



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!"

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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.

W.T.B.&T.S.

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

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### VIEWS FROM THE WATCH TOWER

**F**AULTFINDING and complaining are certainly to be deprecated as habits. There have always been things which could justly be complained of and with which fault could be found. From the time of Cain down to Cicero, who exclaimed in the Roman Senate, *O mores, O tempora* (O times, O customs), down through the gospel age there have been plenty of complainers. But, on the other hand, there is no object in hiding one's head in the sand and in disregarding the actual conditions which exist in the world. Yet, even while recognizing them, there would be small excuse for dwelling upon such conditions at all were they not in the nature of sign-posts enabling us to identify the place where the human family is on its journey. Did we not believe that the unspeakably better things of Messiah's kingdom were just ahead we would better remain silent.

Many are the voices which speak of regrettable conditions in the earth, though but few writers identify the present conditions with the near establishment of the golden age. We are glad to find some of this stamp. Below we make several quotations from *The Signs of the Times*, which bears on its editorial page the wording: "A champion of the Bible, God-breathed, complete, a perfect rule of life; advocating a return to the simple gospel and a preparation for his imminent second appearing". From one of its comprehensive reviews of present conditions in Christendom we take the following excerpts:

#### THIS JAZZ GENERATION

"Our times are out of joint. They rattle. With loose and dislocated frames we go stumbling and falling from one humiliation to another, from one catastrophe to a worse one. In this the notable Year of Peace, Strikes, and Profiteers, we discover ourselves in a worse case than the oldest of us has ever known, than the most truthful of our chronicles ever have recorded.

"We are immersed in times whose coming we made possible but did not foresee; and if we follow the course of all the previous generations, we shall continue our present way until we come smash up against some Cosmic—"Thus Far, and No Farther!"

"This is a jazz generation. The multitudinous wheels of its enterprises have somehow gotten into its head, and we live to the whir and sleep to the hum of machinery to which long ago we lost the steering wheel, and now the brake is gone. We are joy-riders on a rutted turn-pike whose terminus is a wady marsh."

An astute American statesman once said that "the best government possible is an absolute despotism, if you can find a good despot". Just such an arrangement as this Jehovah has in store. He recognizes the need of

humanity in this respect. But *human* despotisms and autocracies are seldom productive of either peace or happiness. No power should ever be more absolute than the wisdom directing that power is profound and the love of that tyrant proven. These conditions are not met in any human monarch, but they will be perfectly met in him who so loved mankind that he gave himself in furtherance of the divine purposes to bless and to uplift them to true and lasting happiness.

#### THE PEOPLE'S LIKE FOR TYRANNY

During the last few years all careful observers have noted an unusually strong tendency on the part of the ruling classes to take to themselves more power than was intended by those who chose them. But in this matter the people themselves are equally to blame with their rulers. Rulers do not long resist the well crystallized wishes of the people. If the people's rights have been abstracted it is largely because the people have been willing to have them abstracted. In all the world there is hardly a more pronounced characteristic than the disposition to dodge responsibility. Anyone who is willing to assume responsibility, whether his motives be pure or mixed, will soon find himself swamped with opportunities for service. This rule holds good in the affairs both of the world and of the church. In the world, however, willingness to assume responsibility may be largely traceable to self-confidence; while in the affairs of the true church, willingness to assume responsibility in any successful way must be traceable to faith in the Lord's disposition and ability to give the needed help, strength, and guidance.

Referring to this matter of recent tyranny in Christendom, the above mentioned publication says:

"The war gave us a taste of tyranny, and we like it; we ask for more. Not the practice of tyranny, for the war did not pass the power of the tyrant to the people; but the burden of tyranny. We have been told what to do so long that we are still looking for some one to tell us what to do. Our bankruptcy of initiative is proved by our inane waiting for 'the government' to do it, and we little reckon that the government is composed of a handful of individuals like ourselves, involved in the same perplexity and helplessness. Take the human components of government one by one, and what are they? Not supermen. Men like ourselves. One in many a leader. The remainder mere clerks and priests of the ritual of legislative procedure. We want to be tyrannized over for our good, but there is not enough good tyranny available in the governments for that."

#### CRAZE FOR CLOTHES

Some reference is then made to clothing as an object

or aim in life, rather than as a means to an end. "Self-expression" is the idol to which many people now bow themselves, when "self-control" is one of the things most needed to be rigorously applied:

"More wives of workingmen are themselves working today than ever before—for clothes! More families are stinting themselves on housing and food and spiritual culture than ever before—for clothes! Astute observers can very accurately foretell the arrival of a domestic break-up simply by observing the barometer of—clothes! Many young men are hindered of marriage, more young women are unfitting themselves for marriage, because of the common, insane devotion to—clothes! The overall and gingham protest would be one of the most healthful signs of the times, if it meant anything, but like many other movements of promise it will dwindle out as a passing fad. The 'art of doing without' is not an American accomplishment."

All of these items are given as proofs that something more than merely superficial changes have come into human experience. The human family this side of Eden has never been solidly and truly for Jehovah. Cain headed the list of the proud and self-sufficient before the flood; Ham and Cush and Nimrod stand at the head on this side. No candid and observing person would say that such characters have not been plentiful; but our present contention is that the relatively large margin of reverentially inclined people has been reduced to a thinner and thinner line. The germ of irreverence has invaded the social organism to an extent never before experienced. Things on the outward surface may seem not greatly different from what they were fifty years or twenty years ago. But subtle inner changes have taken place in the tissues of both public and private life. Not only has a generalized reverence for God, as a Supreme Being interested in human welfare, diminished, but also the other phases of reverence have declined. Men have lost that form of reverence which goes to produce self-respect. Reverence for work has very largely disappeared. Reverence for faith, for marriage, for childhood, have all suffered greatly within the last twenty years.

"And this jazz generation demands an impossible thing: it says, 'Show us how we can buck this thing through on the present plan'. It cannot be done. There is no thoroughfare along this way. The fateful Hand is raised, 'Thus Far, and No Farther!' Not only is there no road—there is no land! We must go back to the place where we lost the road. This is all that the prophets can tell us; and because it is all, we refuse to heed them."

#### MORAL VALUE OF THE WAR

Added to the foregoing words are keen-sighted remarks by the *World Crisis*, some of which follow:

"The much heralded 'new day' and 'new world' that were to follow the war, seem as remote as ever, and that cherished dream of optimism threatens to melt away in disappointment like a mirage of the desert."

As to the moral value of the great World War, our own words might be looked upon as prejudiced. Before the war came we believed that it would have a debasing effect; while the war was on we saw plenty of evidences to sustain this view; and now that the greatest war fronts are quiet we still think our Bible-illuminated vision was correct. But those who would be inclined to throw out our testimony would be obliged to admit that of

Mrs. Margot Asquith, wife of the long-time prime minister of England. In recently published *Memoirs* Mrs. Asquith said concerning the much-boasted uplifting power of the World War:

"I can only speak from my own experience. I have never met a single person who has been improved by this war. The extravagant are more extravagant, the cranks are crankier, the backbiters more spiteful, the rich more frightened, the poor more restless, the clergy more confused, and the government more corrupt. The clever novels of the day are fatiguingly indecent, and there is more nakedness, levity, blasphemy, and materialism than I have ever seen before."

#### THE INTRICATE FINANCIAL QUESTION

Concerning the industrial and financial phases of the present distress, the *World Crisis* continues:

"A world situation has developed that is so widespread, involved and complicated, that no mind can fully comprehend its multiform ramifications. Nations are involved, and with selfish interests that unfortunately have developed and fostered distrust of each other, and jealousies that seem to grow in bitterness.

"Interwoven in this pulsing fabric of national interests, are the industrial and commercial rivalries that add fuel to the flame. Indeed these interests, especially the scramble to corral and control those commodities, as coal, iron, oil and other things, are deeply interwoven in the contending national rivalries. They have been among the leading causes of war in the past, and their potency to ferment further trouble is very great.

"A further contributing cause to a situation that seems to get more tense and dangerous, is the part that must be played by national and international finance. The full hearing of this element in the world's troubles is altogether beyond the apprehension of ordinary minds. Domestic finance, within one's own country, in its complex relation to all other domestic questions, constitutes a difficult and baffling study. When this fabric of finance is extended into a world system that touches peoples and every phase of human life, only master minds can grasp the complex working of so vast a system. But nothing in modern life more closely touches personal and society problems, nor is there a more vital factor in influencing the course and action of nations.

"The financial situation in our modern world problems is under a terrible strain from the vast war debts that have been imposed on the nations. Even the interest on some of these debts is proving a staggering burden under the exhaustion of the World War. At least some of the nations have asked for more time, and our own country is waiting interest on its vast foreign loans, and the obligations are thus growing larger.

"A few weeks ago an international financial conference was held in Brussels. One outcome of the deliberations of these leading financiers and government experts, was this official declaration:

"Three out of every four countries, represented in this conference, and eleven out of twelve European countries, anticipate a deficit the present year.

"Though about two years have passed since the war closed, Great Britain is the only European nation that has lowered its debt. And while there is some excuse for the continental countries, by reason of their war losses, even these countries, especially their gayer cities, as Paris, Vienna, and Berlin, have been centers of riotous and shameful expenditure. They could well have paid the interest on their war debts by a soberer and wiser use of money.

"The most disquieting feature of the Brussels report is the claim that a large part of the present expenditure of national revenues is for armaments and preparation for further war. This has drawn from the Brussels gathering

the following official declaration: "This conference desires to affirm with the greatest emphasis that the world cannot afford this expenditure."

Mr. O. P. Austin, statistician of the National City Bank of New York, gives a few very informative figures concerning the world's financial condition in the monthly publication, *The Americas*, of the bank with which he is associated. First he calculates the debts of all countries and colonies of the world in the year 1700 as slightly over one billion dollars (one thousand million, British reckoning), and as only two billions five hundred millions at the beginning of the Napoleonic wars in 1793. He figures that that colossal military undertaking brought the world's indebtedness up to about seven billion dollars—in 1816—then speaks of the increase of indebtedness as follows:

"In the thirty-eight years of comparative peace which followed the Napoleonic wars the advance was comparatively slow, the world total standing at about \$8,500,000,000 at the beginning of the Crimean War in 1854. In the twenty years which included the Crimean, the American Civil, and the Franco-Prussian wars, the period of 1854 to 1874, world national debts increased 150 percent, advancing from \$8,500,000,000 in 1854 to \$22,000,000,000 in 1874. Then came a forty-year period, which included not only the Spanish-American, the British-Boer, the Balkan, and the Russo-Japanese wars, but also large expenditures for the creation and maintenance of big standing armies and navies, as well as the construction of railways and telegraphs, many of them by national governments or through aid granted by them; and in that forty-year period, 1874 to 1914, national debts again doubled, standing, at the beginning of the great European war, at approximately \$44,000,000,000. Then came the great European war, with its enormous armies aggregating 30,000,000 men; its transportation of men, munitions, and food supplies across great oceans; its use of new devices for destruction on land and sea, in the air, and beneath the oceans; and the additions to national debts made thereby advanced by leaps and bounds, at a rate hitherto unheard of in any of the earlier wars, which sink into insignificance when compared with the magnitude in this one in which a dozen nations participated; and in the six years from its beginning in 1914 to the present time, world indebtedness grew from \$44,000,000,000 to approximately \$265,000,000,000, an actual increase in six years of over \$200,000,000,000, as against an average of a little more than \$1,000,000,000 per annum in earlier years."

#### "THE WISDOM OF THEIR WISE MEN"

Any words of ours on the financial situation would be futile and unnecessary. But we recall the fact that God's Word attributes the distress of nations in very large measure to the priestly and clerical classes. Doubtless they are a hundred times as much to blame as any other classes in Christendom. And since Jehovah places the blame there, we feel entirely secure in leaving it just where he puts it.

And when we are brought into contact with some of the utterances of great ecclesiastics we are not surprised to discover that the Lord is displeased with them, nor are we astonished to discover that mankind is lost in the fog. In a recent issue of the *Century Magazine* Gilbert Murray, regius professor of Greek in Oxford, England, gave expression to several ideas which show the ground trodden by the higher critic. His article, headed, "Satanism and the World Order," condemns

severely all individuals and movements that venture the suggestion that the world in which we live is not on the whole a very good one, one to be desired and defended. While finding fault with those who think something better is coming, he does not spare the divinely guided writer of the Apocalypse, the Book of Revelation, who foresaw the frightful culmination of the régime of sin and who foretold the inauguration of a new era under the direction of Christ Jesus himself. Professor Murray attributes John's remarks to the spirit of "Satanism" and says that it is "diametrically opposed to the teaching of almost all the great moral systems". In his treatise he mentions as champions of these great moral systems such men as "Plato and Aristotle and the Stoics, St. Augustine and Thomas Aquinas, Kant and J. S. Mill and Comte and T. H. Green".

We shall be quite willing to admit that the views of these men are diametrically opposed to those of the Apostle John and of the beloved Lord whom he represented. But concerning the much-looked-for change of heart in the nations of the world Professor Murray is obliged to admit that the war has not helped man upward. He says:

"I see few signs so far of a change of heart in public things in any nation in the world, few signs of any rise in the standard of public life and a great many signs of its lowering. Some actions of great blindness and wickedness, the sort of actions which leave one wondering whether modern civilization has any spiritual content at all to differentiate us from savages, have been done not during the war, but since the war is over. . . . I believe firmly that unless the world order is affected by this change of heart, the world order is doomed. Unless it abstains utterly from war and the causes of war, the next war will destroy it."

It is difficult to understand how a man with the intellectual insight possessed by Professor Murray can make a statement of this kind and still say in the same article:

"The organized life of mankind is on the whole organized for good, and the great pilgrimage of the spirit of man from the beginnings of history onward has been on the whole not only a movement from ignorance to knowledge, from collective impotence to collective power, from poverty of life to richness of life, but also in some profound sense a pilgrimage from lower to higher."

It would be still more difficult to understand how he could be so confused did not the Apostle tell us that "the god of this world hath blinded the minds of them that believe not". These wise men of the world certainly "believe not"; for if there is one teaching more than another which the evolutionists and "liberal theologians" of the day will not brook, it is the Bible teaching concerning the inherent imperfections and sinfulness of man. The Prophet Isaiah's statement, "We are all as an unclean thing, and all our righteousnesses are as filthy rags," and that of the Psalmist David, "There is none that doeth good, no not one," are absolutely unwelcome in the camp of the new theology. They are more than unwelcome: they are unceremoniously thrust out.

#### FORCED ADMISSIONS OF TRUTH

But even one of these evolutionists and friends of higher critics, Mr. B. Z. Stambaugh, writing in the

*Christian Century*, is forced to acknowledge some of the truths of the New Testament. He says in part:

"God is making it clear that he has no longer any use for a human race that lives by the law of selfishness. I honestly believe that—as it may have happened before on this planet—mankind is doomed to extinction, like the ornithosauri and pterodactyl, if he persists in living under the old law of sin and death. *I am beginning, of late, to see more of the fundamental truth in St. Paul's sayings as to the sinfulness of the 'natural man'.* . . . Unless the race shall soon humiliate itself—unless the great tragedies of the war shall soon have taught us the lessons of self-sacrifice—this magnificent material civilization of which we are so proud will destroy itself all over the world, as it already shows signs of doing. . . . Science and philosophy, after all their complacency of a few years ago, are now gasping with dismay at finding that, in freeing man from the walled towns of the Middle Ages, they have led him into the appalling labyrinth of the 'Muddle Ages'."

That the world is experiencing "a day of darkness and of gloominess, a day of clouds and of thick darkness," there can be no doubt. And those who are familiar with the divine Word are equally sure that the cause for this condition lies in the fact that Christendom's philosophers, its scientists, its theologians, and its moral leaders have largely, almost universally, rejected the Bible as the inerrant Word of God. If testimony on this point is necessary we cite a recent and largely-heralded statement of Canon E. W. Barnes, F. R. S., made in a sermon preached to the British Association at Cardiff, Wales. Among other things Canon Barnes said, as reported in the *Manchester Guardian*:

#### "THE UNDERSTANDING OF THEIR PRUDENT MEN"

"The Adam and Eve narratives are generally regarded by scholars as unhistorical. Through the work of George Smith and others they know them to be derived from the primitive folk-lore of the Euphrates valley. It is, moreover, generally agreed that the book of Genesis is a compilation in which earlier works have been rather drastically edited and combined by a relatively late priestly writer. This writer and his predecessors deserve much credit for the way in which they purified the earlier legends from polytheism and grossness. They have left inconsistencies and obscurities. There are fragments of two somewhat opposed accounts of the creation. The part played by the tree of life in the fall story must have been more important in earlier

versions of the myth, as Sir James Frazer has pointed out in his delightful 'Folk-lore in the Old Testament'."

Theologians know that the use made by St. Paul of the fall story belongs to a kind of rabbinical scholasticism which arose not long before the Christian era."

The Canon involves practically all his confreres in the same view when he says that "there has been no serious attempt by any scholar or divine of eminence to deny man's animal ancestry or to defend the fall as a historical fact". Continuing, he says:

"Some Christians of an older generation who confuse inspiration and infallibility have been distressed; the younger people are thankful to be free from fetters to their faith which had become intolerable. A more intelligent use of the Bible and an increased regard for the New Testament should result from increased certainty that the different books vary profoundly as regards age, composition, and historical value, and it may be expected that a generation convinced that the new knowledge leaves the essentials of the Christian faith unharmed will arise as soon as the necessary manuals are provided for clergy and Sunday school teachers.

"There is perhaps some reason to fear that insistence on the allegorical value of the fall story will yet do harm. Youth in its arrogance tends to regard an allegory as an ecclesiastical synonym for a falsehood which it is inexpedient to deny. Great care must be taken not to offend our younger people by ignoring their demand for absolute straightforwardness. Within a limited range the fall is a good allegory. The first ape-man who was disloyal to his rudimentary sense of right and wrong 'fell' through his disloyalty. Yet the allegorical limitations of the fall story are many. Death did not come into the world through human sin. There was no first man made in the image of God. Science postulates some tribal group in whom human rationality began to dawn. Human labor is part of the divine scheme by which progress is achieved; sin adds to it, but no cursing of the ground followed from man's disobedience to God."

In a letter addressed to the *Manchester Guardian* relative to the statements by Canon Barnes one T. Wigley, writing from the Trinity Congregational Church, Swinton (Eng.), shows that these views are not confined strictly to Anglican clerics. He closes his letter with the words:

"For anyone to attempt to base religion on such fall-myths, or to set them above the facts of evolution, is as irreligious as it is unscientific. It is time that the developed moral sense of the twentieth century reacted upon, and leveled up, many of its religious ideas."

## REPORT OF AUSTRALASIAN BRANCH

DEAR BRETHREN:

It is with feelings of deep gratitude to God that I submit the report of the Australasian Branch for the year just ended. I am pleased to be able to report a substantial increase in the output of nearly all lines of our publications, the number of STUDIES sold being more than double that of last year.

A gratifying increase is noticeable in almost every other line of activity. We are very grateful to God for the opportunities which have come to us and that are still with us; and we have sought by his assisting grace to make the most of these opportunities for the cause we love and to the service of which we have devoted our

lives. The work in this part of the field continues to enjoy the Lord's favor, and the brethren everywhere are as busy as bees in clover.

A prominent feature of the work during the past year has been the extension work. This work has been generally taken up by the dear brethren from one end of the Commonwealth to the other. Loyally and diligently have they responded to our exhortations along that line and the Lord has been pleased to reward their zeal and devotion to his service by granting them great blessing in his work.

We are glad to have the opportunity of proclaiming the glorious kingdom message, "millions now living will

never die". Indeed, that has been our message continuously for the past two years, both orally and by the printed page.

We are delighted in this work to have the able assistance of our dear Pilgrim Brother MacPherson, who arrived about the middle of September and who is even now touring Australia telling out the glad news to crowded houses everywhere. We had hoped to have Brother Rutherford for this work but we are grateful to him for sending such an able substitute.

We have all learned to love Brother MacPherson very much and shall be loath to part with him; but if he goes we still hope that Brother Rutherford may be able to come, so that his voice may be heard in Australia.

Just at present we are thoroughly advertising the public lecture to be given in Melbourne on "Millions Now Living Will Never Die".

We are awaiting the arrival of our consignment of the special issue of THE GOLDEN AGE which has been distributed in other lands and which is calculated to throw some light on the Babylonish situation. We would ask an interest in your prayers that we may be kept alert and faithful and that we may have the great privilege of being used in his dear service right up to the end of the way, now close at hand.

We desire to assure you of our continued love and loyalty and our earnest desire to coöperate with you in every branch of the Society's activities; for we firmly believe that in doing so we are serving the Lord. Praying for you the Lord's guidance and blessing always and assuring you of my love in the Lord and constant remembrance at the throne of grace, I am,

Your brother and co-laborer, WM. W. JOHNSTON.

## EUROPEAN TOUR

[CONTINUED]

**E**VERY Christian who visits Palestine has a desire to see Bethlehem. Aside from Jerusalem, probably no spot in all of God's land is so dear to the hearts of Christian people as Bethlehem, sometimes called the city of David. It was in this place that Ruth lived, where she met Boaz and became his wife, he first having redeemed her. Boaz, a type of Christ; Ruth, a type of the church; and her field which he redeemed, a type of the world in general, constitute a beautiful picture of important events in the development of the Lord's great plan.

Jesse was a grandson of Boaz; and David, for whom the city was afterward called, was a great grandson. It was in the vicinity of Bethlehem that David kept the flocks of his father, Jesse. It was in the streets of Bethlehem that David played as other children, doubtless. It was here that the prophet Samuel took the horn of oil and anointed David in the midst of his brethren to become king over Israel, and the spirit of the Lord came upon David from that day forward. The word David means beloved. He was a type of Christ, the Beloved of the Father, in whom the members of his body are accepted. It was near this place that David left his father's house to bear food to his brethren in Saul's army and met the giant Goliath (type of Satan), whom he slew.

Bethlehem and vicinity is a wonderful part of the stage of action where Jehovah caused many pictures to be enacted, foreshadowing the development of his plan. The time came when the decree went forth from Caesar Augustus that all the world should be taxed; and Joseph, with his wife, Mary, the mother of Jesus, being of the house and lineage of David, went to the city of Bethlehem, there to be numbered and taxed. Evidently they reached Bethlehem late in the evening. As many others had come up for the same purpose, all the lodging places in the city were taken and Joseph found shelter for himself and his wife in a hillside cave that was used

for a stable; and there, on that night, transpired an event which has thrilled the hearts of Bible students from then until now, and is destined ultimately to make glad every heart that loves righteousness.

Just at the outskirts of Bethlehem is the field of Boaz, once gleaned by Ruth. Either in this field or in one adjoining it, on the memorable night in question, the shepherds of the country were keeping watch over their flocks. Suddenly they were aroused by the appearance of an angel of the Lord, "and the glory of the Lord shone round about them, and they were sore afraid". This angel of the Lord had come to make an announcement, which was couched in this phrase: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."— Luke 2: 9-14.

Never before was such an announcement made on earth, and never again will it be necessary for another like it to be made to man. Approximately four thousand years before that God had sentenced the first man to death because of his disobedience to his law, and by virtue of this sentence condemnation came upon the entire race and all were born sinners. From time to time Jehovah had caused his actors to appear upon the stage of action and make some living picture concerning the coming of the Redeemer. Little were these pictures understood. Jehovah was laying the foundation for the faith of men in him and in his precious promises; and now had come the time when he sent his messengers from heaven to proclaim to these humble shepherds watching their flocks the birth of him who would take away the sin of the world.



## MAGI AND SHEPHERDS

Many Christians have believed that the important men of earth connected with this great event were the three "wise men" that journeyed from the East and followed the light, or star, that is said to have rested over Bethlehem. But viewed in the greater light that shines in modern times upon the Word of God, it is easily seen that these "wise men" came not as messengers from Jehovah, nor as his representatives, but rather as instruments employed by Satan as a part of a great conspiracy for the destruction of the babe Jesus. All the facts show this. Stars do not move about; but Satan and his demon hosts have power to make lights appear. These so-called "wise men", or magi, were largely influenced by evil spirits. They were of the same class of men employed by Pharaoh in Egypt to perform miracles in defiance of God's representative, Moses. This light first led them not to the place of the birth of Jesus, but to Herod in Jerusalem, who called before him others who entered into the conspiracy, to ascertain definitely about the birth of the promised king, his evident purpose being to send messengers to destroy him. Afterward he attempted his destruction; but the Lord Jehovah shielded his Beloved Son from the wrath of Herod. It is not at all probable that Jehovah caused these magi, or "wise men", to journey there, but all the evidence is to the contrary.

It seems entirely fitting and appropriate that Jehovah should send this message first through humble and faithful men of Israel guarding their flocks in the field before made sacred by the Lord's dealings with Boaz and Ruth, from which house or line the Lord Jesus, from the natural standpoint, descended. Since the Lord made the spot where they watched their flocks dear to the heart of Christians, it will ever remain sacred. The Biblical record is that these humble shepherds, hearing the message from the angel of the Lord, "came with haste, and found Mary, and Joseph, and the babe lying in a manger"; and they spread abroad the news of the message they had received from the angel concerning the birth of Jesus. Bethlehem, therefore, is a sacred spot because it marks the birthplace of the Savior of the world.

## THE CITY OF DAVID

Of course our party was anxious to visit this historic city. It stands on a high elevation, overlooking the country round about. It is beautiful for situation and from its highest point one has a wonderful view of the hills of Judea, the mountains in the east beyond the Dead Sea, and the spreading valley lying on the coast of the Mediterranean. The place of Jesus' birth is covered by a church building occupied jointly by the Roman and the Greek and the Armenian Catholics. This, like most of the points of particular interest in Palestine, has been seized upon by some ecclesiastical system. These systems, however, that built this church and that occupy it do not seem to have caught the spirit of him who was born there, nor the spirit of the message: "Peace on earth, good will toward men". The Church of the Nativity, as it is called, is divided

among these three sects; and if one transgresses an inch on the territory of the other, trouble follows. For a long time soldiers have been stationed within the confines of the church to keep order between these so-called followers of Christ. Our hearts rejoice, however, as we call to mind the fact that he who was born here to redeem mankind is now setting up his kingdom and soon the glad tidings of great joy announced by the angel to the shepherds will be given to all the peoples of earth, and every one will be given an opportunity to obey the Mighty One and be restored to life everlasting.

It seemed good that while there we should have opportunity to tell at least to some the glad tidings that the kingdom of the Lord is at hand and that millions now living will never die. While this was told in a more private way, yet we were glad of the opportunity.

Every visitor at Bethlehem is asked to see the Grotto, located in a church just adjoining the Church of the Nativity. This contains the tombs of several persons, among them Jerome, who was born in the year 340 A. D., and who spent many years at Bethlehem making a translation of the Bible which is known as the Vulgate. We are glad to make mention of the devotion of this man to the Word of God, who gave this translation of the Scriptures to the peoples of earth.

Most of the present inhabitants about Bethlehem are Arabs, some Syrians, but few Jews. During the war a great many Jews were expelled from Palestine, but they are now returning in large numbers. Their coming again is not looked upon with favor by the Arabs and others, and it is easy to be seen how the spirit of jealousy is rising. While in Paris Brother Rutherford by chance met a gentleman of considerable wealth who is engaged in business in the financial district of Paris. In conversation with him he stated that his uncle resided at the entrance to the city of Bethlehem, and he volunteered a letter of introduction and asked that a visit be made to his uncle. The uncle is an elderly gentleman who is reputed to be one of the wealthiest men in Palestine, a Syrian, and he occupies a magnificent residence with more than forty rooms, which are richly furnished. It is the custom among the peoples of Palestine that when a stranger enters a home, if he is welcome he is immediately served with refreshments. This was done in the home of this distinguished resident of Bethlehem. The old gentleman announced himself as a Christian, and while partaking of refreshments conversation turned, naturally, upon the great events that had transpired at Bethlehem and the coming of the Lord's kingdom. The old gentleman evinced considerable interest in the fact that the Jews were returning to Palestine, and with great earnestness propounded this question: "Will the Jews get control of Palestine and rule it?" And our answer was, The Lord will take possession of Palestine, control, and rule it. Before further explanation could be made this Syrian expressed delight that it would be the Lord who would do it and not the Jews; and immediately remarked that a society has been formed in which the Roman and the Greek Catholic and the English Churches



have united for the purpose of opposing the Jews in Palestine.

This bears out what we have seen in other places, that the nominal Christians who know little or nothing of Jehovah's plan are not pleased at the return of Israel to Palestine, and that these will join with others for the purpose of oppressing the Jews, which will doubtless result in Jacob's trouble, during which time the Lord will fight the battle for his people as in the days of old. It is further proof of the efforts in behalf of the "beast". Happy, however, will be the day when the Lord himself takes full control and establishes peace and righteousness and makes known to the peoples of Palestine and all other parts of the earth the true meaning of the message announced to the shepherds—"Peace on earth, good will toward men".

#### HEBRON

Our next journey was to Hebron and on the way we passed the pools of Solomon, built by this wise ruler to furnish the water supply for Jerusalem. While these pools are still in a fairly good state of preservation, they are no longer in use by Jerusalem, which lies some ten miles away; but a few miles further on a pumping station and reservoir have been built which supply abundant water to the city of Jerusalem. As we journeyed through the hills of Judea we came upon an interesting and ludicrous sight—a large number of Arabs building a road, employing methods used in the early days. Men, women, and children were engaged in the work. Some were carrying stones in baskets while others cracked the stones with hammers. On the hillside stood a sheikh, who with much gesticulation and loud talk commanded the whole force. We learned that his name was Cahill Jabber, which being interpreted means "camel jabber". He certainly possessed the quality of a jabberer, using his mouth almost constantly. The scene seemed so interesting that we made a picture of it, and when the old sheikh realized that he had been photographed, he immediately demanded *bakshish*.

Hebron is the second place where Abraham stopped when he journeyed into the land of Palestine. Near the city he pitched his tent, where he sat at the time the angels visited him and advised him of the birth of his son. There is today in the valley of Mamre a large oak, which is claimed to be the one under which Abraham sat when the angel visited him. While this can hardly be true, the oak is a very ancient one. It is more than thirty feet in circumference, and for the purpose of preserving it several feet of earth have been thrown up around it and a stone encasement built about it. Close by are also grape vines and figtrees. Both the grapes and figs were ripe. The land formerly belonged to the Russians, who have now withdrawn from the country and there is no one seemingly in charge. So we ate grapes and figs off the trees and sat under the vines and figtrees and no one made us afraid.

#### FERTILE PLAINS OF MAMRE

It was upon these plains of Mamre that Abraham

stood when the Lord promised that he would give him all the land from the river of Egypt to the great river Euphrates. In this vicinity Isaac and Jacob dwelt, and out from this valley Joseph was sent to deliver the message to his brethren which resulted in his being sold into Egypt. It was one of the cities of refuge. It was from this valley, doubtless, that Caleb returned with the grapes, because Caleb afterward asked that it might be given to him as an inheritance, which was done as a reward for his faithfulness. The valley has not lost its fertility, nor its reputation for grapes. The finest grapes we found in all the land were grown at Hebron.

This city was the seat of David's government for seven and one-half years, and until he removed his throne to Jerusalem. Hebron is many times mentioned in the Old Testament. Arriving at its gates, we obtained a permit from the military governor to enter the city and visit the Mohammedan mosque, which is built over the cave of Machpelah. Machpelah, it will be remembered, according to the Biblical record, is the cave purchased by Abraham in which to bury his dead out of his sight. God had promised him all the land, but he had not yet given it to him because others were in possession; and when Abraham had an offer of this cave as a gift for the purpose of burying his dead, he refused it, preferring to purchase it, evidently, so that he could say he had received no gift from any one except Jehovah. There he buried Sarah, his wife; and afterward Isaac, Jacob, Rebecca and Leah were also buried there. A mosque is built over the cave and these tombs are so jealously guarded that no one is permitted to enter the cave. The nearest we could get to it was to have the keeper of the mosque open the door to the cave and let down a light, which enabled us to see that it is indeed a cave. In the mosque cenotaphs are erected, which, it is claimed, mark the exact spot where these faithful men of old were interred. One cenotaph marks the place where it is claimed Joseph was buried, the Arabs asserting that his body was disinterred after being buried at Shechem and removed to this place. Whether or not this is true, we cannot say.

We wondered why the Lord has permitted these historic spots to be so covered up by a mosque and jealously guarded. Probably had it been otherwise and every one was given access to the places, the location would have been long ago obliterated. Anyhow when Abraham returns the people will get the full truth about the matter.

It is impossible to behold the inhabitants of Hebron without realizing the great necessity for restitution. Poverty seems to have reached its limit and many of its inhabitants are steeped in filth and ignorance. We rejoice to know that ere long the kingdom, in full operation, shall lift these benighted people out of their present deplorable state and give them a true knowledge of the Lord's great arrangement for the blessing of mankind. Seemingly the best class of people in this city are Jews, and we took occasion to tell some of these that ere long Abraham, Isaac, and Jacob will return and bring great blessings to the people.

# JESUS GREETED AS KING

— JANUARY 30 — MATTHEW 21:1-26 —

THROUGH JERICHO TO BETHANY — A COMPANY OF FRIENDS AND ADMIRERS — RIDING AS KING INTO JERUSALEM — HOSANNA TO THE KING.

*"Blessed is he that cometh in the name of the Lord."—Matthew 21:9.*

**I**N OUR last lesson Jesus and his disciples, with others, were on the way to Jerusalem for the celebration of the Passover. They had already passed through Jericho, and Bethany, the home of Lazarus, Martha, and Mary, was reached Friday night, just a week before his crucifixion. He rested with his friends on the Sabbath, partook of the feast prepared in his honor that evening, received the anointing of the costly spikenard from Mary, and next morning, the first day of the week, continued his journey to Jerusalem. Throughout the week, however, he made Bethany his home, going daily to the city, returning at night. Bethany was about two miles distant from the Temple. Here the present lesson begins.

With the Lord were a considerable number of people who had come up to Jerusalem in his company, and some who had come out from Jerusalem to Bethany to see him, because they had heard that the Prophet of Nazareth who had raised Lazarus from the dead was at the home of the latter. When this multitude reached Bethphage (the name meaning "the house of figs") a little hamlet on the Mount of Olives (Luke, "Olivet") near Bethany (house of dates), Jesus stopped and sent two of his disciples to another village close by to bring to him an ass and her foal. The owner of the animals may have been acquainted with Jesus, and if so would also have been acquainted with his disciples. At all events, his request was honored, and Mark tells us, according to the Revised Version, that they promised that Jesus would send back the colt to the owner. Evidently it was unusual for our Lord to ride, and, although he came and went a longer distance every morning and evening throughout the week, this was the only occasion we have any knowledge of his riding. Evidently the reason for riding was not weariness. He was about to present himself to the people after the manner of their kings of the past, who we are told rode in triumph on white asses.

## THE TRIUMPHAL ENTRY

When the animal arrived the disciples and the whole multitude seemed to enter into the spirit of the arrangement; for it would appear that quite a number of those who came up from Jericho, and who witnessed our Lord's power and teachings *en route* to the Holy City and the Passover, lodged at Bethany over the Sabbath, as he did. These, with the disciples, constituted quite a little band, who began to hail Jesus as the King, and to do him homage, as was customary with notables at that time, by spreading their outer garments in the way for his beast to tread upon; and by plucking grass and flowers, and branches of palm trees and strewing these also in the way.

Jesus in his honored position, riding at the head, was followed by this multitude on the road toward Jerusalem. Then another multitude from the city, having heard that the great Prophet and Teacher was at Bethany, came forth to see him and Lazarus; and these, meeting the Lord and shouting company behind him, turned about and became a vanguard, shouting like the rest, "Hosanna to the Son of David," which meant the King, one of the royal line. They probably were deterred from using the word king lest they should bring upon themselves charges of treason against King Herod, and against the Roman empire, which sustained him in power.

It was a grand or a ludicrous triumphal entry into the city of the Great King according to the standpoint from which it was viewed. From the standpoint of the disciples and the multitude, full of Messianic enthusiasm and hopes that the long-for blessings upon Israel were about to be realized, and full of faith that this great Prophet, who had

the power to raise the dead and heal the sick, could in his own time and way make himself and them invincible against all enemies and amply fulfill all the glorious things foretold by the prophets—for these it was a grand occasion, a real triumph. For, notwithstanding the fact that Jesus had previously told them repeatedly of his death, and even reproved Peter for speaking to the contrary, nevertheless his disciples and others seem to have been unable to receive his words in their true meaning, and to have interpreted them merely as a part of his dark sayings, which would undoubtedly later become luminous in some grand significance. This is attested by their language, even after his death and resurrection: "We trusted that it had been he which should have redeemed Israel".—Luke 24:21.

## DIFFERING ASPECTS OF THE PROCESSION

From the standpoint of Herod, Pilate, the chief priests, and the scribes, this triumphal procession was merely the parade of a fanatical leader and his ignorant and fanatical dupes. They saw in it evidently no more than this. King Herod and Pilate evidently had no fear that this despised Nazarene and his company would ever be able to organize and equip an army which would be of any force as against the order of things of which they were the heads. The religious leaders feared merely that the fanaticism might spread in some manner, and bring down upon them the wrath and further oppression of the secular powers, who might make them an excuse for further interference with the liberties of the Jews. Quite evidently none of these chief rulers believed in Jesus as the Messiah sent of God for the fulfillment of the gracious promises of their Scriptures. To this the apostles testify, saying: "Had they known, they would not have crucified the Lord of glory".—1 Corinthians 2:8; Acts 3:17.

That procession was viewed from still another standpoint by our Lord himself and by the invisible multitude of angels, ministering spirits, sent forth to minister for those who shall be heirs of salvation. These must have joined in the enthusiasm of the multitude, but from a totally different standpoint—realizing this triumph as merely a part of the divine plan, and merely a prelude to a greater triumph on our Lord's part through the completion of the sacrifice of himself and the attainment thus of "all power in heaven and earth"; and as a foreshadowing, too, of his coming glory and his triumphal entry upon the kingdom on his return from the far country (heaven), armed with a plenitude of power and authority, to put down sin and to bring all things into subjection to God; and to lift up out of the horrible pit of sin and disease and death all desirous of coming back into full harmony with the Father and the laws of his empire. This, the most glorious standpoint of view of that triumphal march, it is our privilege by the grace of God to enjoy; and we may well say in our Lord's words: 'Blessed are our eyes, for they see; and our ears, for they hear'.

Luke's account of this matter informs us that certain of the Pharisees who were with the multitude at the beginning, although they could not object to anything which our Lord said or did, complained that he should permit his disciples and others of the multitude to hail him as a king, shouting, Hosanna! (Salvation, Blessing, Praise!) Then it was that Jesus, knowing of the prophecy bearing upon this subject (Zechariah 9:9), not only refused to rebuke the disciples and hinder their acclaims, but informed the Pharisees that since God himself, through the Prophet, had said, "Shout, O daughter of Jerusalem," therefore there must be some shoutings; and that if the people had not

arisen to that amount of enthusiasm to give such shoutings, the very stones would have cried out, so that the prophecy should not be unfulfilled.

#### THE FAITHLESS CITY

Though the distance is quite short to Jerusalem from Bethphage, where the Lord mounted the ass, nevertheless the city was hidden from view by the Mount of Olives, and it was when the Lord had reached the top of Olivet, and the city of Jerusalem came suddenly into view, that he halted the procession and wept over the city, saying: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes; because thou knewest not the time of thy visitation." (Luke 19:41-44) From this language it is evident that our Lord did not consider the multitudes who were with him as in any sense of the word representing the city and nation; for although these who were with him were shouting the very words, "Blessed be the King that cometh in the name of Jehovah!" our Lord's language indicates that a time is yet to come when the heads of Israel, the chief ones representing the people, shall gladly acknowledge him as King of kings and Lord of lords, at his second advent; but in the meantime their failure to recognize the time of their visitation meant to them a great loss of privilege; meant to them that their house must be left desolate, abandoned of the Lord during this gospel age, during which he would gather from among the gentiles a sufficient number to complete the elect number, in conjunction with the faithful ones of Israel, the remnant who had received or would receive him.—See Matthew 23:39.

The objective point of this triumphal march was the Holy City, the capital city, the City of the Great King. But our Lord did not go to Herod's palace, to demand recognition of him; but as the representative of Jehovah, as the Messiah, sent of God to be the Savior of Israel and the world, he went appropriately to the Father's house or palace—to the Temple.

#### SIGN LANGUAGE IN THE TEMPLE

The scene in the Temple must have been a peculiar one. It was undoubtedly crowded with pilgrims from all parts of the civilized world, who at this season of the year came, to the number of hundreds of thousands, to worship the Lord and to observe the Passover, according to the law. Probably many of them had heard something about Jesus of Nazareth, "mighty in word and deed". Many of them had been healed by him, or had friends who were thus blessed; and we can well imagine the commotion created by the multitudes coming with Jesus and crying, "Hosanna in the highest". The Pharisees, scribes, and chief priests, who were used to dominate the people in religious matters and especially in the Temple, although filled with anger against Jesus, recognized themselves powerless to do him injury under the circumstances, for he was doing nothing contrary in any sense of the word to the law, and thus would be manifest to all. On the contrary, as though to show that he was only doing what was in his power, our Lord began to exercise it as would be befitting a spiritual king—by reproofing those who were violating the holy Temple and its precincts, driving out of it those who sold doves for offerings, and the money changers, who were reaping a profitable harvest from the necessities of the worshippers from a distance, whose money, not being Jewish, could not be accepted at the Temple and must therefore be exchanged at a loss—at the profit of the money changers. We are not to understand that our Lord was interfering with the proper laws of the land or of the Temple; he was in every sense law-abiding. On the contrary, he was thoroughly authorized, as was any Jew, under the directions of the law, to use so much force as was necessary in the maintenance of the sanctity of the Temple.

Blind and lame people came to our Lord in the Temple and were relieved of their infirmities, and then he taught

the people, continuing the healing and the teaching for several days, returning at nights to Bethany and coming the next morning to the Temple, but without any further demonstration, as a king, for that one demonstration had served the purpose intended. It had given to the officials of the city and the nation the opportunity to accept him formally as king; but their contrary spirit is shown by their coming to him while the children of the Temple courts were crying "Hosanna!" requesting that he should put a stop to the matter; but our Lord answered them, quoting from the Scriptures that this was in harmony with the divine plan: "Out of the mouth of babes and sucklings thou hast perfected praise". The worldly-wise did not appreciate this, and were blinded by self-interest; but little children, and especially those who in simplicity of heart and meekness became like little children, were to be the instruments the Lord would use in shouting his praises.

Many of our Lord's parables and special teachings were uttered during those days in the Temple, between his triumphal entry and presentation on the tenth day of the month Nisan and his crucifixion on the fourteenth, as the Passover Lamb. (See Exodus 12:3, 6) These parables and special teachings are recorded in Matthew, chapters 23-25; in Mark, chapters 11-13, and in John, chapters 12-16. Among other things he declared that the favor of God was, there and then, taken from fleshly Israel, saying:

"O Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate!"—Matthew 23:37-39.

#### CAUSES FOR ISRAEL'S REJECTION

Our lesson records two parables given by Jesus which portray the mistake made by the religionists of his day. The understanding of these parables gives a clearer insight into the cause which led to the rejection of Israel for a time from divine favor. Incidentally, too, we are to remember that nominally fleshly Israel was a prototype of nominal Christendom. Hence we may look for somewhat similar conditions and dealings now in the harvest time of this Christian age.

To get the force of the Lord's teachings here and everywhere it is necessary to remember that the Jewish people had been promised the kingdom of God, of which David's kingdom was a type on a small scale. For centuries they had been expecting a great King, Messiah, whose coming would exalt them and bring them into prominence as God's kingdom. John the Baptist, when he came to introduce Messiah, told the Jews that unless they would repent and come back, to the extent of their ability, into harmony with God and the law they need not expect to share in the Messianic kingdom. Jesus told the people that unless their righteousness should exceed the righteousness of the scribes and Pharisees, they should in no wise enter into or become members of the long-awaited kingdom. (Matthew 5:20) The two parables of this study illustrate what stood in the way of the majority.

The Jewish people professed to be God's people, willing to do him service. They were treated, not as mere slaves, but, rather, like sons. All were told to go and work in God's vineyard; but they divided into two classes, represented by the two sons, in our first parable. One of these sons represented the outwardly religious, pious, who said, Yes, we will serve God. However, they did not really seek the divine service, but rather the service of their sects and parties and their own personal aims, honor, influence, and preferment. The other class of Israelites, represented by the other son in the parable, made no pretense of serving God, and were branded as publicans, sinners, harlots. Nevertheless, when Jesus appeared, when John's message went forth, and afterwards the teachings of Jesus and the apostles, these same publicans, sinners, harlots, were the

ones ready to receive him, while the religious, finding that his message was in conflict with their teachings, repudiated him. Thus one of the charges against Jesus was: "He receiveth publicans and sinners and eateth with them".

#### A GREAT VINEYARD

The second parable represents God as the owner of a great vineyard, in all respects well appointed and furnished for his purpose. This vineyard represents the Jewish nation and the divine promises made to that people—the law and all the arrangements of the Law Covenant, for their development. This vineyard the owner let out to husbandmen, whose duty it was to care for the vines and the fruitage and to render to the owner the results, except a portion which they might keep for themselves. These husbandmen were the prominent religionists, of whom Jesus said: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do". (Matthew 23:2, 3) The owner very properly required returns on his property and sent servants to receive his share of the fruitage. But the husbandmen, instead of giving them what was due their Master, abused them by beating, killing, and stoning them.

These servants were the prophets of old, sent to Israel. They should have received the kindest treatment and an abundance of fruits of meekness, gentleness, patience, etc., but, instead, they were treated as intruders by the leaders of Israel. Some of them were stoned, some beaten, some murdered, some sawn asunder. Some wandered about in sheepskins and goatskins and dwelt in dens and caves of the earth, because not appreciated. They were not treated as representatives of the owner of the vineyard. Finally the owner sent his Son, saying, "They will reverence my Son". But these same husbandmen, the religionists of our Lord's

day, took counsel to kill him and to seize his inheritance. They somehow got the impression that they could lord it over God's heritage and that anybody reproving them or showing up their hypocrisies or liberating the people from subservience to them, whoever he might be—even the heir—they were at liberty to kill. They crucified him.

#### RECOMPENSE UPON THE HUSBANDMEN

What may we presume the owner of that vineyard would do to those wicked husbandmen who, forgetting the ownership of the vineyard, were using it as their own, mistreating his servants and crucifying his Son? The Great Teacher put the question to his hearers, and the answer promptly came that the owner would destroy those wicked men and let his vineyard to others who would render him its fruitage.

This is just what happened. The scribes and the Pharisees and the Doctors of the Law who were using God's promises and blessings and their opportunities selfishly and in disregard of the Almighty—these were dispossessed. Their government was destroyed and divine favor and privileges as God's mouthpieces, which they once enjoyed, were taken from them and given to others—to the apostles and their associates, during this gospel age.

Jesus, the rejected, "is become the head of the corner", the chief corner-stone of the great temple of God, which is the church. As the privilege of being God's embryotic kingdom was taken from the Jews and given to Christ and the church, so presently his embryotic kingdom will be taken from earth entirely—his faithful will be received to the heavenly plane and power and great glory.

Whoever stumbled over Jesus suffered loss in the sense of being broken, but not beyond possibility of repair. "But on whomsoever it [this stone, Messiah] shall fall, it will grind him to powder" in the second death.—Matthew 21:44.

## THE MARRIAGE FEAST

— FEBRUARY 6 — MATTHEW 22:1-14 —

INVITATIONS TO THE WEDDING — THE JEWS' REJECTION OF THE OFFER — JEHOVAH NOT LEFT SHORTHANDED — NEGLECT OF THE MESSIANIC HOPE.

*"Go out into the highways and hedges, and constrain them to come in."*—Luke 14:23.

**T**ODAY'S lesson shows that the promises of God and his providences toward Israel under the Law Covenant were all designed to fit and prepare the Israelites to be God's holy nation, and especially to provide at the coming of Christ a sufficient number to constitute the elect church, Messiah's joint-heirs in the kingdom—his bride. The parable shows that only a few were "Israelites indeed", in whom was no guile—not enough to constitute the kingdom class; hence the call of this gospel age, selecting from the gentiles a sufficient number of saintly characters to be joint-heirs with the Jewish remnant in the Messianic kingdom.

For the development of this kingdom class the world has now been waiting since the days of Jesus, when by his death he opened up a new way of life and became the Advocate before the Father for all those desirous of being his disciples, his joint-heirs, his bride.

Today's lesson takes up the kingdom project at the time of our Lord's earthly ministry. "He came unto his own and his own received him not. But as many as received him, to them gave he power [liberty or privilege] to become sons of God."—John 1:11, 12.

Jehovah himself is the King who made a marriage for his son, arranging before the foundation of the world that there should be certain joint-heirs with Christ in his kingdom. This marriage, of course, could not take place until the King's Son had come into the world and had made the way for his followers and for the kingdom of which he is to be King.

#### THE CALL TO THE FEAST

At the appropriate time God sent his servants to call them that were bidden to the wedding; but they would not come. John the Baptist and his disciples did the work of calling to the attention of the Jewish people the fact that the King's Son was in their midst. He said: "There standeth one among you whom ye know not". (John 1:26) Again he said: "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled". (John 3:29) John rejoiced to hear the voice of the Bridegroom. Prophetically he foretold that the calling of the bride class had come, although he himself could not be a member of it.

Again other servants were sent forth. Jesus sent his disciples to the Jews, saying: "Tell them which are bidden, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage" feast.

But was the message of Jesus and his disciples received? Nay! The people, under the guidance of the scribes and the Pharisees, the theologians of that time, made light of the message and went their way—one to his farm, another to his merchandise, saying: We do not believe this message respecting the kingdom. Some did even worse than this. They entreated these servants shamefully, spitefully, and slew them. Not only was Jesus slain by the unbelieving ones who had been invited to the feast, but his faithful disciples also were evilly treated and slain.

Then, as seen in another parable, Jehovah was wroth with that people Israel, and sent forth his armies, destroyed those murderers and burned up their city. The fact that it was the Roman army under Titus which destroyed Jerusalem in A. D. 70 did not make it any less the army of Jehovah, for he is able to make the wrath of man to praise him and able to use whom he may please as his messengers or servants.

Meantime God said to his servants, the apostles, and to others through them, The wedding is provided, but the Jewish nation, which was especially invited, has not been found worthy of the honor. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage feast. So those servants went into the highways and gathered together as many as they found, and brought them in. Thus the wedding was provided with guests.

#### TO THE LESS ADVANTAGED

Highways represent public concourse the world over. The Lord's ambassadors were no longer to restrict themselves to Jews, but were to make known to every people, kindred, and tongue the fact that God is now calling out of the world a little company, lovers of righteousness, to be followers of the Lamb and eventually to become joint-heirs with the Redeemer in his kingdom. Be it noted that these ambassadors were not to intercept or interfere with all the people in the highways, but merely to urge upon all those whom they met in the concourse the great privilege of the open door to the wedding feast.

These were not all saintly, good; some of them, on the contrary, were bad. The apostles explain this, saying that not many great, not many rich, not many noble, but chiefly the poor, the mean things of this world hath God chosen. The apostles speak, along the lines of our lesson, of the class that God is selecting from the world. No matter how mean, no matter how degraded, no matter how ignoble by nature—all who are willing to receive the grace of God may be made suitable for the marriage by the covering of the wedding garment.

The custom of the Jews, arranged by divine providence doubtless, was that at every wedding feast each guest was to put on a white wedding garment, covering his own garments. Thus all at the wedding were on an equal footing as respects dignity, because they were the guests of the host. So all who come to God's great feast provided through Christ must come, not through any worthiness of their own in the flesh, but acknowledging that they have an insufficiency of merit to be acceptable to God, and must accept the merit of Christ as making them worthy of the honor to

which they aspire in responding to this invitation.

Each guest entering the house was supplied with the robe, and was expected to put it on immediately. For any one to appear without that wedding garment would be a mark of disrespect to the host who had provided it. Indeed, for any one to appear at the wedding without the robe would imply that he had taken it off; for no one was admitted without the robe. This is the picture given us in the parable. A guest was found there who had not on the wedding garment—one, therefore, who in disregard of his host had removed his wedding garment, the wearing of which was the condition of his admission.

#### KINGLY INSPECTION

The words, "When the king came in," signify an inspection just prior to the feast. Since the King of the parable is Jehovah himself, this would seem to mean that God takes note through the exhibition of divine justice in some manner of any one professing loyalty, yet disregarding the hope of joint-heirship with Christ as based on the merit of Jesus' death. Or, Christ might properly be understood to be referred to as the King in this instance; for at his coming he is to be invested with kingly authority and power by the heavenly Father, as our Lord himself indicates in the parables of the pounds and the talents. At his second advent, therefore, he tells us, he will himself inspect all those who pose as being his faithful servants—all those who are desirous of enjoying the wedding festival.

The man found without a wedding garment in the presence of the king we should understand to represent a class, and not merely one individual. So we might find just such a class today, professing to be followers of Christ, professing to be waiting for the marriage of the Lamb, professing to hope to enter into the joys of their Lord, yet telling us by their actions that they no longer watch keenly for their union with Christ Jesus in the glories of his kingdom. They are trying to better the world in some other way than by the heaven-appointed way. They are willing to retain Christ as their Redeemer, but not as their Lord and Head.

When the carelessness of this class shall be thoroughly shown up they shall be bound or restrained hand and foot, hindered from doing anything in connection with the harvest; for the harvest will then be past. They are cast out into the darkness of doubt, obscurity, and ignorance respecting the divine purposes for the present. Such careless ones, really lacking in humility, have their portion in the same painfully humiliating experiences which are visited upon the hypocrites, the tares, those who never were Christians at all.

## RESPECT FOR GOD AND MEN

— FEBRUARY 13 — MATTHEW 22:15-22; 34-40 —

RESPONSIBILITIES HUMAN AND DIVINE — RAISING UP AND CASTING DOWN HUMAN POTENTATES — QUESTION ON THE DIVINE COMMANDMENTS.

*"And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."—Matthew 22:37-39.*

**P**ERCEIVING that the teachings of Jesus were influencing the masses, the worldly-wise (and spirit-blind) scribes and Pharisees, who knew the inconsistencies of their own teachings, thought that they could show up as inconsistent the teachings of Jesus. To this end they sent among the multitudes some of their followers, to ask questions and to seek to entrap Jesus, to show the inconsistency of the hopes which he was inspiring in the people, and thus to discredit him with the multitude. The first of these was to seek to entrap him into saying something that would

prove his disloyalty to the government and thus lead to his arrest as a seditious person, teaching contrary to Caesar's law of taxation. On the other hand, if he advocated Caesar's law, they thought that thus he would antagonize the public sentiment.

Jesus had a wisdom from above. In answer to their query, "Is it lawful to give tribute unto Caesar or not?" he replied: "Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscrip-

tion? And they say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's." No wonder they marvelled at the answer, and left him! Truly, never man spake like this man; for Jehovah's image and superscription were upon him.

#### TIMELY TRUTH

Nor can we say that the Master merely dodged the question shrewdly. Some very rascally men are able to dodge questions and to have a laugh at the questioner's expense. But in this case the answer was complete—the truth, and the whole truth, in every sense of the word fully in harmony with all the teachings of the Master. His followers were instructed not to be seditious, not to be quarrelsome, fault-finding, but to be thankful, holy, happy, subject to "the powers that be". They were to recognize that the powers that be of the kingdoms of the present time are ordained of God to be in existence until he himself removes them.

True, indeed, earthly kingdoms are not God's kingdoms, as they sometimes claim. True, indeed, they frequently are usurped empires and powers. True, indeed, they sometimes foster sin, iniquity, unrighteousness, and are largely, from outward appearances, the result of human scheming and wickedness. Nevertheless, the people of God are to recognize that Jehovah is the great Over-Lord; and that although it is a part of his program for the present to permit a reign of sin and death at the hands of sinful men, nevertheless he still exercises such a supervision—of hindering one or advancing the cause of another ruler—as justifies the statement that he ordains, authorizes or permits these kingdoms. Whatever, therefore, the heavenly Father has authorized or permitted, not one of his obedient children should for a moment think of resisting or overturning.

The Scriptures declare that God raiseth up and God casteth down; that he has at his disposal myriads who, filled with the spirit of anger, hatred, malice, strife, are ready, whenever the opportune moment comes, to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, he needs only to remove the restraining hand of his providence, and forthwith evil influences will work the change. As for the people of God, they are all exhorted to be peacemakers, promoters of righteousness, living peaceably with all men, fully subject to the powers that be, recognizing them as of divine ordination, permission.

In the case of the Roman Empire, of which Caesar was head, we note that God had prophetically foretold, centuries before, through the prophecy of Daniel, its rise to universal dominion. It was not therefore for Jesus, or for any of his disciples, to speak against representatives of that Roman power. If Rome ruled, Rome needed to be supported; and the method of support was, properly

enough, through taxation. How just, then, were the words of Jesus: "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's"! We remember that the Master himself paid tribute, instructing Peter, when they had no money, to catch a fish, from whose mouth he obtained the coin necessary for his taxation and that of Jesus.

#### A DOCTRINAL QUESTION

Our lesson also records how one of the Doctors of the Law endeavored to entrap the Lord on a question of the relative importance of the divine commandments, asking which Jesus considered the great one of all. The Great Teacher promptly divided the Ten Commandments into two, according to the law (Deuteronomy 6:5), and answered; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." What could the Lawyer say to such a summarization of the law? He had nothing left to say. He was answered as never before.

The qualities of wisdom, justice, love, and power are fully harmonized and unified in the character of our heavenly Father, our Creator. In him these qualities are supplemental to each other, and in the fullest harmony. And we are to strive to incorporate into our own characters these same qualities. When we use these terms in reference to mankind, we are bound to recognize in how comparatively small a degree these character-qualities are possessed by humanity.

We use the terms justice and love as representing characteristics which are more or less imperfect in all mankind. We speak of charity, or generosity. This quality, a certain manifestation of love, goes beyond mere justice. Here is a person to whom we owe a dollar. It is not charity for us to pay him that dollar. It is duty, justice. A certain course would be right and nothing less than that would be right. Certain things are obligatory. Beyond obligation would be mercy, compassion, love.

#### JUSTICE AND MORE

What is our duty toward our neighbors? Suppose that the neighbor has fallen into debt or that his life has been forfeited. What ought we to do for him? Shall we give our lives for his life? Shall we assume his obligation? If we were at liberty to do so, considering that we belong to Christ, that would be a very loving deed. It might also be just, but it would go beyond the line of mere justice; for justice would require merely that we do for our neighbor just as we would have him do for us, if our positions were reversed. The Golden Rule would measure what we should do for our neighbor. If after we have done this, we wished to do a little more, this would go beyond the demands of justice; it would be love, favor.

## THE WISE AND FOOLISH VIRGINS

— FEBRUARY 20 — MATTHEW 25:1-13 —

NOT ALL PURE ONES WISE—PRESENCE AND REVELMENT OF CHRIST—NO SUPERFLUOUS MEMBERS TO THE BODY OF CHRIST—PRESENT OPPORTUNITIES.

*"Watch therefore, for ye know not the day nor the hour."*—Matthew 25:13.

**I**N CONSIDERING this parable, which is supposed to have been uttered by our Lord about three days before his crucifixion, it is proper to notice, first of all, that it has not been applicable at all times and under all conditions. This is shown by the first word, "Then"—at that time—"the kingdom of heaven shall be likened unto ten virgins". Furthermore, it should be noted that the parable does not describe the world in general, but merely the

"virgin" class, the church class, the pure ones who have left the world, who have come to God through Christ, who have been justified by faith in his blood, and who have thus been made prospective members of the kingdom class, the bride class. This parable shows, then, that in the end of this age a separation, or division, will take place, in the true church of Christ, regardless of what may be the attitude of the world or of the nominal church.

One of the special lessons of the parable is to show that among the pure, the wise, the consecrated people of God, there are two classes. For a time these will be all together—unseparated. But in the fulfilling of this parable certain circumstances and conditions and truths will develop and separate these two classes of saints, virgins.

The parable shows the virgins as sleeping, waiting for the coming of the Bridegroom. Apparently, there is no difference; but really there is a difference—the wiser had a larger supply of the oil than had the foolish. Then came an announcement of the presence of the Bridegroom and a call to go forth and meet him. This implies that something from the prophetic Word at the appropriate time will call the attention of all the virgin class to the presence of Messiah. But at the second advent it will be as at the first advent, when John said of Jesus: "Behold there standeth one among you whom ye know not". We are not to expect the second coming of Christ in the flesh, but as a spirit being.

#### PAROUSIA AND APOCALYPSE

We must remember that the Scriptures outline two distinct features connected with the second coming. First will come the parousia or presence of the Lord, recognizable only by the wise and foolish virgins. In his parousia or presence he will test and prove his church, dividing them into wise and foolish virgin classes—the wise virgins to become the bride class and the foolish virgins to become the class who will experience a second grade of salvation—coming up out of great tribulation and becoming the bridesmaids, so to speak, "the virgins, her [the bride's] companions, that follow her". (Psalm 45:14) These will attain great blessings in spiritual life, but fail to gain the prize of joint-heirship with the Lord in his throne, in his kingdom.

Later on will come the manifestation of Christ with his church, in power and great glory, in the setting up of his Messianic kingdom and in the overthrow of everything contrary to it. Concerning this manifestation we read: "When Christ . . . shall appear, then shall ye [the bride class] also appear with him in glory".—Colossians 3:4.

It will be in the time of the presence, the parousia, of the Son of man, for the gathering of the "elect", that all the virgins will be awakened by the message of truth. Some will be able to appreciate, others will not be able to appreciate his presence. The latter will need to "go and buy" the oil, the wisdom, the understanding of the divine Word. It will cost some of them considerable of self-sacrifice and humiliation to learn their lessons. Such as obtain the oil in time will join the party that goes in with the Bridegroom to the marriage feast. Then the door to that high calling closes for ever.

Thank God that it is not as we once supposed—that the door of mercy is to close, shutting out the foolish virgins of the church, together with the whole world of mankind; and, as we once supposed, shutting them into eternal torment. The parable merely shows that the closed door will exclude any others from coming into the bride class, to be joint-heirs with Messiah in his kingdom. The door will close because the full number elected and predestinated to this high honor will have attained the necessary character-likeness of Christ and will have stood the necessary testings.

#### OPPORTUNITY FINALLY PAST

As no one of the Jewish priests could ever serve as High Priest if he had a superfluous finger or toe, it is thus shown in the type that the antitypical High Priest, the Messiah, will have only a definite, fixed number of members in his body—neither one too few nor one too many. Later on, the foolish virgins came to the door, but found it for ever shut. They lost the great prize. They were foolish in that they

did not give attention to getting the oil in time; foolish also in that they cared too much for the things of this present life; but they were virgins, nevertheless. They finally got the oil, which represents the holy spirit, but too late! The door was shut! They could not be of the bride class. The Master answered: I know you not. I cannot recognize you as my bride.

Our Lord concludes the parable with the words: "Watch therefore, for ye know neither the day nor the hour". The Revised Version omits from verse 13 the words, "wherein the Son of man cometh," because these are not found in the oldest Greek MSS. This admits of the thought, Ye know not the day or the hour when the door will be hopelessly shut. Watch, because ye know neither the day nor the hour in which this parable will be fulfilled. The watching, no doubt, has been beneficial to the Lord's people all through the gospel age, and is still more profitable to the wise virgin class of the present day, because it explains to these their circumstances, conditions, etc. All of the wise virgin class should be in the attitude commanded in this parable; they should have a knowledge of the fact that the Bridegroom is coming; they should have lamps and a full supply of oil. Those living in this ready condition will be neither alarmed nor surprised at the message when they hear it as it is now going forth: Behold the Bridegroom is present. We are living in the parousia, presence, of the Son of man, the wise virgins are already falling into line in the procession and entering into the marriage; the full number will soon be found and the door will be shut. All in this watching attitude of heart, with the full measure of the spirit of the Lord in their hearts, will be very quickly attracted by the first intimation that the Bridegroom is present. These, trimming their lamps, examining the Scriptures, will quickly discern the truthfulness of the announcement and speedily prepare and take their places with the wise virgins. The announcement, the truth upon this subject, is indeed a testing, proving which of the professed virgins of the Lord will have the oil in their vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such and such only are desired by the Bridegroom or will be permitted to enter.

#### HELP TO THE OIL-PROVIDED

In view of this it is evident that our work in the present time is not only to proclaim the Bridegroom's presence but to assist those who have the oil in their vessels to trim their lamps. If it is not already too late to go to buy the oil it soon will be, and hence our special care should be in respect to those who have the oil of the Lord's spirit but who are still asleep or drowsy and need to have an announcement of his presence brought kindly, patiently, perseveringly, to their attention.

It is not the supposition of the parable that when the time comes that the Bridegroom's presence is announced the virgins will not know of it. How could they trim their lamps and go out to meet him and go in with him without assurance of his presence? Those virgins who realize that the Bridegroom has come, those who have trimmed their lamps, those who have joined his procession, are not watching for his coming, but know of his presence, because that day and hour has come and has not found them unprepared, without sufficient oil.

Let us praise God for the blessings and mercies already ours, and go on faithfully, rejoicing in the light of our lamps and in the anticipation of the glorious nuptial feast and the later glorious work, with the Bridegroom, of blessing all the families of the earth. He that hath this knowledge will by it be separated more and more from the world and its spirit, and be gradually more and more transformed from glory to glory in the likeness of the Bridegroom.



# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

Hillsboro, Tex. ....	Feb. 2	Brookesmith, Tex. ....	Feb. 11
Purnela, Tex. ....	" 4	Lampasas, Tex. ....	" 13
Gustine, Tex. ....	" 6	San Angelo, Tex. ....	" 14
Stephenville, Tex. ....	" 8	Goldsboro, Tex. ....	Feb. 15, 16
Dublin, Tex. ....	" 9	Merkel, Tex. ....	Feb. 17
Brownwood, Tex. ....	Feb. 10, 12	Weatherford, Tex. ....	" 19

## BROTHER T. E. BARKER

Dry Fork, Va. ....	Feb. 2	Welcome, N. C. ....	Feb. 11
Danville, Va. ....	Feb. 3, 4	Winston Salem, N. C. ....	Feb. 13, 14
Leaksville, N. C. ....	Feb. 6	Salisbury, N. C. ....	Feb. 15
Greensboro, N. C. ....	Feb. 7, 8	Hickory, N. C. ....	" 16
Liberty, N. C. ....	Feb. 9	Asheville, N. C. ....	Feb. 17, 18
Highpoint, N. C. ....	Feb. 10	Hendersonville, N. C. ....	Feb. 19

## BROTHER W. W. BLACK

Barrie, Ont. ....	Feb. 2	North Bay, Ont. ....	Feb. 11
Elmvale, Ont. ....	" 3	New Liskeard, Ont. ....	Feb. 13, 14
Midland, Ont. ....	" 4	Haileybury, Ont. ....	" 15, 16
Orillia, Ont. ....	" 6	Matheson, Ont. ....	" 17, 18
Gravenhurst, Ont. ....	" 8	Timmins, Ont. ....	" 19, 20
Bracebridge, Ont. ....	" 10	Winnipeg, Man. ....	Feb. 22

## BROTHER J. A. BOHNET

Elmsford, N. Y. ....	Feb. 2	Albany, N. Y. ....	Feb. 9, 13
Beacon, N. Y. ....	" 3	Watervliet, N. Y. ....	Feb. 10
Newburgh, N. Y. ....	" 4	Troy, N. Y. ....	" 11
Poughkeepsie, N. Y. ....	Feb. 5, 6	Schenectady, N. Y. ....	" 14
Stottville, N. Y. ....	" 6, 7	Johnstown, N. Y. ....	" 15
Kingston, N. Y. ....	Feb. 8	Gloversville, N. Y. ....	" 16

## BROTHER B. H. BOYD

Opelika, Ala. ....	Feb. 1	Bay Minette, Ala. ....	Feb. 13, 14
Montgomery, Ala. ....	Feb. 2, 3	Brewton, Ala. ....	Feb. 15
Selma, Ala. ....	" 5, 6	Pensacola, Fla. ....	Feb. 16, 17
Mobile, Ala. ....	" 8, 10	De Funiak, Fla. ....	Feb. 18
Deer Park, Ala. ....	Feb. 9	Florida, Ala. ....	" 20
Silas, Ala. ....	" 11	Geneva, Ala. ....	" 21

## BROTHER J. W. COPE

Boulder, Colo. ....	Jan. 30	Silt, Colo. ....	Feb. 9, 10
Berthoud, Colo. ....	" 31	Grand Junction, Colo. ....	Feb. 11
Loveland, Colo. ....	Feb. 1	Durango, Colo. ....	Feb. 13, 14
Greeley, Colo. ....	" 2	Farmington, N. Mex. ....	" 16, 17
Colorado Springs, Colo. ....	" 4	Aztec, N. Mex. ....	" 18-20
Basalt, Colo. ....	Feb. 6, 7	Albuquerque, N. Mex. ....	" 24, 25

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Centropolis, Kans. ....	Feb. 3	Manhattan, Kans. ....	" 11
Pomona, Kans. ....	" 4	Abilene, Kans. ....	" 13
Topeka, Kans. ....	" 6	Solomon, Kans. ....	" 14
Lawrence, Kans. ....	" 7	Salina, Kans. ....	" 15
Kansas City, Mo. ....	" 8	Gypsum, Kans. ....	Feb. 16, 17

## BROTHER M. L. HERR

Dunlap, Tenn. ....	Feb. 1, 2	Watertown, Tenn. ....	Feb. 11
McMinnville, Tenn. ....	Feb. 4	Guthrie, Ky. ....	" 14
Doyle, Tenn. ....	" 6	Big Sandy, Tenn. ....	" 15
Sparta, Tenn. ....	" 7	Memphis, Tenn. ....	" 16
Nashville, Tenn. ....	Feb. 8, 13	Mounds, Ill. ....	" 17
Lebanon, Tenn. ....	Feb. 9	Thebes, Ill. ....	Feb. 18, 19

## BROTHER G. S. KENDALL

Orlando, Fla. ....	Feb. 1	Tampa, Fla. ....	Feb. 8
Apopka, Fla. ....	" 2	West Tampa, Fla. ....	" 9
Lakeland, Fla. ....	" 3	Lakeland, Fla. ....	" 10
Zephyrhills, Fla. ....	" 4	Arcadia, Fla. ....	" 11
St. Petersburg, Fla. ....	" 6	Punta Gorda, Fla. ....	" 13
Oldsmar, Fla. ....	" 7	Avon Park, Fla. ....	" 15

## BROTHER S. MORTON

Boaz, Wis. ....	Feb. 1	Bonduel, Wis. ....	Feb. 10
Milwaukee, Wis. ....	" 3	Green Bay, Wis. ....	" 11
Sheboygan Falls, Wis. ....	" 4	Black Creek, Wis. ....	" 13
Marinette, Wis. ....	" 6	Plover, Wis. ....	" 14
Lena, Wis. ....	" 7	Stevens Point, Wis. ....	" 15
Clintonville, Wis. ....	" 9	Junction City, Wis. ....	" 16

## BROTHER W. H. PICKERING

Gulfport, Miss. ....	Feb. 1	Folsom, La. ....	Feb. 11
Hattiesburg, Miss. ....	" 2	New Orleans, La. ....	Feb. 13, 14
Wanilla, Miss. ....	" 3	Bogalusa, La. ....	Feb. 15
Jackson, Miss. ....	" 4	Lake Charles, La. ....	Feb. 16, 17
Baton Rouge, La. ....	Feb. 6, 7	McNary, La. ....	Feb. 18
Pride, La. ....	Feb. 9	Verda, La. ....	" 20

## BROTHER G. R. POLLOCK

Mount Forest, Ont. ....	Feb. 1	St. Thomas, Ont. ....	Feb. 8
Palmerston, Ont. ....	" 2	Thamesford, Ont. ....	" 9
Fordwich, Ont. ....	" 3	Nilestown, Ont. ....	" 10
Goderich, Ont. ....	" 4	Ingersoll, Ont. ....	" 11
Stratford, Ont. ....	" 6	Woodstock, Ont. ....	" 12
London, Ont. ....	" 7	Tilsonburg, Ont. ....	" 14

## BROTHER V. C. RICE

Tuscaloosa, Ala. ....	Feb. 1, 2	Tusculum, Ala. ....	Feb. 11
Bessemer, Ala. ....	Feb. 3	Chattanooga, Tenn. ....	" 14
Birmingham, Ala. ....	Feb. 4-6	Gadsden, Ala. ....	" 15
Trafford, Ala. ....	Feb. 7	Boaz, Ala. ....	Feb. 16, 17
Cullman, Ala. ....	Feb. 8, 9	Walnut Grove, Ala. ....	Feb. 18
Albany, Ala. ....	" 10, 13	Anniston, Ala. ....	" 20

## BROTHER C. ROBERTS

Fredericton, N. B. ....	Feb. 1	Newcastle, N. B. ....	Feb. 9, 10
Nashua, N. B. ....	" 2	Burnt Church, N. B. ....	Feb. 13
Vaudale, N. B. ....	" 4	Amherst, N. S. ....	Feb. 14, 18
St. John, N. B. ....	Feb. 5, 6	Charlottetown, P.E.I. ....	" 15-17
Moncton, N. B. ....	" 7, 13	Pictou, N. S. ....	Feb. 19
Canaan, N. B. ....	Feb. 8	Stellarton, N. S. ....	" 20

## BROTHER R. L. ROBIE

Chandler, Okla. ....	Feb. 1, 2	Red Rock, Okla. ....	Feb. 13, 15
Drumright, Okla. ....	" 3, 4	Tonkawa, Okla. ....	Feb. 14
Bartlesville, Okla. ....	Feb. 6	Enid, Okla. ....	Feb. 16, 17
Wichita, Kans. ....	Feb. 8, 9	Minco, Okla. ....	Feb. 18
Arkansas, City, Kans. ....	Feb. 10	Chickasha, Okla. ....	" 20
Kaw, Okla. ....	" 11	Washita, Okla. ....	" 21

## BROTHER O. L. SULLIVAN

Windsor, Ont. ....	Feb. 1	Battle Creek, Mich. ....	Feb. 8, 9
Fenton, Mich. ....	" 2	Albion, Mich. ....	Feb. 10
Plymouth, Mich. ....	" 3	Adrian, Mich. ....	" 11
Ypsilanti, Mich. ....	" 4	Alvordton, Ohio ....	" 13
Jackson, Mich. ....	" 6	Auburn, Ind. ....	Feb. 14, 15
Charlotte, Mich. ....	" 7	Garrett, Ind. ....	" 16

## BROTHER W. J. THORN

Sharon, Pa. ....	Feb. 1, 2	Washington, Pa. ....	Feb. 10
W. Middlesex, Pa. ....	Feb. 3	Waynesburg, Pa. ....	" 11
New Castle, Pa. ....	" 4	Pittsburgh, Pa. ....	" 13
Ellwood City, Pa. ....	" 6	Duquesne, Pa. ....	" 14
New Brighton, Pa. ....	Feb. 7, 8	McKeesport, Pa. ....	" 15
Canonsburg, Pa. ....	Feb. 9	Buena Vista, Pa. ....	" 16

## BROTHER T. H. THORNTON

Chico, Cal. ....	Feb. 1, 2	Tuolumne, Cal. ....	Feb. 10, 11
Pardise, Cal. ....	Feb. 3	Stockton, Cal. ....	" 13, 14
Sacramento, Cal. ....	Feb. 5, 6	San Rafael, Cal. ....	Feb. 15
Lodi, Cal. ....	Feb. 7	Petaluma, Cal. ....	" 16
Modesto, Cal. ....	" 8	Santa Rosa, Cal. ....	" 17
Oakdale, Cal. ....	" 9	North Vallejo, Cal. ....	" 18

## BROTHER W. A. THRUTCHLEY

Lorain, Ohio ....	Feb. 1	Galion, Ohio ....	Feb. 8
Elyria, Ohio ....	" 2	Crestline, Ohio ....	" 9
Wellington, Ohio ....	" 3	Shelby, Ohio ....	" 10
Spencer, Ohio ....	" 4	Vermilion, Ohio ....	" 11
Ashland, Ohio ....	" 6	Sandusky, Ohio ....	" 13
Mansfield, Ohio ....	" 7	Port Clinton, Ohio ....	" 14

## BROTHER S. H. TOUTJIAN

Sealy, Tex. ....	Jan. 30	San Fordyce, Tex. ....	Feb. 7
Corpus Christi, Tex. ....	Feb. 1, 9	Mathis, Tex. ....	" 10
Robstown, Tex. ....	" 2	Simmons, Tex. ....	" 11
Kingsville, Tex. ....	" 3	San Antonio, Tex. ....	Feb. 13, 14
Harlingen, Tex. ....	" 4	Bandera, Tex. ....	" 16
McAllen, Tex. ....	" 6	Tarpley, Tex. ....	" 17

## BROTHER G. YOUNG

Oxdrift, Ont. ....	Feb. 1	Bracebridge, Ont. ....	Feb. 11, 13
Timmins, Ont. ....	" 3	Orillia, Ont. ....	Feb. 14
Matheson, Ont. ....	" 4	Midland, Ont. ....	" 15
New Liskeard, Ont. ....	" 6	Elmvale, Ont. ....	" 16
Haileybury, Ont. ....	Feb. 7, 8	Barrie, Ont. ....	" 17
North Bay, Ont. ....	" 9, 10	Toronto, Ont. ....	" 18

## BROTHER L. F. ZINK

Davenport, Ia. ....	Feb. 1	Keosauqua, Ia. ....	Feb. 9, 10
Rock Island, Ill. ....	" 2	Moulton, Ia. ....	Feb. 11
Moline, Ill. ....	" 3	Des Moines, Ia. ....	Feb. 13, 14
Muscatine, Ia. ....	" 4	Indianola, Ia. ....	" 15
Iowa City, Ia. ....	" 6	Chariton, Ia. ....	" 16
Burlington, Ia. ....	Feb. 7, 8	Red Oak, Ia. ....	" 23