



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

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

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"I will stand upon my watch, and will set my foot
upon the Tower, and will watch to see what the
will do unto me, and what answer I shall make to them
that talk with me."—Isaiah 62:1

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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 the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin 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 13:2. 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 enterprisingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be partaker 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

THE prophet Daniel had a vision of the standing up of Michael, the great Prince to whom would be given "dominion, and glory, and a kingdom, that all people, nations, and languages should serve him," and connected with it a great increase of knowledge and much running to and fro. The worldly-wise are now boasting of the recent great increase of knowledge and of the marvelous speed attained by harnessing the powers of nature. To them this is proof of the "evolution of man"; and by their feeding upon such "wisdom" the gas of egotism is generated in their mental stomachs. As a result they swell up like a balloon, and expect the reverence of people in proportion to their inflated size.

The child of God beholds the same general increase of knowledge and the running to and fro; but, directed by the Word of God and by the spirit of a sound mind, he is impelled to lift up his head and look; for these are the foretold heralds of his redemption, and with grateful joy he joins in the hallelujah chorus, "We give thee thanks, O Lord God Almighty, . . . because thou hast taken to thee thy great power, and hast reigned."—Revelation 11:17.

The past fifty years might well be called "The Age of Miracles" because of the increase of knowledge along all scientific lines, and because of the thousands of useful and convenient inventions which are liberating man more and more from the slavery of physical labor. We often hear the expression, "Will wonders never cease!" Telegraph, telephone, and radio—each in turn called forth exclamations of wonder, and each later was harnessed for the service of man. Photography opened the way for the moving pictures and the recording of actions, some, even, of those too rapid for the eye to catch. Now comes the photographing of the voice upon the same film with the moving picture, thus reproducing and recording not only the actions but also the words and the tone of the actors. We quote from a recent news item, under date of October 18. Even Mr. Edison exclaims: "What next!"

A NEW INVENTION EXCELS PHONOGRAPH

SCHENECTADY, N. Y., Oct. 18.—"What next!" Such was the exclamation of Thomas A. Edison, famous electrical wizard, after he had watched Dr. Charles P. Steinmetz, chief consulting engineer of the General Electric Company, hurl thunderbolts from his artificial lightning-making ma-

chine in his laboratory in the General Electric Works here today. . . .

There were two other outstanding features in Edison's visit to the General Electric plant. He saw the Hoxie voice film machine, which records a person's voice on a film much the same as the movie film records the picture. When light rays are thrown onto this film, the voice is reproduced in wonderful clearness.

This means, Edison was told, that the talking movie is now possible, that voice can be synchronized with the picture, that both voice and picture can be made on one film.

A central studio could be set up in New York, where great artists could sing or could play musical instruments, the sounds photographed on the film, and this sent to San Francisco or any other city in the world, or reproduced into a radio station transmitter, with the exact quality of the original sounds.

It was pointed out that the reproduced voice in the Hoxie machine is a great improvement over the phonograph because of the entire absence of the scratching sound and the all-around better reproduction of the sounds. The machine has been tried at radio broadcasting station WGY, the General Electric station in this city, and has worked so well that none of the thousands of listeners have known but that the actual voice or sounds were being produced in the studio directly into the transmitter of the radio apparatus.

The other outstanding electrical development shown Edison was the mercury boiler turbine, which is rated much more efficient than the present day steam turbine.

If God has provided such powers for the service and convenience of his earthly creatures, who can imagine the powers and methods which he may be using for his own convenience! The Psalmist declared: "Thou understandest my thoughts afar off"; and our Lord said: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" and "Thy Father which seeth in secret shall reward thee openly." The skeptic laughed at the credulity of the Christian, claiming to be too "wise" to be caught by any such nonsense. But we can begin to see how easy it would be for God to arrange some method by which he can record not only the acts, words, and tones of an individual, but also the thoughts, character, and memory, even though death may have destroyed the body. God is well able to fulfill his promise to bring all forth from the grave and also to cause them to remember their former ways, thus fully reproducing the individual.

Voltaire, the skeptic, laughed at Sir Isaac Newton, who believed the Bible, because the latter had predicted that man would sometime be able to travel at the rate

of fifty miles per hour. We wonder what Voltaire will think when he first reads something like the following:

ASSISTANT AIR CHIEF SETS NEW FLIGHT MARK

MR. CLEMENS, MICH., Oct. 18.—Brigadier General William Mitchell, assistant chief of the United States army air service, today set a new official world's speed record over a one-kilometer course at Selfridge Field at an average speed of 224.05 miles an hour in four heats. The test was timed by the Federation Aeronautique Internationale, thus making it official. Lieutenant R. J. Maughan's speed of 248.5 miles an hour last week was unofficial.

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thessalonians 5:3) Note the following pertinent remarks by Arthur Brisbane, the most widely-read editor today:

A LESSON FOR THE UNITED STATES

A new line-up in Europe, with France the friend of Turkey, Poland and Russia, against England. The next step, naturally, will be a British step toward Germany, Austria and Italy. Then Europe will be all ready for a new start and a new war. Russia, as usual, will be the uncertainty—she reserves the right to change her mind and change sides at any moment. That is the revolutionary method.

A while ago war ended with France and England in each other's arms, vowing eternal friendship, Italy disgusted, as she well might be, with her allies' treatment. Germany and Austria nowhere, Russia boycotted by all, and Turkey apparently a thing of the past.

Then France sent weapons and money to the Turks to fight the Greeks; back came Turkey, with the Allies bowing and yielding politely to the "unspeakable" one. And now everything is changed.

Just one lesson for Uncle Sam in all that. Let him attend to his own business, keep away from Europe's complications, and let our friends over there fight and borrow from EACH OTHER.

WORLD PEACE MOVE BY RELIGIONISTS

The archbishops, bishops, and ministers, D. D.'s, all "holy men of God" (?), are very anxious to herald their loyalty to the governments and to the god of this world. They thus publicly acknowledge the identification of Revelation 17:2. Note the following special cable to the New York Times, under date of October 5:

LONDON, Oct. 5.—Tomorrow a little company of men will meet at Lambeth Palace under the Presidency of the Archbishop of Canterbury to consider the whole question of international peace. This announcement was made by Dr. Jowett yesterday at the Autumnal assembly of the Congregational Union at Hull, and is a sequel to his appeal of the churches since his return from the Copenhagen conference.

He hoped they might meet with courage and understanding and that they might be able to find agreement and some mode of expression by which the united church of Christ would be able to register its judgment of the late war and PLEDGE ITSELF to place its moral and spiritual resources in support of the League of Nations and in the cause of international peace.

Dr. Jowett said that there must be nothing above the League—no Supreme Council, no Reparation Commission and no Council of Ambassadors. *It must be supreme.* There

was something infinitely more important to him than the freedom of the Bosphorus and the Dardanelles. We might by force keep the Straits open for our ships of commerce and our men o' war, but by national sacrifice and Christian grace Britain might keep open the whole of two continents to international friendship. [Italics ours.]

DR. CANNON AND HIS "HOLY WAR"

The modern Jezebel is as murderous as was her type. Recently Dr. James Cannon, junior bishop of the M. E. Church South, sent a cable message to Secretary of State Hughes in which he is reported to have said:

"Almighty God will hold our government responsible for its inaction in not intervening in the Near East situation last July, when the American church bodies urged the state department to take what steps were necessary to protect eastern Christianity. . . . I know what I advocate might mean war, but if necessary it would be justifiable. And it would not be so much of a war."

Of course, some American soldiers might die, and according to the published creed of his church might go to eternal torment for fighting; but what of that! His god needs some help to save his church. The editor of the Detroit Free Press remarks sarcastically upon the Bishop's message. We quote in part as follows:

The burden of Dr. Cannon's demand on the American state department does not seem to be primarily in behalf of suffering and outraged humanity in general, but exclusively in behalf of suffering and outraged Christian humanity. His contention is this: "Millions of church people in the United States for the past century worked to better the lot of the people who lived in Turkey, the Armenians in particular. We worked and toiled to this end; and now on behalf of the churches of the United States I want to know if we intend to allow the Turks with impunity, as far as we are concerned, to continue their massacres until all those Christians are wiped out and our good work with them?"

What at bottom is Dr. Cannon demanding? Is he asking that the United States intervene to save non-combatants from murder and outrage? Or is he asking that the United States intervene to save "the work"? Is he urging America to a humanitarian war or to a religious war?

We believe the question is worth asking, particularly in view of the plain words used a day or two ago by Viscount St. Davids while making a report in London on the Near East relief committee. The viscount charged that the Greeks in their retreat through Asia Minor burned every Turkish village, and looted and killed out of sheer malice. He remarked that Constantine and his servants were very bad at fighting but first-class in robbery and arson, that it was absurd ever to have given them Smyrna, that it was fortunate they could not hold it, and that the Greeks deserved all they got and more.

Perhaps on his side also, Lord St. Davids is a little extreme, nevertheless he provides a point. This is, that as far as outrages and murder and robbery go, the Christian Greeks are as barbarous in their war methods as are the Mohammedan Turks. If America had heeded the church bodies last July and had intervened in Asia Minor, perhaps gone to war as Dr. Cannon calmly suggests—and it is wonderful how enthusiastic for war representatives of the Prince of Peace can be when a question of the welfare of their mission work is involved—it would have been to assist a people whose troops in the course of a year of operations have murdered in cold blood about 100,000 non-combatants, and in retreat were guilty of conduct for which the Smyrna horror was unhappily merely retaliation in kind.

The helpless victims on both sides were doubtless for the most part guiltless of wrong, and their blood cries from the ground against their ravishers and murderers. Nevertheless, quite apart from the fact that this is a mess for England and France, who created it, to clean up, we cannot see where the United States has been or is under any obligation to fight to prevent Christians from being massacred by Mohammedans when the net result would be the exposure of Mohammedans to no less barbarous abuse by Christians, particularly as in the Greek-Turkish war the Christians were originally the aggressors.

HIGHLY COLORED CAMPAIGN LITERATURE

The following extracts from a lengthy address of the Methodist Bishop, Fred B. Fisher, in the "I Will Maintain" fund campaign, indicate the willingness of church leaders to color highly the picture of their denominational work in India, in a frantic effort to secure the funds necessary to repair their crumbling edifices. He quotes the criticism of a Socialist, but fails to be warned by it. He says:

The living Christ is at work in the world today.

He is larger than our old conceptions of him.

Many theological systems have compressed him into the thirty-three years during which he lived upon earth.

This really makes of him a *human Christ*. . . .

What is now happening is that Jesus has become the *recognized and universal* ideal of mankind. He has been taken down from that niche in heaven and is seen as the personal leader of the social movements of the world.

I met a young Socialist in Paris. His eyes blazed with the light of spiritual abandon and discipleship. He execrated our churches. He declared that many of our cathedrals ought to be torn down and the stones used to build shelters for the poor, and then taunted me, when I said that the church was the *only answer* to the problems of the present day, by declaring that Jesus is the Answer, not the church as an organism. With eyes blazing this youth cried:

"The Christ I love is far diviner than you know. He is at the *very head* of this whole modern social, industrial uprising, and I am not sure but that He is happier to lead us than He is to lead you."

THE VISION THE PEOPLE HAVE CAUGHT

From this point of view, it is the Living Christ who stirs up a great deal of the unrest in the world today. The people have caught the vision of the Christ who came to give liberty to the captives, to give sight to the blind, and to heal the broken-hearted.

During recent years I have been called into wards of towns with the request to baptize every man, woman and child. We began with the head man and baptized the ward council and then all of the citizens. This was brought about by a strange social, economic, and religious awakening, which is called the Mass Movement toward Christianity. The mayors of neighboring towns are called together in summer schools, where they are taught Christian principles, the life of Christ, and Christian hymns. They are sent back to their villages to tell the stories they have learned. They first call the town council together and report the "good news." Then the members of the council scatter themselves among the families and inform all their people. At the end of a number of months a Christian worker and a missionary will bring their spirit to bear upon this village life. What a privilege to baptize them all into the kingdom of Christ! . . .

In my travels during the last eighteen years, it has seemed to me that more and more I have beheld this Living Christ

at work among the populations of the world. Expanding ideals, expanding nations, expanding races! Christ is the power at work in all these enlarging movements. . . .

It is evident, likewise, in the Church of Christ. The new ministry is a ministry with its face toward tomorrow, and the vital follower of Jesus Christ is the man or the woman who can behold him alive and at work in the world. . . .

The one problem of the industrial problems, the racial problems, the international problems of the world today is to see the unifying power of this Living Christ among us.

I am convinced that the present financial emergency which is upon our own church and others is simply the result of the failure to behold this Living Christ and to follow him. An attitude of pessimism and of discouragement has crept into our religious life. We have wondered whether our investments would really pay. If we can only behold this Christ at work we shall come to see that the investment of one dollar during the next year will do more than the investment of one hundred dollars twenty-five years hence in missionary endeavor. We must give not only the tithe of our income but in many cases we will be called upon to give our sons and daughters.

There was never a time in the world's history when investment of life and money will count so much. I am so satisfied that the heart of our churches is right that I expect a complete turning of the tide. I am convinced that our offering of money and time during the next year will be so great that we shall see a rising tide which will lift all the spiritual boats of the world.

CHRISTIANITY AND PEACE

Some of the "benighted heathen" do not seem to care for the pseudo "Christianity," more properly named "churchianity," put forth by zealous denominational ministers and missionaries. The following from Ross W. Sanderson in the *Wichita Eagle*, of September 16, is to the point:

Fred B. Smith is home from a trip around the world. He found that our notion of Christianity was not shared by many orientals. The average Mohammedan regards Christianity, he says, as a religion of war and bloodshed. The Moslems, who freely advocate the sword, accuse Christians of insincerity in professing a love of peace while waging the bloodiest wars in all history.

In India a distinguished native Christian advised him not to use the word Christianity in his addresses in that country. "You can preach Christ," said this oriental, "but you cannot preach Christianity. It is here regarded as the name of a western religion which has failed."

"I could multiply similar illustrations," says Mr. Smith, "from China and Japan, Hindus, Mohammedans, and Buddhists are filling the East with descriptions of western Christianity as a war-loving and war-promoting organization. The East says: 'Christianity, a cannon-ball, a submarine, and a gas bomb go together.'"

Such reports from a man who has actually been on the ground ought to wake us up. We do not believe that Christianity is a religion which has failed. But how much have we done to make it succeed on a world-scale?

Fred B. Smith goes on to say: "The Christian church is the only organization with the world contacts which make possible a common binder for preserving peace. If the church fails in its new opportunity more and worse wars are coming. The new stage setting is perfect for more outbreaks. Only the Christian gospel of brotherhood can furnish the moral and spiritual foundation that will make peace really possible."

CHANGED INTO HIS IMAGE

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Corinthians 3:18.

[NOTE: As heretofore announced in these columns, we will publish in advance a brief comment on the weekly prayer-meeting text for the consideration of the brethren. In order that there may be no confusion, and that the friends may understand the week for which the text is used, this is the rule to follow: The *text for the week* will be the text that appears on the sheet of the calendar for that week; that is to say, the prayer-meeting text to be considered on the evening of January 3 is that which appears on the first sheet of the calendar: namely, "Thou sendest forth thy spirit, they are created." On the morning of January 4 (Thursday), the friends should begin to consider the text that will be used on the following Wednesday night: namely, January 10. Each Thursday morning there should be read and then considered during the week the text that is to be used on the Wednesday following. The text, therefore, for consideration Wednesday evening, January 17, is, "The Lord God hath anointed me." This text should be meditated upon and considered by the friends from Thursday, January 11, to the 17th.]

ANOIDING OF THE HOLY SPIRIT

ANOIDING means a divine designation to a position of service or authority. Aaron the high priest was anointed with the holy oil. The kings of God's holy nation were anointed. The anointing of Aaron the high priest foreshadowed the anointing of the great priesthood of which Jesus is the head. The ceremony in connection with Aaron's anointing was performed by the ointment being poured upon the head, and it ran down upon the beard, down to the skirts of his garments.—Psalm 133:2.

At the time Jesus was at the Jordan, he was begotten and anointed of the holy spirit. Both took place at practically the same time. He therefore became Christ, the anointed one, the Messiah. Thereafter each one who is inducted into the body of Christ by spirit-begetting and adoption receives the anointing. The begetting is an individual matter. The anointing is a collective matter. As the anointing oil was poured only upon the head of Aaron the high priest, and not upon the underpriests, it thus foreshadowed that the anointing that came upon the Lord Jesus is directly upon him alone and through him descends upon the members of the body, who are inducted into the body of Christ.

It is one and the same spirit that begets and anoints; but somewhat different in process of operation. All who are called, justified, and accepted as a part of the sacrifice are called in one hope of their calling, are begotten to the divine nature, and are set aside and designated to a position in the body of Christ. God has placed the members there as it pleases him. Those who will finally end in the great company class will lose the anointing, because they will lose their position in the body of Christ. Those who maintain the anointing unto the end will be born on the divine plane.

The anointing carries with it a commission to do certain things; and this commission is set forth by the Prophet in these words: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isaiah 61:1, 2) All such anointed ones, then, become

ambassadors for Christ. (2 Corinthians 5:20) An ambassador is supposed to represent faithfully his King, his Lord and Head. The more he grows in the likeness of his Head, the better is he enabled to be a representative of the Lord and to show forth his praises.

Let us remember that the mind is the battleground; that the transformation takes place chiefly in the mind, as St. Paul puts it: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." It is fitting, then, that the ambassador of Christ should have his mind centered upon things pertaining to the duties and obligations of his office. These duties and obligations may be summed up in a few words: (1) To represent the Lord faithfully by being his true and faithful witness; and (2) by thus doing, to coöperate in being transformed into the likeness of his Lord and Master and being made meet for the inheritance of the saints in light. Each one of the anointed ones, then, will have a desire to serve the Lord faithfully. If he finds this desire is somewhat dimmed, then he should pray the Lord to give him a clearer vision of his will and a greater desire to serve him to his glory. He should then find in his heart that zeal peculiar to the Lord's house, the zeal prompted by unselfish love. Having the desire to represent the Lord and his kingdom faithfully, he will be watching for opportunities, and seizing these opportunities when they come to him, to give the witness. Thus indulging in the performance of the obligations laid upon him, his mind will be centered upon such things, his heart devoted thereto; and the transforming influence will continue, and the end of the year will find him happy in his situation because he has been striving to please his Lord and Master.

All who have received the anointing are delegated to preach the glad tidings in proportion as they have opportunity. That is what is designated the divine commission. No man on earth ever held a higher commission. Blessed is our privilege, then, if we have been commissioned as the Lord's representatives to tell the message of glad tidings to others. Now recognizing the presence of the King and his kingdom taking its place in the great divine drama, it becomes the privilege of each anointed one to herald the glad tidings as occasion is afforded him by the Lord.

GIFT OF GOD

[Text for January 24]

"God hath given unto us his holy spirit." (1 Thessalonians 4:8) The spirit of Jehovah is love, because God is love. His disposition is to do good unto all. Everything our Father and our Lord do is prompted by love. When begotten and anointed of the holy spirit we receive the spirit of the Lord; hence we receive the holy spirit as a gift from him. It is the will of God that we should develop the disposition and character likeness of our Lord and Head. It is the spirit of God working in us to will and to do his good pleasure which by his grace accomplishes the end desired. We must possess a sincere desire to do good unto all and evil unto none. In line with this, the Apostle under inspiration writes: "As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith."

God exercises a family love toward each member of the house of sons; and those who have his spirit will likewise exercise the spirit of love toward each member of the house. The Apostle in connection with the text under consideration says: "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another." Then he advises us to increase in this spirit or disposition more and more; and to do this we are admonished to study to be quiet and to do our own business, which means that no one will have the disposition to interfere with the duties and obligations of another, but will study to remain quiet and not be meddlesome, and to ascertain God's will and do it.

What God really wishes his people to possess is his holy spirit. Because of the imperfections of the flesh none of us can be filled with the spirit all at once, as was our perfect Master. We first have the desire to be in harmony with God. This desire increases, to be filled with his spirit and to grow in the likeness of our Lord and Master. By seeking the Lord's way we find it; and knocking at the door of opportunity, it is opened unto us. Praying to the Lord for more of his spirit, we have the assurance of our prayer being heard; for God is more willing to give us this than we are to give good gifts unto our children. Each consecrated child of God should come confidently to the throne of grace and, in the spirit of the Lord, ask for an increased measure of his spirit. Our heavenly Father is much more considerate, kind, just and loving than any earthly parent; and he delights to give to the members of his house of sons more and more of his spirit as they are able to receive it.

The spirit of the Lord given to us develops in us wisdom. Wisdom is the proper application of knowledge acquired from God's Word. That wisdom which comes from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. The more we increase in wisdom, the more disposed we shall be to dwell in peace with all insofar as it is possible. We shall be more disposed to be gentle, kind and considerate to all, even

to the unthankful. We shall be more easily entreated by others to be considerate with them. We shall increase in mercy, exercising compassion toward those who err and illy treat us. We shall be developing and manifesting more good fruits. We shall not be disposed to be partial toward some, but shall strive to treat all kindly and in a considerate way. We shall shun hypocrisy and be open and frank, dealing honestly and justly.

All these things are a gift from God. By developing these graces of the spirit, we are more and more being transformed into the image and likeness of our Lord and Master. To this end have our eyes of understanding been opened; and as we behold the wonderfully beautiful character of our Lord, as reflected by the Word of God, and strive to copy that image, the more we are transformed into his likeness, being changed from one degree of glory into a greater degree of glory, even by the spirit of the Lord Jesus.

As we come in contact with those of the world and present to them the gospel of the kingdom, we may be rebuffed, spurned, ill-treated, slandered, and abused. But remembering that we have received from God his spirit, we shall pity those who persecute us and shall watch for opportunities to do them good. In this way we shall develop the unselfish love for the world that God has already manifested toward the world. There can be no complete transformation of character without developing that higher, unselfish love, everywhere shed forth from the Word of God, which reflects the character of Jehovah and Jesus Christ his beloved Son.

REVELATION FROM GOD

[Text for January 31]

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit." (1 Corinthians 2:9, 10) During the gospel age God reveals his deep things only to the members of his family. This family relationship is attained by exercising faith in the shed blood of Jesus, by full consecration, justification, spirit-begetting and anointing. Then the new creature begins to have the eyes of his understanding opened; and as he gazes into the perfect mirror (God's Word of truth) and sees there reflected the character of the Father and the Lord Jesus and strives to conform himself thereto, the revelation grows brighter and brighter. The promise is: "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Proverbs 4:18.

But be it noted that this revelation of the deeper things of God's Word is by his spirit. As we saw in our last lesson, God gives us his spirit. Only those who maintain the spirit of the Lord can remain in and advance with the increased light. One of the things that would take a Christian out of the light is bitterness of heart. Concerning this St. Paul writes: "Follow peace with all, and holiness, without which no man shall see the Lord." The disposition to find fault, to criticize harshly,

slander, and backbite, creates bitterness in the heart. Continuing, the Apostle says: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Hebrews 12:14, 15.

The very opposite of the spirit of bitterness is the spirit of love, which is the spirit of the Lord, and which is the means of revelation to us. St. Paul, again writing to the consecrated, says that it is necessary for God's people to have their hearts "united in love, and in all the wealth of the full assurance of the understanding, in order to an exact knowledge of the secret of God, in which are stored all the treasures of wisdom and knowledge." (Colossians 2:2, 3, *Diaglott*) It follows, then, that in order to continue in the light and have the increased revelation of God's great plan and character to us we must dwell together in peace and love must so predominate that our hearts will be united together. This explains why, then, one who manifests the spirit of

bitterness, fault-finding, criticism and strife, soon finds himself drifting into the darkness. To walk in the light and enjoy the blessings of that light we must have his spirit, which is love for God supremely and for the brethren as members of his household.

Those who today are walking after the spirit are having the eyes of their understanding opened wider and wider. Daily they witness the fulfillment of prophecy testifying to the presence of the King, and that he is dashing to pieces Satan's empire and putting into power his kingdom which shall bless all the families of the earth. Seeing these glorious things now due to be seen and appreciated by the child of God, he takes great joy in announcing to others the King and his kingdom. His mind and heart being set upon these precious things there is a gradual transformation into the likeness of the glorious Lord and King. Truly at this time to the Christian it may be said: "Blessed are your eyes, for they see; and your ears, for they hear."

WORLD-WIDE WITNESS

FROM every part of the field in Europe and America, Asia and Africa, come reports of the world-wide witness on October 29. These reports are indeed gratifying. They testify to the increased zeal of the brethren and to the joy had in making known the message of the kingdom. There is a steadily increasing interest of the people in this message of the hour. Many more people are inquiring concerning the message of the Lord today than at any time during the harvest period.

Reports of the world-wide witness for December 10 are just beginning to arrive; and these likewise give every cause for encouragement. The reports thus far show increased attendance and likewise increased interest. Here and there some of the friends have become discouraged and think we should no longer use the subject "Millions Now Living Will Never Die." Their argument is that the people will think we know of nothing else about which to talk. We suggest that such friends forget that our duty is to place before the people the message advertising the presence of the King and his kingdom. It matters not if the people think of us as being unable to speak on anything else. Some will ridicule, but thereby they will preach the glad tidings themselves.

The Lord would not need to have the message announced by us at all, but he has always chosen to act through human agencies. Moses was required to appear several times before Pharaoh and present his petition before the Lord would arrange for him to lead the children of Israel out of Egypt. Joshua and his army marched around Jericho thirteen times before the walls fell. Why did not God permit the same result to happen at the first time? Evidently because he desired to test the faith of his people and to have the witness so thoroughly given to his opponents that they would know that

the power came from Jehovah and not from man. Now the Lord is calling upon his people to be faithful and true witnesses. Let us not be weary in well doing. In God's due time we shall reap if we do not relax.

The meeting for December 10 at Cleveland, Ohio, is entitled to special mention because of the zeal and effort put forth by the brethren there and the results accomplished. It is a strong refutation of the argument that we should cease using "Millions Now Living Will Never Die." On two former occasions Brother Rutherford had spoken at Cleveland, using that subject. In addition to this, many meetings had been addressed by other brethren on the same subject. For December 10 the Cleveland ecclesia engaged the largest hall in that city, and probably the largest hall of its kind in the world. It is said to have a seating capacity of 13,000. Zealous brethren went about the city, advertising the meeting by making personal calls and extending personal invitations to the people to come and hear on Sunday afternoon. The result was that at the meeting the great hall was filled to its utmost capacity; several hundred standing; two to three thousand were turned away. An overflow meeting was addressed by Brother Matthews at Engineers' Hall.

Let us remember, dear brethren, that it is our privilege to constantly keep before the people the message of the hour. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The Lord did not say how many times we should preach it. But the time has come, we must continue to preach it until he says that it is enough.

Another world-wide witness is expected in April next. The exact date we are not able just now to announce. It will be announced in due time. Let the brethren everywhere be preparing for that time. Let us prove ourselves true and faithful witnesses to our present King.

THE PRODIGAL SON

—JANUARY 21—LUKE 15—

THE LOST PIECE OF MONEY—THE LOST SON—REPENTANCE AND RETURN—RESTORATION—THE WELCOME HOME—THE CLERGY AND THE ELDER BROTHER.

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15: 10.

TODAY'S lesson gathers around the parable of the Prodigal Son, perhaps the best known of our Lord's parables. It is easy to understand why this parable should be such a favorite: There is none like it to set forth the love of God for his lost sons. No other story elsewhere in human history sets forth the love and sympathy and forgiveness of God as it is set forth by this parable. The parable is preceded by two others almost as well known—the parables of the Lost Sheep, and of the Lost Piece of Money, gems which would shine anywhere. The parable of the Prodigal is a picture beautifully framed, another example of the excellence of Luke's setting of the wonderful truths he had to tell.

The parables arise out of the incidents recorded in the previous chapter. Jesus had shown that very many who had opportunities of service for God and advancement for themselves would fail to gain what was near to their hand through lack of humility. Their opportunities would slip past them. Luke tells that there gathered to Jesus publicans and sinners to hear him. Evidently they had heard of Jesus' attitude towards the ostentatious and self-righteous rich; and, spurned by all these, and frequently so by the people, they gathered to him, feeling that he was their friend. Jesus must have taken some meals with them; for Luke says: "And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

Jesus heard their murmuring, and spoke to them in the words of the parable of the Lost Sheep. Undoubtedly this beautiful parable is intended to show that the publicans and sinners were lost sheep. The Pharisees and scribes represented the righteous who thought that they needed no repentance. The main points of the parable are these: (1) The lost sheep is very precious to the good shepherd, who seeks it at great cost to himself; and (2) that which is lost brings, when restored, a joy that is otherwise impossible of realization. This is very important.

THE LOST PIECE OF MONEY

To emphasize these things, the Lord spoke the parable of the Lost Piece of Money. This should not be understood as meaning merely that a woman had lost a coin as one might lose a shilling or a dime. It is said, and we believe correctly, that the coin was one of a number strung together which married women wore on their foreheads, and for the care of which they were very particular. For a woman to be careless in these matters meant some lack for consideration for her respectability. It was not greed that caused the woman to sweep so carefully; her honor was in question. Hence the rejoicing when the lost piece was found.

Here again our Lord's message is pointed. If we take the parables in the wider sense, they surely tell us that the love of God is involved in the loss of his straying sheep, the human family; and that to some extent the honor or brightness of his glory would be dimmed if he had no plan for saving the sin-smitten world. The Pharisees and scribes, who considered themselves righteous, ought to have rejoiced with Jesus that some publicans and sinners were being brought near to him; they ought to have had compassion upon these, and to have desired to help them; they ought to have been helping him to find the lost piece of money in order that God's goodness might be magnified. But they stood aloof and even murmured at his attempts to help.

After our Lord had spoken these things, there comes the incomparable parable, which also is intended to show the

love of God, his tender mercy, and the gladness which comes to him through the return of his repentant sons. Our Lord said: "There is joy in the presence of the angels of God." In other words, God the Shepherd of Israel, and Jesus, the great Shepherd of his sheep, have joy together whenever a repentant sinner is restored; and the angels see it, and surely rejoice with them.

THE LOST SON

The two parables show God's loss from a material point of view, as when an owner loses a sheep out of his flock or when something of material value is lost. But there is another viewpoint, a more tender one, by which Jesus illustrates God's love and his sense of loss. It is that of a father who has lost a son—a loss entirely different from one of material things. Whatever there is of real value on earth—whatever enriches the life of man—has come from the heart of God. We may very truly say that as the loss which a parent feels when a loved child is lost through waywardness—a loss as if a room in his heart is closed, not to be occupied until the child shall return—so God was deprived of love to give and to receive when his human sons were lost in the far country of sin.

Jesus wished to show these Pharisees how precious the publicans and sinners of Israel were to his Father, and should be to them. He told how the younger of two sons asked of his father the portion of the estate which would fall to him on his father's death. According to the law of Israel the elder son received two-thirds, and the younger the one-third remaining; but there was no claim on the father for realization and division of his property before death, though this was sometimes done in Israel. Whether it was convenient for the father so to realize on some of his property, and thus divide with his son we do not know; but he agreed to the request, and the thoughtless, wilful young man got what he desired.

Apparently, without any consideration for his father, this son left home for a far country to enjoy himself. He began to squander the money for which his father had labored, and which should have been his portion to start him in life. Soon he sank very low, and was left without a friend. A mighty famine came in the land; and, forced by hard circumstances, he became a swineherd, to a Jew a detestable occupation. He would gladly have tried to satisfy his hunger with the food given to the swine. Apparently he got just enough to keep himself alive, but never sufficient to satisfy his hunger; and none of his new friends, nor indeed anyone else, had any compassion for him.

REPENTANCE AND RETURN

The young man's terrible condition brought him to his senses. His true self had, as it were, been absent; and now he began to think. His mind turned to his comfortable home. He thought of the many hired servants his father had, who had always plenty to eat, and always something to spare, whilst he never had sufficient. Thoughts of home and of a satisfied appetite led him to think of his father; and perhaps a thought crossed his mind of his father's hunger for him. He determined to go to his father, to acknowledge his sin both against heaven and before his father, and to beg to be made as one of his father's hired servants. He was so broken in spirit that he would not presume to ask to be taken back as a son; he felt that he had forfeited that favored position.

Having made up his mind to go to his father, he went on the way. A great surprise awaited him. Probably he had thought to go up to his father's house at night-time, and perhaps find shelter and some food from some of the servants who had been under his care in days gone past. But, happening to lift up his eyes as he was going along the road, he saw his father coming towards him; more wonderful still, that his father began to run to him; and still more wonderful when they met, his father, without a word of reproach, fell on his neck and kissed him. The prodigal began to tell his tale to his father, making his confession, but the father waived it to one side; for the fact of the return and the demeanor of the son were sufficient for him.

There would have been something lacking if the confession had not been spoken, but being spoken it needed no further expression. The story is so beautiful, so tender, and the father's action so gracious that as we see him embracing his long-lost son, his heart beating with gladness, and tears of joy streaming down his face, we cannot help entering into his happiness. The returned prodigal was welcomed home with an effusion of gladness, and his heart would have been of stone if by all this it had not been turned into a right attitude. In this way God, through his dear Son whom he sent to represent him, and by whom he revealed himself to us, tells us of his gladness when a prodigal comes back to him.

THE WELCOME HOME

The father was so glad to have his son back that he arranged a party that all his household could share his pleasure. But the elder son was absent. On coming near to the house, and hearing the music and dancing, he called one of the servants aside and asked what these things meant. On being told that his brother had come back, and that his father had killed the fatted calf because he had received him safe and sound, he was angry, and would not go in. The father, hearing of this, came out and entreated him. Then comes one of those perversions of truth which only an ungrateful heart and a perverted mind can produce. He told his father that he had served him for many years and had never transgressed, but that such a night of merriment and joy had never been made for him, nor such pleasure shown in him as for this son who had devoured his substance in riotous living. The father pleaded with the elder son, apparently without avail. But the last word was with the father. He said: "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

Jesus here shows not only the gladness of God in getting his children back to him, but the detestable meanness of the mind which was in the Pharisees and lawyers who despised the publicans and sinners. The elder son of this parable is as objectionable a man as the father is lovable, and the younger son forgivable.

What was the sin of the prodigal son? Clearly he was selfish, very self-indulgent, lacking those common restraints which a man should put upon himself, and entirely without consideration for his father. Though he was a waster, a foolish, careless son, who must have given his father much pain, there is no word in the parable to tell this; but the fulness of feeling which the father exhibited when his son returned disclosed it. The parable shows that God lets his wayward children go their own way. In order to give them the necessary experiences, he lets some have what they want, and others he tests by his own joy in receiving the prodigals back to himself.

There are elder sons, Pharisees and scribes, in our day. a

class that exactly correspond to those of Jesus' day. The clergy, who have had all the privileges of knowledge, are not at all pleased that the poor have the gospel of the kingdom preached to them, nor pleased that they are told of the love of God for the world and of his purpose to restore his prodigal sons by the trouble which brings them to their senses, to a realization of their need of him, and to an understanding of the love to be manifested through Christ. The attitude of this class towards the message of truth seems to show conclusively that they would rather the multitudes of earth's sons, burdened with sin and hard circumstances, should have the eternal torment doctrine preached to them than the message of love and hope. They make no protest against those, such as the Salvation Army and others, who still blaspheme the name of God by preaching the torment doctrine; but they hinder the message of truth in every possible way. They prefer the honor of themselves more than the joy of the Father, or the salvation of the human family. And just as surely as the elder son could not enter into his father's house nor into his happiness, through the hardness of his heart, so surely will these find themselves outside the joy of the Lord when he receives his prodigals home.

These three beautiful pictures show us God's love for the lost, whether helplessly lost as was the sheep, carelessly lost as was the piece of money, or lost by wilful wandering as was the prodigal. Can anyone doubt the final triumph of the love of God when this parable is seen in its true setting! Alas! that some seem so to do. But whoever loses the joy in God's salvation will not prevent that joy; but it is easy for us who know the plan of God to get a mental vision of the heavenly rejoicing when the prodigals come home.

In taking this wide view of the purpose of God, we must not miss the individual lesson. Let us remember that the loving Father's care is over us; and that "if any man sin [any of the new creation] we have an Advocate with the Father," placed there by the Father himself to bring us back to him.

Because there is no mention here of an atonement for sin, some have claimed that only repentance is necessary for a sinner's acceptance with God. It is true that Jesus said little about sin atonement; but that was not because he ignored that fact, but because he himself was the "lamb" for sacrifice, and the "bullock" for atonement; and the time to set forth the truth was not until he had completed his sacrifice and was raised from the dead. God forgives the sinner because a redeemer has been provided; for "without shedding of blood is no remission."—Hebrews 9:22.

QUESTIONS FOR BEREAN STUDY

- How does this parable show the love of God? ¶ 1.
- In what way does want of humility prevent one from serving God? ¶ 2.
- What does the Lost Sheep picture? ¶ 3.
- What lesson is there in the Lost Piece of Money? ¶ 4.
- How is God's honor upheld in his plan of salvation? ¶ 5.
- Why should a repenting sinner bring joy to our hearts? ¶ 6.
- Why will God rejoice in the return of the human race? ¶ 7.
- What law of Israel did Jesus use in this parable? ¶ 8.
- What did the younger son do? ¶ 9.
- What circumstances caused the younger son to return? ¶ 10.
- How did the father receive him? ¶ 11.
- Might we expect a decided change of heart as the race returns to Jehovah? ¶ 12.
- What was the attitude of the elder son toward his brother's return? ¶ 13.
- Whom did Jesus picture in the elder son? ¶ 14.
- Why has God permitted the race to have their own way? ¶ 15.
- Why do the clergy oppose the truth at this time? ¶ 16.
- Why should God's triumphant love inspire loyalty in our hearts? ¶ 17.
- What individual lesson has this parable for us? ¶ 18.
- Why should we ever be mindful of the sacrifice of Jesus? ¶ 19.

"He washed me clean in sweet oblivion's river,
And in the cleansing fountain of the Lamb.

"I will abide, where, by his grace I am,
Within his house forever and forever."

THE RICH MAN AND LAZARUS

—JANUARY 28—LUKE 16—

THE WISDOM OF THE WORLD—SAINTS PROVED BY SMALL THINGS—THE CLERGY AS UNJUST STEWARDS—THE RICH MAN PURIFIED BY THE FIRES OF HADES—THE GULF BRIDGED.

"Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy."—1 Timothy 6:17, R. V.

OUR Golden Text directs attention to the uncertainties of the riches of this world, and to the fact that dangers surround those who hold them. Quite evidently the desire of those who chose the topic for study was to call attention to the necessity for watchfulness which is upon those holding any such riches, whether of money and property or of those positions of authority which often accompany riches, in order that they be used to the holder's best interests. That is, these advantages must not be held in a selfish way, but with a wide charitable attitude towards those less favorably placed.

These lessons are good to learn; for he who boasts in riches, acquired either by inheritance or labor, or in any position of authority in which he may be placed, has no true appreciation of his relations towards God, the giver of every good and perfect gift; and he who uses these things for purely selfish purposes is no friend to God or to man. And this is true of all, whether professed Christians or not. But the two parables we have for our study are not intended merely to be a guide as to conduct; nor were the parables given as lessons in proper use of material advantages. They are on much higher ground, and quite evidently are intended to give instruction to those who as true followers of Jesus were to be made the stewards of God's Word, and also to give instruction concerning his plan.

There are five parables in this immediate connection: namely, the three in Luke 15, and the two now before us. Throughout, Jesus continues his teaching on humility (Luke 14:8), showing that he that exalteth himself shall be abased, while he that humbleth himself shall be exalted; and that publicans, sinners, and prodigal sons are those from whom, by means of their restoration, God gets some of his first and chiefest joys.

The Pharisees, scribes, lawyers, chief priests, and elders were too proud and too comfortable in their circumstances to realize either their need of the help of God or their own deficiency. Therefore they neither had the joy of God, nor did they give joy to God. The parable of the Unjust Steward, which our Lord now spoke, was intended to let these people know that a time of judgment had come upon them; that they were in a dangerous position; and it was also intended as instruction for the disciples of Jesus. The parable is one of the most important which our Lord gave to the church.

THE WISDOM OF THE WORLD

Turning from speaking to the Pharisees, our Lord spoke to his disciples. He told them of a wealthy man whose steward was accused to his master of wasting his goods, and whom the master called to account and from whom he took the stewardship: and of how the steward, before rendering his accounts, contrived a scheme in his own interest. He said to himself, "I cannot dig, and to beg I am ashamed." But not too proud to enter on a course of fraud, he went among his master's debtors and arranged with them that they should settle their accounts at a much lower figure than had been demanded of them. His scheme was to get the goodwill of the debtors, and probably by this means also to obtain their silence. His master heard of his action and commended him.

We must not interpret this parable to mean that Jesus commended these unjust transactions. It must be remembered that the master and the steward were two men of the world, and that the master could not but commend the craftiness,

the astuteness, which the deposed steward had shown and used. Sharp practices, as well as sharp dealings, are admired by the world; and the man who gains an advantage over his neighbor by any method, even when amounting to fraud, is thought well of.

Evidently our Lord intended to place on record for the benefit of the children of light—those disciples who should follow him—the thought that even they might get some lessons from the children of this world. It is very frequently the case that the children of light are not as merciful with, or as careful for, each other as they might be. True, there are kindness and mercy, and compassion and love expended by brethren upon their brethren; but there is always the need to beware of allowing criticism to hold too large a place in the mind; and it must be admitted that the Master's words are still true; for the children of this world do not criticize each other so readily, as is the case amongst the children of light, and they certainly have more forbearance with each other.

SAINTS PROVED BY SMALL THINGS

Jesus continued his instruction to his disciples, and to the church through them. He said: "I say unto you, Make to yourselves friends of [by means of] the mammon of unrighteousness, that when it fails (*Diaglott*) they may receive you into everlasting habitations." The Lord is telling his disciples that they were to be put into a position of trust, a stewardship. The things which would be under their care would be those things of this world, some connected with the mammon of unrighteousness, which they had consecrated to God, whether of money, or time, or ability, and which are by him given back in trust to his consecrated to be held in stewardship for him, and to be used wholly for him. A disciple of Christ may possibly have a considerable amount of money, and truly a symbol of this world. He can use that money to help him in his spiritual life, or in such a way as to hurt him. If he uses it aright, he makes by means of it a friend of God, to whom he is consecrated; if he uses it wrongly—for himself—he loses everything. Some day all things connected with the mammon of unrighteousness must fail; but if the friendship of God has been gained by means of a good use of earthly things, then they, the Father and the Son, who have the everlasting mansions, will receive the faithful steward to dwell there forever with them.

Very few rich, or great, or noble have been called to discipleship; but all who have been called, and have walked in the footsteps of Christ, have had something to do with the unrighteous mammon, and are to be judged according to their use of it. If they have been unfaithful in the use of these things, "who," says Jesus, "will commit to your trust the true riches," those of the kingdom of heaven? And "if ye have not been faithful in that which is another man's, who shall give you that which is [to be held as] your own?" Selfishness will cause a man who is wasteful in his use of other people's property or material to be careful of his own; but no man is really to be trusted with things of value unless he has proved himself careful respecting things which do not belong to him, but which may for a time be under his care. It is by the little things of daily life our Father is proving our worth as stewards of the great things of the kingdom.

Jesus continued his lesson. He had already made a distinction between the children of this world, and the children

of light, between the mammon of unrighteousness and the true riches. Now he makes clear that there are two masters who may be served, God and mammon; and he said that no man can be true to both. Yet many disciples of Jesus have tried to hold on to some of the things of this world—to the mammon of unrighteousness. The only way which one can safely hold those things is by using everything according to his consecration vow; that is, to the glory of God. And then those symbols of this world are acceptable to God as part of our consecrated life, and even become hallowed instruments of service.

The Pharisees listening to Jesus heard all he said, "and they derided him." Luke adds that they were covetous; and consequently Jesus' words would hurt them. The doctrine he was preaching respecting riches was quite contrary to theirs: they were confident that they could hold riches and yet be righteous. We do not know what they uttered, but Jesus turned to them and said: "You do justify yourselves in these things in the eyes of men, but not before God; for that which is highly esteemed among men is an abomination in the sight of God." The Psalmist long ago said: "Men will praise thee, when thou dost well to thyself." (Psalm 49:18) Men do praise those who accumulate riches, and there is little criticism of the manner in which the accumulation is made; but, in the sight of God, this worldly viewpoint is an abomination.

THE CLERGY AS UNJUST STEWARDS

The Pharisees evidently perceived that though Jesus was instructing his disciples how to be good stewards of things to be committed into their care, he was nevertheless addressing them indirectly, and stating that they were unfaithful stewards, as indeed they were; for they had "the key of knowledge," and "sat in Moses seat," but misused their privileges. They could have directed the people aright; and had they been faithful to their stewardship God would have honored and blessed them with a clear understanding of the truth which Jesus revealed, and they would have been amongst his first and most blessed disciples. They had failed because they had used their office and their privilege for their own selfish interests. They were now being called to account. They had overcharged the people, and put heavy burdens upon them which could not be borne. (Matthew 23:4; Luke 11:46) They robbed widows that they themselves might live in affluence; they were living on the products of their ill-gotten gains. Now these leaders of the people were about to be deposed from their high place of favor, and the disciples of Jesus were to become "stewards of the mysteries of God."—1 Corinthians 4:1.

In the church in later days there sprang up a class of people who had the spirit of the Pharisees, a class who sought their own advancement by means of the things they had under their care. This clergy class has fallen into the same low place as that occupied by these men of Jesus' day. These are those who have been stewards of the truths concerning the kingdom of heaven. The time has now come that they must give an account of their stewardship; and, like the unjust steward of old, they are unable to do this. They are afraid to meet their Lord; they realize the end has come; and now they are busy devising schemes for their future. Like the steward, they cannot die. They are unable to earn their living in any regular occupation; but, unlike him, they have not yet come to the conclusion that they cannot beg.

This class find that their stewardship is being taken away from them; people are passing them by, and God does not seem to help them. They are doing just what the unjust steward did. They have gone to the people, easing them of some of the things written against them. "Did you," say they, "understand that there was a hell of torment for

everyone not living just right? Well, write that off; it will not be charged against you at any rate." "Did you understand that you must be converted to be a church member? Ease yourself of that mistake; for conversion is really not necessary." "Did you understand that you must come to church quite regularly twice a Sunday? Ease yourself of that burden." And so on, anything, everything almost, so that they can keep their place of favor and keep friends with the people. By these men religion is being reduced to a mere morality; and they will yet write off other things against those whom they have claimed to be debtors to God, rather than lose their own places.

PURIFIED BY FIRES OF HADES

The Lord completed this series of parables by giving the one so familiarly known as the Rich Man and Lazarus. This parable is of so unusual a character as to cause it to be the most debated of all the parables. Indeed, now and again its genuineness has been called into question; but surely without any good reason; for though the story enters abruptly into Luke's account, and though it is of unusual character, these are not sufficient grounds for questioning it. Those who hold the hell-fire eternal-torment doctrine deny that the story is a parable. They say that it is an account of actual happenings, and they count the story as one of their chief treasures. The parable is full of antitheses. It tells of a rich man faring sumptuously every day, living in almost royal estate; and of a poor man at his gate, covered with sores, and waiting day by day to be fed with crumbs which fell from the rich man's table, his misery made worse by the dogs, those beasts which are often the city's scavengers, licking his sores.

The poor man died, and was carried by angels to Abraham's bosom. The rich man also died, but was buried. In hades, while tormented with flames, he lifted up his eyes and saw Abraham afar off, and Lazarus resting in his bosom. He called to Abraham, asking that Lazarus might be sent to him, might dip the tip of his finger in water to cool his tongue. Apparently the rich man's chief suffering was that he was hot and thirsty. Abraham said that it could not be done; for there was an impassable gulf between them. "Then," cried the rich man, "I pray thee, therefore, father, that thou wouldst send him to my father's house." He wished that his five brothers should be testified unto lest they also should come into this place of torment. Abraham answered that his brothers had Moses and the prophets, "Let them hear them," and in further reply stated: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

If this story is taken literally, as an account of an actual happening, and not as the use of imagery on Jesus' part, then the supporters of that suggestion have some very awkward things to explain. Abraham's reply that a gulf stopped some from passing from where Lazarus was to where the rich man was, is a puzzling statement for those who would make out that Abraham and Lazarus were in heaven, and the rich man in hell. Nor does Abraham seem surprised that the tormented rich man should suddenly become solicitous about the future welfare of his brothers. Those who go to the orthodox hell are supposed not only to be shut up to their torment of hell, but to grow worse sinners day by day. But this man was improving, was being purified from his selfishness by the fires of his torment; something altogether incompatible with the doctrine of hell-fire! But thoughtful people, as well as the servants of God, have much cause for thankfulness that the terrible doctrine of eternal torment has of late been so clearly shown to be a doctrine of devils. So fast was this doctrine embodied in the "Christian" creeds, that the revelation of its falsity has been almost sufficient to destroy the creeds themselves.

THE GULF BRIDGED

On the return of our Lord there came the light of present truth with its comforting, healing message; but our late beloved Brother Russell, to whom the message of present truth was entrusted, found that a great part of his work must be that of clearing the character of God from this blasphemy. During forty years of incessant labor in setting forth the truth of God, he never ceased to hit hard at the doctrine of eternal torment. But the removal of error is not sufficient to place truth in its true position, and the work remains to be completed. The glorious message now going forth, telling that the kingdom of life, peace, and happiness is being established, is completing the message of love, and soon the inhabitants of earth will know their gracious Creator's good purposes.

We do not deal in detail with the parable; for it is exhaustively dealt with in our "Hell" pamphlet, and THE WATCH TOWER special issue (supplied free on request), and because every Bible student knows the meaning of this parable—that God's people, the Jews, represented by the rich man, had many favors from him, but misused them, and have been cast down to hades. The poor man represents those of the gentiles who have heard the word of grace, and have followed the Lord. The Jews considered the gentiles as dogs, but these outcasts through the favor of God in Christ have obtained a place as sons of Abraham (Galatians 3:29); and have entered into the comfort of Abraham's covenant.

The picture as a whole represents the outcasts being brought near to God. The whole plan of God is, of course, not shown; but we know the Abrahamic covenant is specially arranged to "bless all the families of the earth." (Genesis 12:3) Soon the gulf will disappear, the lost will be restored; for he who was raised from the dead will bring God's banished back to him. It is our pleasure and privilege to see the explanation given by Brother Russell confirmed by the setting of the parable; for there can be no question of the continuity of our Lord's teaching. To reiterate, there is an

easily discerned sequence of thought in the parables of the lost sheep, the lost piece of money, and the lost son; it is seen continued in the deposing of the unjust Pharisees from their stewardship, which stewardship was to be occupied by the Lord's lowly disciples; and now in our today's parable it is seen in the picture of the Jewish people as a whole losing their place of favor, which is occupied by those whom they so heartily despised.

In these parables there are lessons for everyone, but especially for those who have favors from God: (1) Any favor from God is to be considered as a stewardship, and is to be used for him. (2) If this course is followed, pride of place will find no lodgment in the heart, and there will be no need for the Master to depose the steward from his office. (3) These parables show that if there is a refusal to see plain evidences of God's desire, even a miracle would not convince. (4) Humility and a loyal heart are specially acceptable to God.

QUESTIONS FOR BEREAN STUDY

- What are the dangers in the possession of earthly riches? ¶ 1.
 Over what is the new creation made steward? ¶ 2.
 Why does Jehovah test the humility of his children? ¶ 3.
 How does pride lead to abasement? ¶ 4.
 What parable did Jesus teach on this occasion? ¶ 5.
 Why should we refuse to employ the fraudulent business tactics of the world? ¶ 6.
 What lessons, however, might we obtain from the children of this world? ¶ 7.
 How should we retain the friendship of God? ¶ 8.
 How is God preparing us for stewardship in the kingdom? ¶ 9.
 In what way are the possessions of the new creation acceptable to God? ¶ 10.
 How does God's approval differ from that of the world? ¶ 11.
 What misuse had the Pharisees made of their privileges? ¶ 12.
 How have the clergy neglected their opportunities? ¶ 13.
 What compromises have the clergy made with the world? ¶ 14.
 Why have the clergy interpreted the parable of Dives and Lazarus literally? ¶ 15.
 Why had Israel failed to hear the prophets? ¶ 16.
 What contradictions result from a literal interpretation of this parable? ¶ 17.
 How has the Lord's return brought a better appreciation of the truth? ¶ 18.
 What is the satisfactory interpretation of this parable? ¶ 19.
 What circumstances indicate this to be the correct interpretation? ¶ 20.
 What lessons may we glean from the parable? ¶ 21.

THE GRACE OF GRATITUDE

—FEBRUARY 4—LUKE 17—

THE POWER IN FAITH—THE GRACE OF GRATITUDE—HOW THE KINGDOM COMES—HOW THE KING COMES—TESTS OF THE LAST DAYS.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

—Psalm 100:4.

NO IMMEDIATE connection is shown between the parables of the last chapter, and the sayings of today's study; but it is probable that Jesus continued his instruction to his disciples; in which case we must suppose that, for the time being, he was alone with them. He spoke about offences and offenders in the church. He said: "It is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." It is very probable that our Lord had Judas in mind; for the time was hastening on when, through the betrayal of Judas, he must suffer at the hands of wicked men. Whether that be so or not, we are quite safe in concluding that he here gave a word of warning which, if taken by Judas, would have saved him from his terrible act of betrayal, and from its awful consequences.

Our Lord had also in mind sins against his followers in the days of waiting when he would be away from them. He knew that there would be many stumbling stones and rocks of offence in their pathway, and that these would be

placed there mostly by those who would call themselves fellow-pilgrims. God permits tests to come to us, and the devil to tempt us; but the offences, those things which would hinder us from making progress along the heavenly pathway, arise chiefly through false or carnal brethren. Our Lord's word is very strong. He says: 'Woe to them who cause offences, who place stumbling stones in the pathway of God's little ones.' He who deliberately follows a selfish course when he knows it may possibly be a stumbling stone to others, or he who raises trouble out of a spirit of strife, has the spirit of Satan.

The Lord does not say that woe comes only on those who wilfully wrong their brethren. This warning must be taken by all; each has a responsibility in this matter. Evidently with these thoughts in mind, Jesus says: "Take heed to yourselves," and speaks about trespasses among brethren; for these like offences will surely come. The trespasser is apt to put an offence in his brother's way; but here the warning is for the one who is trespassed against. What course must be taken when a brother trespasses? Many say that trespasses must be passed over; the offender must be

Judged according to the spirit, and not according to the flesh. The Lord decides the matter for us by saying that the offender must be rebuked (if necessary according to the instruction in Matthew 18:15-17). If there is repentance, forgiveness must immediately follow; even if there is trespass and repentance seven times in a day. He who is trespassing against must endeavor to set his brother right, to gain his brother; and the grace necessary for this is to be gained only by obedience to the Lord's words.

THE POWER IN FAITH

Here is a test of faith, patience, and forbearance; but God's attitude of grace towards an erring child must be maintained by his sons. It is hardly to be wondered at that the apostles said: "Increase our faith." It is not clear from the account whether or not it was because they felt that their Master had given them a hard task that they asked for an increase of faith that they might live up to this high standard; but that was probably the reason, for to learn to have and to hold a truly forgiving spirit is one of the most difficult things in life. But whatever the reason for their cry, the Lord replied: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." It is as if he had said: 'Increase of faith is not so much a matter of prayer as of the use of that which you have already.'

It is apparent that our Lord's word is not to be taken literally; for no disciple of Christ would expect so literal a fulfillment. The point to note is the mighty power which is contained in a grain of true faith. Our Lord means us to understand that those things which seem impossibilities, and which are altogether out of course of nature, are not impossibilities to faith; that is, to God. This symbolic statement does not mean that every obstacle to one's progress can be removed, but that no obstacle need be a stumbling stone, an "offence." Whatever offending things may be found in the Christian's pathway, there is none that he cannot overcome. The grace of God working in the heart can turn stumbling stones into stepping stones, or into points of elevation from which to get a higher view of the grace of God.

"Faith laughs at impossibilities,
And cries: It shall be done!"

There are "trees" deep-rooted as the sycamine in our Christian experience which we would like to have taken out of our life, difficult and trying circumstances which we would gladly have removed; yet our faith can lift us so high above all difficulties that, in effect, the hindrances are removed out of our life—the bitterness, the pain, the constant irritation are gone. Whoever lives in faith before the Lord thus finds faith's power and victory. But such a powerful agent given into the hands of any man must be used only in the interests of the Giver, God; so Jesus reminds his disciples, who were to hold this power, that they must ever consider themselves as servants, and must take the place of the servant who, though working all day in the field, must when he reaches home still attend to his master's needs before he attends to his own. So must Christ's disciples remember that whatever authority or power they have they must always consider their Master's interests paramount. Thus does Jesus always provide that his followers may live in humility; and thus in simple words does he give those principles of conduct which carry them safely through life, and surely along the heavenly pathway. No one serving Jesus does more than he should do; no one when he has finished his course will be able to say that he has been anything but a servant with whom his Master could have dispensed.

THE GRACE OF GRATITUDE

Luke now relates the incident which gives us the topic for today. While Jesus was journeying in the border land between Galilee and Samaria, a company of ten lepers met him as he was about to enter a village. These poor men could not approach him because of the terrible disease they had; they must dwell apart, outcasts from the village. They called out to him, and their cry must have touched his readily compassionate heart; for it is said that leprosy affects the throat, and it is hardly possible that they could cry without pain. They said: "Jesus, Master, have mercy on us"; and he immediately responded. In this case, he did not touch the lepers as he had touched one on a former occasion, but told them to go and show themselves to the priests. As it was through showing themselves to the priests that they had been commanded to dwell apart, the only meaning in our Lord's words is that they should show themselves to the priests as those cleansed from leprosy.

The lepers immediately went on their way. Soon one of them returned. He had found as he was going that strength had come back to him, and the signs of leprosy were passed away. The others went on; but he came back, and with a loud voice glorified God, and fell on his face at Jesus' feet, giving him thanks; and, says Luke, he was a Samaritan. Jesus could not but remark about this. He was not expectant of thanks in his ministry of healing and blessing; but he well knew that anyone who would take the blessings he gave, and not express thanks, was not really worthy.

Our Lord's exclamation shows that he considered the non-return of the nine as showing a lack of gratitude towards God. It is very probable that as the Samaritan expressed his thanks towards God, he also declared his faith in Jesus as the One sent of God; and that this was the cause for the Master's remark, "Thy faith hath made thee whole," which probably indicates that the Samaritan received a fuller measure of healing than that received by the others. It is almost certain that the nine who did not come back looked upon Jesus merely as a miracle worker—a very different thing. The Samaritan took his gift as from God, while the nine Jews considered themselves as having a right to anything which God might send to his people, and sharers in the blessings this wonderful healer had.

The Samaritan's gratitude has a permanent place in the records of God, as indeed the thoughtlessness of the nine has also. Gratitude is not a scriptural word, but it expresses the thought so often found there, namely, that of thankfulness; it is the word more frequently used in connection with service, or benefactions received, from one's fellow men, while thankfulness is the term used respecting benefits and blessings received from God. Jesus spoke of the Samaritan as giving praise to God for what he had received; but it was right that all who receive benefits through Jesus should express their thanks to him. Jesus might quite reasonably have tested the lepers first, and perhaps have declined their request for healing; he was not bound to grant it.

Many receive benefits from a brother in Christ who say that they give thanks to God for the benefits received, but who are very particular not to express any thanks to the brother who may be the means of God's blessing, "for fear they puff him up." The pride is probably in the one who receives the blessing rather than the one who is the means of it; for the heart which cannot say "Thank you" is often full of pride. He who lacks in the grace of gratitude has little ground in his heart's garden where God can plant the graces of the spirit. The lack of gratitude is not merely a loss; it is a calamity; for God himself can do little with a thankless, ungrateful heart. Many deceive themselves in this as in other matters. When questioned, they will admit their obligation to God, but they forget to give him the

expression of thanks. Probably many of those who have enjoyed some of the blessings of present truth, and who no longer go to the work or walk with us, are outside because they will not acknowledge the source from which the truth came. And some are probably ashamed to be associated with this "sect which is everywhere spoken against." (Acts 28:22) Whoever is ashamed of, or afraid to be associated with, the channel by which he has been blessed of God, is not worthy of the blessings which God sends, and in one way or another he loses them. It is not without meaning that Paul says: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Philippians 4:6) Whoever forgets to thank God for past mercies, may not properly make further requests. And this grace, or the lack of it, affects our lives more than is commonly thought.

There are two attitudes taken: One which counts what "might be," and is most busily engaged in counting the things which are lacking; and the other, which counts the blessings and names them one by one, and finds so many that the heart is ever grateful. The one leads to sourness and acidity of life; the other to a joyful, helpful disposition. The reason why the prodigal son got so near to his father's heart, why the publicans and sinners and harlots got so near to Jesus, and into the kingdom before the Pharisees and scribes, and why the poor get the blessings of God, is that they have gratitude to God for the mercies he gives; and it was because of the lack of this that those who had held the favors missed the then present blessings of God.

HOW THE KINGDOM COMES

About this time the Pharisees demanded of Jesus when the kingdom which he preached would come. John had proclaimed the approach of the kingdom, and he himself had done so for nearly three years; and to them there seemed to be no signs of such a kingdom. He replied: "The kingdom of heaven does not come as you expect; it does not come with outward show; it is not something you can see with the natural eye. No one will be able to say it is being set up here or there," and he added: "Behold, the kingdom of God is among you."

Christians who do not know God's plan, teachers of all kinds of strange doctrines, have tried to make Jesus' words mean that the kingdom of heaven is present in every man, and that it only needs discovering there for a man to be able to become a child of that kingdom. If that idea were true, it would mean that Jesus told the Pharisees, who were the enemies of the kingdom of God, that they had it in themselves! Our Lord meant that when the kingdom was being set up, it would not be any more discernible to the natural eye or to the natural man than the kingdom of heaven in him could be discerned by the Pharisees.

The Pharisees of today say of Geneva and of the League of Nations, "Here is the kingdom"; for they have said of the League of Nations: "This is the political expression of the kingdom of heaven." Soon they will become uncertain about that League, and will probably say of London or of Rome: "There it is." But the kingdom will be present, undiscerned by them. Jesus was the representative of the kingdom of heaven, and he could truly say that the royal majesty of the heavens had appeared. (Luke 11:20, *Diag.*) But the Pharisees saw in him nothing but the carpenter of Nazareth, an intruder into their domains, even as they see in his messengers of today only men and women who foolishly are talking about things they do not understand.

Jesus turned to his disciples, probably out of a feeling of sympathy for them; for they also were anxious to know when the kingdom should come. Speaking of the future, he said: "The days will come, when ye shall desire to see one

of the days of the Son of man, and ye shall not see it [when you will long for him, and your desire cannot be granted]." He referred to the time of his absence and of the long and trying experiences of his faithful followers. That he did not know how long a period would elapse before he should come the second time is clear; but he knew that there would be a period of waiting, when his followers would be hard pressed. He referred to those days of waiting and to the end, to the time when his second presence might be expected, and said: "They shall say to you, See here; or See there: [but] go not after them, nor follow them"—do not believe them, waste no time upon them. He went on to explain that his coming would be like the sun's shining forth, lighting up the heaven from one end to the other; it would be as manifest as the sunlight.

HOW THE KING COMES

Without doubt our Lord meant his disciples to understand that he would return a great and glorious spirit being "in the glory of his Father," exercising a spiritual power over all, as the sun exercises his power over all the earth. But it seems equally clear that our Lord meant his disciples to understand that all of his followers would know of his coming just as one knows when the sun has risen and a new day has come. And as the truth comes to the Lord's people, they do know that the day of the Son of Man has come just so surely. To the Pharisees the question was of the kingdom; to the disciples it is the King. There are those who are more particularly concerned about facts of the kingdom. There are others who find their sweetest joy in the realization that the loved Master, now the King, is once again with his disciples, and about to enter into the glories of the kingdom.

TESTS OF THE LAST DAYS

But the Lord reminded the apostles that "first he must suffer many things and be rejected of that generation." And then he went on to say that when he returns, in those days which he calls "the days of the Son of man," similar conditions will recur, similar things will happen. When he returns men will be as they were in the days of Noah; that generation will be caught with destruction as Noah's generation was. It will be the same as when Solomon was destroyed; when sudden destruction came upon the cities of the plain. Probably, too, our Lord meant to say that temptations would come to his disciples intended to deceive all save the faithful. He warned his church against false Christs, or any claims of a personal representation of him. Pastor Russell in the *STUDIES IN THE SCRIPTURES*, Volume 4, pages 563-614, deals with these passages exhaustively, and we refer the reader to those pages for particular exposition.

QUESTIONS FOR BEREAN STUDY

- What warning did Jesus here give to his disciples? ¶ 1.
- How do offenders hinder Christian progress? ¶ 2.
- Why is it well for all to apply the lesson to themselves? ¶ 3.
- How does faith strengthen the new creature? ¶ 4.
- What lesson is there in the mustard seed? ¶ 5.
- Why should the Master's interests be paramount in our lives? ¶ 6.
- How did the lepers show faith in the Lord? ¶ 7.
- In what manner did one of the lepers express his gratitude? ¶ 8.
- Why is thankfulness on our part appreciated by our Father? ¶ 9.
- Was Jehovah obligated to favor us? ¶ 10.
- What should be our attitude of gratitude toward the brethren? ¶ 11.
- Why did the publicans and sinners gain the favor of God before the Pharisees? ¶ 12.
- Why could not the Pharisees understand John the Baptist? ¶ 13.
- What error has Christendom taught about the presence of the kingdom? ¶ 14.
- How has Christendom advocated a counterfeit kingdom? ¶ 15.
- How did Jesus indicate a time of waiting for the kingdom? ¶ 16.
- Did the Lord indicate that his disciples would know of his second advent? ¶ 17.
- What tests did Jesus say would be upon the church in the last days? ¶ 18.

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Union Point, Ga.	" 6	Thompson, Ga.	" 16

BROTHER V. C. RICE

Leon, Kans.	Feb. 1, 2	Iola, Kans.	Feb. 11
Winnifred, Kans.	" 5	Bronson, Kans.	" 12
Arkansas City, Kans.	" 6	Fort Scott, Kans.	" 13
Coffeyville, Kans.	" 7	Arcadia, Kans.	" 14
Independence, Kans.	" 8	Pittsburg, Kans.	" 15
Neodesha, Kans.	" 9	Parsons, Kans.	" 16

BROTHER A. M. GRAHAM

Plymouth, Mass.	Jan. 29	Framingham, Mass.	Feb. 6
Plympton, Mass.	" 30	Marlboro, Mass.	" 7
North Duxbury, Mass.	" 31	Worcester, Mass.	" 8
Quincy, Mass.	Feb. 1	Leominster, Mass.	" 9
Franklin, Mass.	" 4	Orange, Mass.	" 11
Milford, Mass.	" 5	Greenfield, Mass.	" 12

BROTHER R. L. ROBIE

Gadsden, Tenn.	Feb. 2	Dennison, Tex.	Feb. 11
Memphis, Tenn.	" 4	McKinney, Tex.	" 12
Forrest City, Ark.	" 5	Plano, Tex.	" 13
Little Rock, Ark.	" 6	Dallas, Tex.	" 14
Donaldson, Ark.	" 7	Ft. Worth, Tex.	" 15
Sherman, Tex.	" 9	Weatherford, Tex.	" 16

BROTHER M. L. HERR

Driscoll, Texas	Jan. 21	Snyder, Texas	Feb. 5, 6
El Paso, Texas	" 23, 28	Lubbock, Texas	" 7, 8
Clouderoft, N. M.	" 24, 25	Plainview, Texas	" 9, 11
Alamogordo, N. M.	" 26	Floydada, Texas	" 12, 13
Barstow, Texas	Jan. 29, Feb. 4	Amarillo, Texas	" 14
Roswell, Texas	" 31	Trinidad, Colo.	" 15, 16

BROTHER O. L. SULLIVAN

Boaz, Ala.	Jan. 30	Morristown, Tenn.	Feb. 7, 8
Albany, Ga.	Feb. 1	Bristol, Tenn.	" 9, 11
Cullman, Ala.	" 2	Sands, N. C.	" 12, 13
Chattanooga, Tenn.	" 4	Wytheville, Va.	" 14
Knoxville, Tenn.	" 5	E. Radford, Va.	" 15
New Tazewell, Tenn.	" 6	Honaker, Va.	" 16

BROTHER W. M. HERSEE

Dunnville, Ont.	Feb. 5	West Milton, Ont.	Feb. 14
Welland, Ont.	" 6	Guelph, Ont.	" 15
Niagara Falls, N. Y.	" 7, 8	Preston, Ont.	" 16
St. Catharines, Ont.	" 9, 11	Galt, Ont.	" 18
Beamsville, Ont.	" 12	Kitchener, Ont.	" 19
Hamilton, Ont.	" 13	Linwood, Ont.	Feb. 20, 21

BROTHER W. J. THORN

Lima, Ohio	Feb. 4	Tiffin, Ohio	Feb. 11
Marion, Ohio	" 5	Finley, Ohio	" 12
Crestline, Ohio	" 6	Fostoria, Ohio	" 13
Mansfield, Ohio	" 7	Defiance, Ohio	" 14
Shelby, Ohio	" 8	Bryan, Ohio	" 15
Attica, Ohio	" 9	Edgerton, Ohio	" 16

BROTHER H. HOWLETT

Calmar, Alta.	Jan. 31	Nanaimo, B. C.	Feb. 13
Buford, Alta.	Feb. 1	Courtenay, B. C.	" 14
Prince George, B. C.	" 3, 4	Port Alberni, B. C.	" 15
Vanderhoof, B. C.	" 6	Malahat, B. C.	" 16
Prince Rupert, B. C.	" 7, 8	Victoria, B. C.	" 18
Vancouver, B. C.	" 11	Vancouver, B. C.	" 19
Ladysmith, B. C.	" 12	Matsqui, B. C.	" 20

BROTHER T. H. THORNTON

Americus, Ga.	Jan. 29	Elko, S. C.	Feb. 7
Fitzgerald, Ga.	" 30	Sumter, S. C.	" 9, 12
McRae, Ga.	Jan. 31, Feb. 1	Florence, S. C.	" 11
Savannah, Ga.	Feb. 2, 4	Kershaw, S. C.	" 13, 14
Ridgeland, Ga.	" 5	Rock Hill, S. C.	" 15
Charleston, S. C.	" 6	Greer, S. C.	" 16

BROTHER O. MAGNUSON

Worcester, Mass.	Jan. 28	Lowell, Mass.	Feb. 5
Framingham, Mass.	" 29	Lawrence, Mass.	" 6
Marlboro, Mass.	" 30	Haverhill, Mass.	" 7
Concord Junction, Mass.	" 31	Byfield, Mass.	" 8
Waltham, Mass.	Feb. 1	Newburyport, Mass.	" 9
West Chelmsford, Mass.	" 2, 4	Beverly, Mass.	" 11

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

NEW BRUNSWICK, N. J., January 14;	
Mrs. J. H. Gourley, 260 Townsend St.	
NORWALK, CONN., January 21.....	Hanford Avery, 22 Center St.
BIRMINGHAM, ALA., February 9-11.....	T. W. Miller, 1515 19th St.