showed Jesus to be unworthy. It was altogether beyond them that their proposed king would do such a thing. There can be but little question that Jesus' action that afternoon, and his stay that evening in the publican's house, had a great effect upon the events of the following week. These who murmured at Jesus' staying with the publican would surely tell in Jerusalem what he had done; and the haughty leaders there, so righteous in themselves, would be strengthened in their position against him, and would have argument to use to the people to show why he should be rejected—that he was a common man, ready to keep low company. They said: "This man receiveth sinners, and eateth with them."—Luke 15: 2.

⁸That evening in Zacchæus' house, after the evening meal and after the Lord had been setting forth those things which he had come from heaven to declare, Zacchæus' heart was touched; and he stood before the company and avowed himself a believer in Jesus, and a disciple. He came back to the true Israelitish fold. He said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." (Luke 19: 8) (This should not be taken to mean that Zacchæus knew he had defrauded many or even any; but he knew that rough and ready ways were used to enforce taxation; and if it should be that any had been overtaxed, he declared his intention to return the money fourfold.) It was a great occasion. This was no mere burst of the

enthusiasm of an energetic disposition. The Lord saw that it was genuine, and said: "This day is salvation come to this house," and added: "Forsomuch as he also is a son of Abraham." (Luke 19:9) He still further said that all this was in harmony with God's desire; for "the Son of man is come to seek and to save that which was lost."

⁹Although the two miracles of our immediate previous studies were not associated with this incident in point of time they are, nevertheless, closely related. Those who know the Lord can easily understand that it is according to his providence that these three lessons should come before us in close association. The two miracles represented God's power in the kingdom in operation against the consequences of sin, and against the power of death. In the conversion of the publican is given an illustration of God's power manifested on the heart and the mind through Jesus.

¹⁰The miracles were manifestations of God's power through Christ moving upon those who do not coöperate, or who do so only partially. Here in Zacchæus' case there is moral power: The witness of God in Jesus, the truth of the kingdom, and of what the Scriptures mean, are seen to move the heart of one who in effect was outside the covenanted promise of God. The operation of the love of God in the heart that is susceptible and ready is as powerful as the word of command which bids the dead come forth. And the touch of a loving, sympathetic disposition is as powerful as the touch of the sympathetic fingers which gave sight to the darkened eyes. Zacchæus not only was immediately touched, the whole course of his life was altered.

ZACCHÆUS RESTORED TO ABRAHAMIC BLESSINGS

¹¹Jesus said that he came to seek and to save that which was lost. Zacchæus had altogether lost sight of what it meant to be a son of Abraham. Probably from his childhood upwards he had no idea of the blessing of being one of the elect people; and when grown up, he had been too busy making his way in the world to pay any attention to the hope of Israel. But his heart was not bad; and now when he came in touch with Jesus and saw what it meant to be an Israelite indeed, he did what he could to put himself in harmony with God that that blessing might be his. Henceforth he came under the care of God; henceforth he was to realize the blessing of being a disciple of Jesus.

¹²In his case that which was lost was primarily his relation to God through Abraham, and through the covenant which God made with the chosen seed at Sinai. Zacchæus, though a Jew, was living as if he were a Gentile. In this miracle of blessing, the Lord has more in view than the restoration of a son of Abraham or of Israel to the Abrahamic blessings. He reveals himself as the Son of man come to seek and to save that which was lost to the human family. Adam, the first father, lost union with God, and therewith lost the happiness of such a union. Life and the blessings of a life in union with God—peace and happiness—were lost, and could not be regained. God sent a man to find and to restore these blessings.

¹³When on earth Jesus had three titles. Just previous to this incident of Zacchæus the blind men had called out to Jesus: "Have mercy on us, O Lord, thou Son of David!" (Matthew 20:30) Though the crowd tried to keep the suppliants from him, Jesus heard and responded; for he was the Son of David who should deliver his people from the foes which oppressed them. Also he was the Son of God

come from heaven to reveal the will and purpose of God, to tell of his Father's love (John 10:38); and he was the Son of man come amongst men to serve men and to die for them. In his exaltation, still as the Son of man, he comes back to deliver them from all bondage, to break down the power of evil, and to cast out from amongst men those who are the violators of the rights of mankind, and who have become agents of the evil one.—Revelation 11:18.

¹⁴Though almost all Jericho would have decided that Zacchæus was not a good man—for the righteous Pharisees, and the priests, and the Levites who dwelt there in numbers, would not for a moment allow that a good man could become a publican, and probably Zacchæus was the last man in Jericho whom they would have chosen to be associated with, or whom they would think of as likely to be moved by righteousness—yet Jesus saw that he was far from being a bad man, and he knew how to fan the smoking flax into a flame. Here is an illustration of how in the kingdom Jesus as the Savior will deal with the world of mankind. There are but few men who are really vicious, and of the number many are so because of inherent weakness and environment.

¹⁵There are some, however, who are wicked according to the Scriptural definition: Those who know something of the will of God, or who by reason of their position might have known, but who determine to serve themselves rather than God. The human family is not wicked in that sense; and Jesus, who touched the heart of Zacchæus in Jericho, knows how to bring the good out of that which seems altogether barren earth. He will touch the human family by his love and the revelation of the love of God in such a way that will bring a speedy turning to God. We look forward with glad anticipation to the day when the world of mankind, freed from everything that now prevents them from understanding, will see, and know, and understand the love of God in Christ, and when it will turn to him and accept his righteous way to its own blessing; when all the lost sheep have been brought home, and when that which has been lost, life and happiness in union with God, has been restored.

QUESTIONS FOR BEREAN STUDY

- When is the probable date of today's lesson? ¶ 1.
 What occasioned the excitement of the people concerning Jesus? How was Jericho situated? What kind of city was it? ¶ 2.
 Why was Jericho a busy city at this time? Why were the people so eager to get glimpses of Jesus? At such times, where did the people usually sleep? ¶ 3.
 What did the chief publican of Jericho do? What did Jesus say to Zacchæus? ¶ 4.
 What did Zacchæus think of Jesus' commandeering his house? Did Zacchæus reflect on the dignity of his position? What may have been the underlying motives on the part of Jesus? ¶ 5.
 What were some of the characteristics of Zacchæus? Why did Jesus accost him? ¶ 6.
 Why were many disappointed in Jesus? Why should the leaders take advantage of Jesus' conduct in associating with a hated tax gatherer? ¶ 7.
 What transpired after the evening meal? How may the returning of any money for overtaxation be associated with Jesus' declaration that he came to seek and to save that which was lost? ¶ 8.
 What is the relation of the two miracles in preceding lessons with the lesson of today? What three lessons are closely associated? ¶ 9, 10.
 What had Zacchæus lost sight of? What has the human family lost? Is there prospect of restoration? ¶ 11, 12.
 What were the three titles of Jesus, and how may they be seen in our last three lessons? ¶ 13.
 What did the people of Jericho probably think of Zacchæus? What did Jesus think of him? Will Jesus similarly deal with humanity in the Millennium? ¶ 14.
 Is the wickedness of some people an exception to the rule? How will Jesus touch the hearts of humanity? What will then be the result? ¶ 15.

"We thank thee, gracious Father,
 For all things bright and good;
 The seedtime and the harvest,
 Our life, our health, our food.

"Accept the thanks we offer
 For all thy love imparts,
 And what thou most desirest,
 Our humble, thankful hearts."

THE CENTRAL PERIOD OF CHRIST'S MINISTRY

—DECEMBER 28—QUARTERLY REVIEW—

RIGHTEOUSNESS OF HEART A NECESSARY THING—THE FEEDING OF FIVE THOUSAND TYPICAL—APOSTLES TOLD OF JESUS COMING DEATH—LAWYER ENCOUNTERS MASTER MIND—LOVE MEETS RESPONSE IN ZACCHAEUS.

"He that hath seen me hath seen the Father."—John 14:9.

IN ACCORDANCE with custom, today's study is a review. The studies which began with the ministry of the twelve apostles have called us on to the last week of Jesus' life. From the very beginning of his ministry Jesus had sought to gather disciples to himself. He was not specially looking for those who would accept him as one sent from God; and certainly, as all his ministry shows, he never considered himself as being sent on a mission to turn all Israel to God. He early learned that his Father's purpose was to take out from men a people for his name, afterwards so clearly understood and expressed by the apostles. (Acts 15:14) It is almost certain that Jesus saw this while in the wilderness when meditating upon his Father's Word, and while he was subjected to the temptations of the devil.

²Though quite early he came in contact with the majority of The Twelve (John 1:37-49), and though some had already been with him intermittently, it was not until after a considerable time had passed that he definitely called them to him "that they might be with him". Now when he had much to do and a great witness was to be given, he sent them abroad to represent him. His commission was simple, and yet it was great. Their outward equipment was meager almost to an extreme. They made no show; they carried no luggage; they simply started off. But their inward equipment was equal to all possible needs for the ministry of the then message of the kingdom. They were to preach that the kingdom of heaven was at hand; and, to show that they were sent by one who had authority, they were equipped with power which he conveyed to them. They were to heal the sick, and to give sight to the blind. Indeed, their commission included even the raising of the dead.

³Thus while the messengers had no outward glory of the kingdom on them, they had its joy in their hearts; and they rejoiced in their privileges of service. Their work was to give—to give the message of the kingdom as well as the blessings of healing. Nor were they allowed to gather riches on the way. (Matthew 10:8) How differently have the professed successors of these apostles acted! Clothed in scarlet, they have persuaded even the kings of the earth of their greatness and authority; and they have further persuaded these same kings to enact laws to compel the obedience of the peoples; and then the ecclesiastical successors of the apostles have sat in state as lords of both kings and peoples as the representatives of Jesus of Nazareth. Present day conditions do not allow of these things, but the same spirit obtains.

RIGHTEOUSNESS OF HEART A NECESSARY THING

⁴Our studies brought before us Jesus' Sermon on the Mount, in which he showed that the outward conformation of the Pharisees to the law of God led to formalism, and therefore to pride and hypocrisy. He showed that only the righteousness of the kingdom he proclaimed would be acceptable to God; for it was the righteousness of the heart. Putting this in terms of the Law for comparison he stated that hatred is as murder; that lustful desire is equal to the sin. No man himself can attain to this standard; and yet it is the standard for Jesus' disciples. The consecrated child of God, taught of the Scriptures, knows that God has made full provision for those who are "in Christ": First,

in the power to overcome natural depravity, and to resist all evil; and, second, in providing that the merit of Christ is accounted to him who is acceptable in the Beloved, so that the footstep follower of Christ may stand unblamable in the sight of God. God does not see impurity in the heart which is wholly set on doing his will; and he takes the true heart's intention as equal to the act.

⁵The Parable of the Sower emphasizes the responsibility of those who hear the truth. Jesus was constantly encompassed with crowds who, apparently, hung upon his words as eagerly as some sought physical healing. Jesus knew that very many of them cared little for his message; and in the Parable of the Sower he showed their responsibility in listening to him. The same is true today. Those who hear the word of the kingdom have a responsibility both toward that message and toward the Lord who sent it. All the teaching of the Bible shows that a man enlightened of God can bring forth much fruit to God if he will pay earnest heed to the things he hears. The Scriptures know no such thing as fatalism. Personal responsibility is the standard of judgment, whether for things present or things to come. He who hears *truth* must inevitably be bettered or hurt by it.

⁶The incident of the stilling of the storm tells of the need for abiding confidence in God and in the Lord Jesus. There are those today blessed with a knowledge of present truth who, as it were, have stepped into a boat with the Lord, are fearful lest storms raised by the devil will destroy the work of God. None should fear that such can be. The Lord has come to establish truth in the earth, and those who associate themselves with him cannot be destroyed by any storm which Satan may raise. As Jesus said to his disciple, "O thou of little faith, wherefore didst thou doubt?" (Matthew 14:31), so may it be said to all who are timid, lest the work of the Lord should succumb to the forces of evil. Doubt and fear are very definite hindrances to growth and service.

⁷The Parable of the Prodigal Son is a lesson for our day. It reveals the love of the Father towards his erring children; but as clearly it reveals the fact that there are some who dislike to have the wayward sinful race restored to the Father's home and happiness. The great events in human life in these last days show clearly that there are large numbers of persons who hold the desirable things of this world, but who positively do not wish that the rest of men should be restored to the liberties of the sons of God, and who are determined to do what they can to prevent God from giving his children those blessings he has provided for them. Such will never share in the feast which the Father makes for his erring ones in that great day when his banished children are restored to him.

THE FEEDING OF FIVE THOUSAND TYPICAL

⁸Our next lesson took us with Jesus to the east side of the sea of Galilee, and to the miracle he wrought when with five barley loaves and two fishes he fed five thousand men, a miracle which became an important marking time in Jesus' life. The people, seeing the sign which he did, were ready to make him king. Jesus thereupon sent his disciples across the sea while he went into a mountain alone. (Mark 6:46) The incident is a picture of our Lord breaking the bread of life while he was upon earth as a

man, then leaving the scene of his labor, going as it were into heaven, while the little company of disciples wrestle through the dark night with the waves of the turbulent sea. Early in the morning Jesus appeared to them on the water, but as if he would pass by. This is a representation of our Lord's return from heaven, coming back to his own, but in such a fashion that they must exercise faith in him. The reunion took place; and the Lord is now with his faithful people, who are carrying on his work under his direction.

⁹It was some time after this that Jesus, still encompassed with the crowds, took his disciples away into the northern parts of Israel. It was not always proper for him to minister to the crowds. There were times when his disciples must rest, and when he must leave the multitude to give instruction to the disciples. On a similar occasion he had said to them: "Come ye yourselves apart, . . . and rest awhile." (Mark 6:31) Both rest and instruction are necessary for the development of his Church. It is necessary for the earnest worker in the Lord's service sometimes to look aside from the great crowds which seem to be as sheep without a shepherd, and to consider the other interests of the kingdom. It was not selfishness that took Jesus and his disciples apart from the crowds. The temporary cessation of service was to the best interests of the crowds, as it was in the immediate interests of the disciples.

APOSTLES TOLD OF JESUS' COMING DEATH

¹⁰It was while Jesus was away in Caesarea Philippi that he drew from Peter the great confession. When Jesus said: "Whom say ye that I am?" Peter, quickened by the holy spirit, said: "Thou art the Christ, the Son of the living God." (Matthew 16:15,16) It was then that Jesus placed before the disciples the cost of discipleship. First he himself must suffer even unto death because of the message he had; but God would raise him from the dead on the third day. He then stated plainly that every true disciple following in his footsteps must be of the same mind; that he who has been quickened to understand these things and then draws back fearful of this death to self-will will certainly lose his life; while he who gladly follows in the way of sacrifice even unto death shall find his life.—Matthew 16:25.

¹¹The strange thing to the disciples was that the Son of God must be put to death in order to enter into fulness of life. For their strengthening in respect to this, there came the wondrous transfiguration of Jesus. Peter, James, and John were chosen to be eye witnesses of the majesty which Jesus should have in his kingdom. (2 Peter 1:16-18) One evening Jesus took these three well-beloved apostles with him into the "Holy Mount". While there, as he was praying, his garments became white; and he was transfigured into a glorious being. Later two men appeared, talking with him, who the disciples were informed were Moses and Elijah. They talked with him of his coming exodus, of the time when he would be removed from the scenes of labor, and of the glory and majesty of his kingdom. Though so wondrous a sight, an embargo was laid upon the three disciples: They were to tell no man of this vision (Matthew 17:9) until after the resurrection of Jesus from the dead. It did not please the Lord to have even the other nine apostles share at that time with the favored three. The others were to learn how to trust the Lord, and to trust their fellow apostles—a lesson which reveals God's ways with his people. Even Peter, the first of the three, had to learn this same lesson respecting the apostle Paul; for in later days it became manifest to all the apostles and to Peter that the Lord had used Paul in a more intimate and important way than even Peter, the spokesman and leader of The Twelve.—2 Peter 3:15,16.

LAWYER ENCOUNTERS MASTER MIND

¹²After these things Jesus had an encounter with a lawyer who came tempting him, thinking to catch him. This he did either to prove his own cleverness or to belittle Jesus in the eyes of the crowds. The lawyer asked Jesus what he should do to inherit eternal life. Jesus turned the question upon him, and asked him what was written in the Law, which he was supposed to know and to teach. The lawyer gave a good answer. Jesus commended him for it, and said that if he was to do what he taught he would not need to ask the question. The man himself was caught; and wishing to justify himself he raised the question as to who was the neighbor whom he was supposed to love as himself. Jesus' reply was the story of the Good Samaritan. In it he tells of the love and graciousness of God, and portrays his own act as one who by the Pharisees was considered an outcast, even as a Samaritan, but who was seeking to do what was possible to heal the wounds of those who had fallen among thieves. The story is illustrative of the plan of God. There are still those who, having gained places of power, are robbing humanity of its rights. They do not call themselves thieves, and indeed they are held in good esteem; for "men will praise thee when thou doest well to thyself." (Psalm 49:18) But the Good Samaritan now comes with the power of the kingdom and with the blessings of God for the injured human family, to give it life, and health, and peace.

¹³The next study, that of the man born blind, shows the distress of the human family from another point of view. This lesson shows that even God has permitted trouble to come upon the sons of men. Strong and clever men have afflicted and robbed their fellows, but God has permitted evil to come upon all. The miracle of healing is intended to show that in his own time and way God will, by Jesus, take away the disability which is upon all men, and will show himself as their loving God, and Christ as their Savior and King; and that just as surely as the man blind from birth saw Jesus both physically, mentally, and spiritually, and entered into the enjoyment of physical and spiritual sight, so the world of mankind will come back to understanding and to blessing.

¹⁴The incident of the resurrection of Lazarus shows another phase of the power of God, exercised in those things which are beyond human power. Men may rob their fellow men. God has permitted mankind to become subject to evil, but beyond that there was the power of death. The resurrection of Lazarus shows that God has this power in his hand. Hence Jesus' declaration concerning himself that he is the resurrection and the life; and since God gave Jesus to be the Savior to mankind this means that in the day of his kingdom Jesus, as he himself declared (John 5:25), will speak the word which will bring the millions of dead back to life and to his care, and ultimately to God.

LOVE MEETS RESPONSE IN ZACCHAEUS

¹⁵The next lesson, the conversion of Zacchaeus, gives us still another picture of this grand restoration of the human family. While God, through Christ, will break the power of death and let its captives go, and while Jesus will have the power to illuminate the minds of men, here is shown the operation of love and of the grace of God upon the heart of one who is ready to learn righteousness. When Jesus was gracious to Zacchaeus and showed himself, and talked with him of the things of God, the love that was manifested by Jesus entered into the heart of Zacchaeus and became as powerful to restore it to God as the word of Jesus was powerful to bid the dead come forth.

¹⁶The final lesson of the series is a reminder of the Christ-

mas season, and of God's great gift to the world. God loved the world and showed his love to the lost human family by making the greatest sacrifice possible, and giving the greatest possible gift. The love of God has been hidden behind his manifested wrath against evil, and behind the cloud of lies which Satan poured forth through the darkening doctrines of Christendom. Only those who are instructed in the Word of God can understand the power of Satanic influence in the earth. Satan has succeeded in blinding the eyes of many simple souls who have been in the ministry ordained by men; and he has succeeded in drawing away from fidelity to God clever persons who have sought to serve themselves rather than God. These have hidden the plain facts of the Word of God while professing to be its expositors, and have blasphemously taught the very opposite of the things God has revealed of himself, of man, and of his purpose toward men.

¹⁷The gift of God is life. His great sacrificial gift is his Son. The creeds of Christendom teach that man is immortal and therefore cannot be the recipient of the gift of God. It teaches that God himself came down to die for men—a contradiction in itself, and a blinding untruth respecting both the Father and the Son. When Jesus declared the grace of God in giving his only begotten Son, he said that while he came into the world to give life, he also came into the world for judgment. Those who reject him and his revelation, whether the Pharisees in the days gone past, or those who are of the same spirit now, will

find that Jesus brings them judgment, not salvation.—John 3:36.

QUESTIONS FOR BEREAN STUDY

Did Jesus come on the mission of converting the world at his first advent? When did Jesus understand that he was to have a bride? ¶ 1.
When the disciples were sent forth were they well equipped? What were they to preach? What were they to do? ¶ 2.
Did the disciples possess outward glory? Did they take up collections? ¶ 3.
Outward conforming to the Law leads to what? How are we made acceptable to God? ¶ 4.
What does the Parable of the Sower particularly show? How does truth act upon a person? ¶ 5.
What incident teaches of the necessity of confidence in God? What are hindrances to growth and service? ¶ 6.
What great contrast is shown in the Parable of the Prodigal Son? ¶ 7.
What does feeding five thousand represent? Why is it necessary to exercise faith in Christ's presence after he has arrived? ¶ 8.
Was Jesus always mingling with the crowds? What three things are necessary for the development of the church? ¶ 9.
What great confession did Peter make? What did Jesus then explain to his disciples? ¶ 10.
How did Jesus fortify his disciples against the disappointment in his death? Is there any way in which Jesus treated all of his apostles alike? ¶ 11.
Was the lawyer who was versed in the Mosaic law a match for Jesus? Are all the thieves properly labeled? ¶ 12.
What is the miracle of healing intended to teach? ¶ 13.
What did Jesus mean by declaring that he was the resurrection and the life? ¶ 14.
What did Jesus' dealing with Zacchæus represent? ¶ 15.
How has God shown his love for the world? What has hindered the love of God from being more fully known? ¶ 16.
Name two blinding creeds of Christendom. How does Jesus give life and judgment? ¶ 17.

INTERESTING LETTERS

ENDORSES VIEW ON PROHIBITION

DEAR BROTHER RUTHERFORD:

The Stanwood Ecclesia unanimously uphold your view of Prohibition, as set forth in THE GOLDEN AGE, and voted to send and let you know of the same. Kindly receive our greeting of love and hearty appreciation.

May the dear Lord bless and strengthen you and your efforts to serve him. With best wishes from the Stanwood Ecclesia, Stanwood, Wash.

A. I. RUED, Sec.

THERE ARE BUT TWO MASTERS

DEAR BROTHER RUTHERFORD:

Loving greetings in our King.

I am so grateful to God for all your labors of love in his service; but the article in answer to the critics on your remarks concerning Prohibition was a special blessing from many standpoints.

The chief point is The "Vow unto the Lord: "Remembering that there are but the two masters." There is such a tendency to compromise when the adversary transforms himself into an angel of light!

Our Master speaks plainly concerning the many wonderful works done in his name. Praise God for criticism. Truth shines more clearly as a result, and brings glory to our King.

In his love and service, MAY A. IRELAND, *England*.

AGREEABLE TO PROHIBITION VIEWS

DEAR MR. RUTHERFORD:

The supplement to the Sept. 10th issue of THE GOLDEN AGE, No. 130, with your presentation of the facts most common to all observers of the times concerning Prohibition,

induces me to write and thank you as one of the brethren you have spoken for in his name.

Yours for the Lord's kingdom.

H. G. WILLIAMS, *N. Y.*

APPRECIATES FOOD FROM HEADQUARTERS

DEAR BRETHREN:

I greet you in the name of Jesus, whom we serve. I am enclosing the V. D. M. Question forms filled in as requested.

I pray God's continual blessings on the wonderful work you are privileged to do. How we do appreciate the food coming from headquarters (the Lord's table)! How I thank our loving heavenly Father that I can take even a small part in proclaiming the King and his glorious kingdom, in this part of the field.

Your Brother by his grace only.

J. H. L. FINLAY, *South Africa*.

SUNDAY SCHOOL SUPERINTENDENT WITHOUT KNOWLEDGE

DEAR BRETHREN:

You will find enclosed the V. D. M. Questions. It gives me much pleasure to be able to send them in. It is through the goodness of the Lord that I am privileged to do so.

I have been in the truth about two years; I was at one time superintendent of a Baptist Sunday school, but did not know anything abouts God's wonderful plan. But praise the Lord, the way is getting clearer each day as I drink at the fountain of truth. The Lord is multiplying his blessings on his followers day by day. He has promised that the light will shine brighter and brighter unto the perfect day. Yours in Christian love,

H. P. GARRETT *Ohio*.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Burlington, Vt.	Dec. 4, 7	Springfield, Mass.	Dec. 12
Waitsfield, Vt.	" 5	Holyoke, Mass.	" 14
Rutland, Vt.	" 8	Easthampton, Mass.	" 15
Granville, N. Y.	" 9	Greenfield, Mass.	" 16
Pownal Center, Vt.	" 10	Orange, Mass.	" 17
Pittsfield, Mass.	" 11	Fitchburg, Mass.	" 18

BROTHER J. A. BOHNET

Oakland, Md.	Nov. 26	Wallace, W. Va.	Dec. 3
Fairmont, W. Va.	" 27	Mobley, W. Va.	" 4
Morgantown, W. Va.	" 28	New Martinsville, W. Va.	" 5, 7
Clarksburg, W. Va.	" 30	Clarington, O.	" 8
Heaters, W. Va.	Dec. 1	Bellaire, O.	" 9
Clarksburg, W. Va.	" 2	Wheeling, W. Va.	" 10

BROTHER B. H. BOYD

Toronto, O.	Dec. 3	Alliance, O.	Dec. 11
Negley, O.	" 4, 5	Marlboro, O.	" 12
East Liverpool, O.	" 7	Canton, O.	" 14
Power Plant, O.	" 8	Louisville, O.	" 15
Lisbon, O.	" 9	Wooster, O.	" 16
Salem, O.	" 10	Dalton, O.	" 17

BROTHER C. W. CUTFORTH

Elora, Ont.	Dec. 1	Nakina, Ont.	Dec. 12
Gravenhurst, Ont.	" 3	Winnipeg, Man.	" 14, 15
Bracebridge, Ont.	" 4	Portage La Prairie, Man.	" 17, 18
North Bay, Ont.	" 6	Alonsa, Man.	" 20-22
New Liskeard, Ont.	" 7, 8	Gilbert Plains, Man.	" 23
Timmins, Ont.	" 9, 10	Dauphin, Man.	" 30

BROTHER H. H. DINGUS

Hardtner, Kan.	Dec. 1	Eldorado, Kan.	Dec. 9
Wellington, Kan.	" 3	Eureka, Kan.	" 10
Arkansas City, Kan.	" 4	Olpe, Kan.	" 11
Winfield, Kan.	" 5	Strong, Kan.	" 12
Douglas, Kan.	" 7	Pomona, Kan.	" 14, 15
Augusta, Kan.	" 8	Ottawa, Kan.	" 16

BROTHER A. J. ESHLEMAN

La Grande, Ore.	Dec. 1, 2	Portland, Ore.	Dec. 12, 14
Pendleton, Ore.	" 3	Vancouver, Wash.	" 15
Hermiston, Ore.	" 4	Mc Minnville, Ore.	" 16
Heppner, Ore.	" 5, 7	Monmouth, Ore.	" 17
Odell, Ore.	" 8, 9	Falls City, Ore.	" 18
Bend, Ore.	" 10, 11	Dallas, Ore.	" 19

BROTHER M. C. HARBECK

Minneapolis, Minn.	Nov. 25	Davenport, Ia.	Dec. 4, 5
St. Paul, Minn.	" 26	Dubuque, Ia.	" 7
Sumner, Ia.	" 27, 28	Chicago, Ill. (Ger. Class)	" 8
Readlyn, Ia.	Nov. 30, Dec. 1	Akron, O.	" 14
Oelwein, Ia.	Dec. 2	Canton, O.	" 21
Fairbanks, Ia.	" 3	Alliance, O.	" 23

BROTHER H. E. HAZLETT

Galveston, Tex.	Dec. 1	Premont, Tex.	Dec. 9, 10
Alvin, Tex.	" 3	Driscoll, Tex.	" 11, 12
Houston, Tex.	" 4	Kingsville, Tex.	" 14
Sealy, Tex.	" 5	Brownsville, Tex.	" 15
Corpus Christi, Tex.	" 7	Mc Allen, Tex.	" 16, 17
Alice, Tex.	" 8	Harlingen, Tex.	" 18, 19

BROTHER M. L. HERR

Gibbonsville, Ida.	Dec. 2-4	Laramie, Wyo.	Dec. 17, 18
Butte, Mont.	" 7	Cheyenne, Wyo.	" 19, 21
Billings, Mont.	" 8, 9	Carpenter, Wyo.	" 22
Casper, Wyo.	" 11, 12	Sterling, Colo.	" 23
Slater, Wyo.	" 14	Haxtun, Colo.	" 24, 25
Cheyenne, Wyo.	" 16	Holyoke, Colo.	" 26

BROTHER W. M. HERSEE

Calmar, Alta.	Dec. 1	Calgary, Alta.	Dec. 13, 14
Camrose, Alta.	" 3	MacLeod, Alta.	" 15
Alliance, Alta.	" 4	Lethbridge, Alta.	" 16, 17
Coronation, Alta.	" 5, 7	Bow Island, Alta.	" 18
Swallow, Alta.	" 8, 9	Medicine Hat, Alta.	" 19, 21
Beiseker, Alta.	" 11	Suffield, Alta.	" 22, 23

BROTHER J. H. HOEVELER

Rock Island, Ill.	Dec. 1	Chicago Heights, Ill.	Dec. 9
Rochelle, Ill.	" 2	Pullman, Ill.	" 10
Ashton, Ill.	" 3	Hammond, Ind.	" 11, 12
Geneva, Ill.	" 4	Blue Island, Ill.	" 14
Aurora, Ill.	" 5, 8	Zion, Ill.	" 16
Joliet, Ill.	" 7	Waukegan, Ill.	" 17

BROTHER H. HOWLETT

Morris, Man.	Dec. 1	Souris, Man.	Dec. 10, 11
Altona, Man.	" 2	Brandon, Man.	" 12, 14
Winkler, Man.	" 3	Rapid City, Man.	" 15
Darlingford, Man.	" 4	Minnedosa, Man.	" 16
Portage La Prairie, Man.	" 7	Clanwilliam, Man.	" 17
Treherne, Man.	" 9	Neepawa, Man.	" 18

BROTHER H. S. MURRAY

Palmyra, Tenn.	Dec. 1	Beech Creek, Ky.	Dec. 9
Adams, Tenn.	" 2	Beaver Dam, Ky.	" 10
Guthrie, Ky.	" 3	Sonora, Ky.	" 11
Hopkinsville, Ky.	" 4	Elizabethtown, Ky.	" 12
Evansville, Ind.	" 5, 7	Rineyville, Ky.	" 14
Owensboro, Ky.	" 8	Brandenburg, Ky.	" 15

BROTHER G. R. POLLOCK

Lansdale, Pa.	Dec. 1	Pen Argyl, Pa.	Dec. 9
Allentown, Pa.	" 2	Bangor, Pa.	" 10
Lehigh, Pa.	" 3	East Stroudsburg, Pa.	" 11
Kunkletown, Pa.	" 4	Paterson, N. J.	" 12
Danville, Pa.	" 5	Brooklyn, N. Y.	" 14
Easton, Pa.	" 7, 8	Brooklyn, N. Y.	" 21

BROTHER B. M. RICE

Merrill, Wis.	Nov. 24	Marinette, Wis.	Dec. 1
Wausau, Wis.	" 25	Vulcan, Mich.	" 2, 3
Marion, Wis.	" 26	Sault Ste. Marie, Mich.	" 5, 8
Clintonville, Wis.	" 27	Sault Ste. Marie, Canada.	" 7
Bonduel, Wis.	" 28	Marinette, Wis.	" 9
Green Bay, Wis.	" 30	St. Louis, Mo.	" 23

BROTHER V. C. RICE

Titusville, Fla.	Dec. 1	Apopka, Fla.	Dec. 10, 11
Ormond, Fla.	" 2	Orlando, Fla.	" 12, 14
Daytona, Fla.	" 3	De Land, Fla.	" 15
New Smyrna, Fla.	" 4	Green Cove Springs, Fla.	" 16, 17
Sanford, Fla.	" 5, 7	Savannah, Ga.	" 18
Grand Island, Fla.	" 8, 9	Charleston, S. C.	" 19

BROTHER C. ROBERTS

Trenton, Ont.	Dec. 1	Port Perry, Ont.	Dec. 10
Sterling, Ont.	" 2, 3	Oshawa, Ont.	" 11
Haylock, Ont.	" 4	Toronto, Ont.	" 14
Peterboro, Ont.	" 5, 7	Brumpton, Ont.	" 15
Lindsay, Ont.	" 8	Guelph, Ont.	" 16
Cameron, Ont.	" 9	Kitchener, Ont.	" 17

BROTHER R. L. ROBIE

Chattanooga, Tenn.	Dec. 2, 4	Dallas, Ga.	Dec. 11
Ooltewah, Tenn.	" 3	Atlanta, Ga.	" 12, 14
Rock Springs, Ga.	" 5	Douglasville, Ga.	" 16
Rome, Ga.	" 7, 9	Raymond, Ga.	" 17
Cave Spring, Ga.	" 8	Chipley, Ga.	" 18
Rockmart, Ga.	" 10	Columbus, Ga.	" 19, 21

BROTHER O. L. SULLIVAN

Norwich, Conn.	Nov. 25	Bridgeport, Conn.	Dec. 2
New London, Conn.	" 26	South Norwalk, Conn.	" 3
Deep River, Conn.	" 27	Danbury, Conn.	" 4
Branford, Conn.	" 28	Waterbury, Conn.	" 5
New Haven, Conn.	" 30	Torrington, Conn.	" 7
Milford, Conn.	Dec. 1	Stamford, Conn.	" 8

BROTHER W. J. THORN

Parker, S. Dak.	Dec. 1	Corsica, S. D.	Dec. 10, 11
Menno, S. Dak.	" 2, 3	Vermillion, S. D.	" 12, 14
Chancellor, S. Dak.	" 4	Sioux City, Ia.	" 15
Davis, S. Dak.	" 5	Omaha, Neb.	" 16
Yankton, S. Dak.	" 7, 9	Des Moines, Ia.	" 17
Irene, S. Dak.	" 8	Chicago, Ill.	" 18

BROTHER T. H. THORNTON

Tuskahoma, Okla.	Nov. 28	Little Rock, Ark.	Dec. 7
Albion, Okla.	" 30	Ferndale, Ark.	" 8
Fort Smith, Ark.	Dec. 1	Donaldson, Ark.	" 10
Lamar, Ark.	" 2, 3	Hot Springs, Ark.	" 11, 12
Dover, Ark.	" 4	Pine Bluff, Ark.	" 14
Russellville, Ark.	" 5	Scott, Ark.	" 15

BROTHER S. H. TOUTJIAN

Selma, Calif.	Dec. 1	Oakdale, Calif.	Dec. 8, 11
Tulare, Calif.	" 2	Thousand Palms, Calif.	" 9, 10
Bakersfield, Calif.	" 3	Riverbank, Calif.	" 12
Porterville, Calif.	" 4	Stockton, Calif.	" 14
Orosi, Calif.	" 5	Lodi, Calif.	" 15
Reedley, Calif.	" 7	Sacramento, Calif.	" 16