



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

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

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

WTB&TS

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

## THIS JOURNAL AND ITS SACRED MISSION

**T**HIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects, and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

### TO US THE SCRIPTURES CLEARLY TEACH

**THAT JEHOVAH** is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

**THAT GOD** created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

**THAT JESUS** was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

**THAT** for many centuries God, through Christ, has been

selecting from amongst men the members of his church which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

**THAT THE WORLD HAS ENDED;** that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

**THAT THE HOPE** of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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**TERMS TO THE LORD'S POOR:** All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

**Notice to Subscribers:** We do not, as a rule, send a card of acknowledgement for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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### 1927 INTERNATIONAL CONVENTION

The general convention of the International Bible Students Association for 1927 will be held July 18th to 26th, at Toronto, Canada. Announcement is made now to permit the friends throughout the earth to get ready. Brethren are expected from many countries.

Toronto is the capital of Ontario and has a population of more than five hundred thousand, with another hundred thousand in the vicinity. It is a railway center. It is only short distance from Niagara Falls. The city has provided its beautiful fair grounds and all its buildings for the convention. One of the buildings has a seating capacity of ten thousand. The grounds are situated on the lake front, segregated from the busy travel, and in a very pleasant location. It is expected that the entire proceedings of the convention will be broadcast from our own station,

remote control being installed at the convention auditorium.

This will be the only large convention during the year. All classes desiring to hold local conventions should notify the SOCIETY as early as possible so that pilgrims may be routed in that way if at all possible.

### MEMORIAL FOR 1927

The memorial of our Lord's death will be celebrated in 1927 on Friday, April 15th, after 6 p. m. The method of calculation is as follows: The new moon nearest the spring equinox occurs in the morning of April 2nd, which marks the beginning of Nisan at sundown on that day. Counting fourteen days thereafter the fourteenth of Nisan begins at sundown, about 6 p. m., April 15th, which is Friday. Announcement is made at this time that the brethren may begin to make preparations.

### BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4½ x 7½, French Morocco	\$4.00
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K65	do with concordance	3.57
K70	do Full Leather	4.85
K75	do with concordance	5.20

For Patent Index add 50¢ to above prices

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII

FEBRUARY 15, 1927

No. 4

### SERVANT—GOOD AND EVIL

*"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing."—Matthew 24: 45, 46.*

THE greatest promise to man is, "In thy seed shall all the families of the earth be blessed." That promise involves the ransom sacrifice, because without "the seed" the ransom price would not function. "The seed" is God's Anointed One. God did not say that the promise involves "seeds"; he spoke only of one seed, to wit, The Christ. That seed is composed of Jesus Christ the Head, and the church making up the members of his body. These are all one in Christ.—Galatians 3: 28.

#### ALL IN ONE

<sup>2</sup> The Scriptures abundantly testify to the oneness of Christ. This oneness God began to foreshadow in the ceremonies provided for the Israelites. In the institution of men to serve in the priest's office Aaron and his sons were selected and brought before the Lord. The anointing oil was poured upon the head of Aaron, and not upon the heads of his sons. (Leviticus 8: 12) The sons were required to wear bonnets; signifying that they looked to their head, the high priest, for authority, and that they would be controlled by his mind and his will and not by their own.

<sup>3</sup> The anointing oil, poured upon the high priest's head, ran down upon his beard and his garments, covering his body; thus saying in effect that all the underpriests received their authority through the head. (Psa. 133: 1-3) The antitype of this began with Jesus' baptism at the Jordan. There Jesus was anointed of the holy spirit. This anointing signified that he was commissioned as God's representative.

<sup>4</sup> At Pentecost the disciples received the anointing of the holy spirit, which anointing came from Jehovah through the beloved Son, their Head. Since then all who have received an anointing from God have received it through Christ Jesus, the Head, and are counted as members of his body—not being considered as individuals. The anointing constitutes the authority to act, and all action must be taken in harmony with the Head. These facts show the oneness of Christ.

<sup>5</sup> Jesus had been on earth for three and one-half years,

and was about to take his departure. He had laid the foundation of the church and had selected his disciples from out of the world. For those who were faithful to him and for all those who should afterwards believe on his name and be faithful, he prayed that they might be made one.—John 17: 16-21.

<sup>6</sup> When Jesus instituted the memorial of his death he invited his disciples to eat of the bread and partake of the wine, and explained that this symbolized the breaking of his body and the pouring out of his life, and that if they would share with him in his kingdom they must share with him in his suffering and death. Later the apostle defined the meaning of this memorial, and declared that the bread represents the common union of the body members with the Head and with each other, and that the drinking of the blood represents the sharing of the members with the Head in a sacrificial death—that all are of one bread and that all are of one body, and are therefore one.—1 Cor. 10: 16, 17.

<sup>7</sup> It is made plain in the Scriptures that all are called in one hope of their calling, and that all those who are begotten and anointed of the spirit are one body and one spirit. "There is one body, and one spirit, even as ye are called in one hope of your calling." (Ephesians 4: 4) Again, the apostle states that God "hath put all things under his feet, and gave him [Christ] to be the head over all things to the church, which is his body" (Ephesians 1: 22, 23), and "Ye are called in one body".—Colossians 3: 15.

<sup>8</sup> The human body, with its various members each performing its proper function under the supervision of the head, is used to illustrate the body of Christ, and shows the oneness of the latter. The apostle, in connection with his statement of the function to be performed by each member of the body, says: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many." (1 Corinthians 12: 13, 14) This arrangement is made by Jehovah, and he sets the members in the body for his purposes. "But now hath

God set the members every one of them in the body, as it hath pleased him. . . . Now ye are the body of Christ, and members in particular.”—1 Corinthians 12:18, 27.

<sup>9</sup> So completely is the oneness of Christ recognized in the Scriptures that the Lord Jesus speaks of the weaknesses of the body members as though they were his own weaknesses. “O God, thou knowest my foolishness; and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach: shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother’s children.”—Psalm 69:5-8.

<sup>10</sup> When Jehovah anointed his beloved Son with his spirit he thereby commissioned him to do a specific work, and this work is set forth by the terms of the commission, to wit: “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 brokenhearted, 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.

<sup>11</sup> The Lord Jesus applied the terms of this commission to himself. Each member of the body is commissioned to do his part of the work here designated, by reason of the fact that he is a member of the body of Christ. Everything must be done, however, under the supervision of the Head. (Luke 4:18, 19) Jesus directed his disciples to go forth and fulfil this commission by preaching the gospel of his kingdom. This they were to do both while he was with them and after he was taken away from them. (Matthew 10:7; Luke 9:6, 10) When Jesus had finished his earthly ministry he committed to his disciples, and those who thereafter should become his disciples, the interests of his kingdom, and commanded that they should go forth and preach the same.—Matthew 28:20.

<sup>12</sup> When Jesus ascended on high he was commanded to sit down and remain inactive as against the Devil until God’s due time to make the enemy his footstool. (Psalm 110:1; Hebrews 10:12, 13) When the due time came for him to act God sent him forth to perform his duty against Satan. Then it was that the body members on earth were permitted to have an understanding of the Devil’s organization, as distinguished from the Lord’s organization, and to appreciate the privilege of allying themselves with the Lord. When the Lord comes forth to judge and to make war these faithful body members are shown as following after him as his willing supporters. (Psalm 110:3; Revelation 19:11-14) These scriptures prove conclusively the oneness of Christ, and the harmonious action always of Jesus Christ the Head and his faithful members, as one body.

#### JEHOVAH’S SERVANT

<sup>13</sup> A servant is one who is commissioned and empowered to work for or serve in behalf of his master. Jehovah God is Master over all. It is he who planned and is executing and carrying out his plan in regard to the redemption and deliverance of man. There is One whom Jehovah has commissioned to carry his plan into operation, and who is always acting in harmony with Jehovah’s will. That One is his beloved Son Christ Jesus.

<sup>14</sup> The “elect of God” means the chosen one or selected one to carry out God’s purposes. The Christ therefore is his elect; it is the chosen seed of promise through whom the blessings of God shall come to the people. That elect or chosen one is thus composed of Christ Jesus the Head and those members of his body who shall prove faithful. This elect or chosen one, the composite body, is The Servant of the Most High God. Christ Jesus himself is called God’s “righteous servant”. (Isaiah 53:11) When the body members are added to him and become a part of him, they constitute therefore a part of The Servant.

<sup>15</sup> Concerning this Servant, God through his prophet says: “Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.” (Isaiah 42:1) Thus the Lord, through his prophet, identifies the one commissioned in Isaiah 61:1, 2, as his elect Servant. It is upon this elect Servant that the Lord God puts his spirit, and it is to this Servant that the Lord God commits the authority of judgment. “He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”—Isaiah 42:4.

<sup>16</sup> Having identified his Servant as his beloved elect, then Jehovah more specifically defines the duties of that Servant, to wit: “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”—Isaiah 42:6, 7.

<sup>17</sup> It is this Servant then that must bear the light of truth to the nations of earth, and open the eyes of the blind that they may understand, and bring from the prison houses the prisoners who are there held by their prison keepers because of fear; and to liberate them who are held in darkness, that they might see the beauties and glories of God’s plan. This prophecy undoubtedly applies to the Lord Jesus and to the members of his body. All the work that the body members do they must do in the name of the Head, Christ Jesus.

<sup>18</sup> Then the Lord shows the absolute devotion of his Servant to the cause of righteousness. “Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord’s servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well

pleased for his righteousness' sake; he will magnify the law, and make it honourable."—Isaiah 42:19-21.

<sup>19</sup> The faithful Servant of the Lord Jehovah has always been blind to every temptation or allurement that would tend to turn his mind away from God. He at all times has been faithful and true to his Father. He has turned a deaf ear to every word of enticement. For this reason Jehovah is pleased with his righteous Servant, and this righteous Servant magnifies Jehovah's law and makes it honorable. These scriptures further identify the Lord Jesus Christ and his body members as God's elect Servant. Then the prophet says to this Servant: 'You are commissioned as my witnesses to declare my name that I am Jehovah God.' (Isaiah 43:10, 12) This applies likewise to the Head of the faithful members of the body.

<sup>20</sup> Again God's prophet, writing concerning his Servant, says: "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."—Isaiah 49:7-9.

<sup>21</sup> This prophecy clearly applies to the Lord Jesus; and the Apostle Paul, after calling attention to the fact that each member of the body on earth is an ambassador of Christ, applies this same prophecy to the body members. (2 Corinthians 6:1, 2) Again Jehovah God, speaking to Jesus and for the members of his body, says: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at; for behold, I will bring forth my servant the BRANCH." (Zechariah 3:8) The Branch mentioned in this text is Christ, the beloved One of God, and is here designated as Jehovah's Servant.

<sup>22</sup> Seeing then that The Servant of Jehovah is The Christ, and that The Christ is composed of Jesus and the faithful members of his body, we find it proper to apply the term "Servant" to Jesus Christ alone or to Jesus Christ and the members of his body collectively as one; and sometimes it is applied only to the members of the body of Christ yet on earth.

#### FEET OF HIM

<sup>23</sup> The human body is used to picture the body of Christ. The feet of a body of necessity are the members nearest to the earth. God, through his prophet, and using this figure, makes it so clear that there is no doubt as to who constitutes his Servant. Speaking of

the last members on earth who represent The Christ, he says: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7.

<sup>24</sup> Here the prophet of God not only shows that the faithful members on earth are a part of the body of Christ, but shows that the interests of the kingdom are committed to them as God's watchmen. They watch for the kingdom interests, and use their best endeavors to safeguard those interests. This they do by harmoniously proclaiming the message of his kingdom, as it is written: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:8.

#### HIS GOODS

<sup>25</sup> Almost all the parables or dark sayings proclaimed by the Lord Jesus related to the kingdom of heaven. His disciples had propounded to him a question concerning his second coming. They did not understand the import of it, of course; but no doubt the Lord overruled their question in order that he might use the occasion to teach important lessons. He then related that which is known as the parable of the talents. He represents himself as a man about to travel into a far country who, before he departs, calls his servants and delivers unto them his goods. (Matthew 25:14-19) The Christ collectively is The Servant of Jehovah God, and the body members are a part of that Servant; they are also the servants of Christ himself, who is their Head.

<sup>26</sup> The goods mentioned in this parable undoubtedly represent kingdom interests. The Lord then shows that on his departure he gives to the various members talents according to their several ability. Ability here means the spirit of the Lord, the measure of one's consecration. A complete consecration to the Lord, a joyful submission to his holy will and a loyal devotion to him, represent man's ability. Such ability increases more and more, in proportion to one's being filled with the spirit of the Lord. Therefore we may properly say that ability represents the full devotion to the Lord and the spirit of the Lord that one possesses.

<sup>27</sup> Talents and goods are both valuable things and therefore represent kingdom interests. Just before Jesus was crucified he said unto his disciples: "I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke 22:29) The "talents" given to his servants in different proportion therefore represent kingdom interests committed unto them individually, in proportion as each one has devoted himself to the Lord. All of them collectively had possession of his "goods", which represent all of his kingdom interests.

<sup>28</sup> "After a long time, the lord of those servants cometh, and reckoneth with them." The parable shows that

the time must come when the Lord would return to take account with his servants to whom he had committed the kingdom interests, represented by all his goods. The parable then shows that when the Lord does come and take account with his servants he finds two classes. One of these classes he calls "good and faithful" and the other class he calls "wicked".

#### HIS COMING

<sup>29</sup> The text first hereinabove cited, and under consideration in this article, relates to a "faithful and wise servant". The question is propounded: "Who then is a faithful and wise servant?" And then the statement is made: "Blessed is that servant, whom his Lord when he cometh, shall find so doing."

<sup>30</sup> The proof is quite clear and convincing that the second presence of our Lord dates from 1874, and that from that time forward the Lord Jesus has been gathering together those who have made a covenant with the Lord God by sacrifice. (Psalm 50:5) Jesus declared that he would be present in the end of the age and conduct the harvest work, which would mean a gathering work. (Matthew 13:30) The fact that a great harvest work progressed from about 1874 forward is the best evidence of the Lord's presence at that time and since. From that time forward the Lord has been doing a preparatory work. During this preparatory work the great truths that had long been hid from God's people by reason of the action of the enemy were restored to his people.

<sup>31</sup> Among other things, Jesus stated that one of the signs of his presence would be this: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." (Matthew 24:27) The word here translated lightning means bright shiner or sun. As the sun arises in the east and travels gradually toward the west, causing one's pathway to increase in brightness, even so has it been during the presence of the Lord. The light upon the pathway of the Christian has increased more and more as the perfect day has approached.—Proverbs 4:18.

<sup>32</sup> The best proof of the time of the fulfilment of a prophecy or prophetic utterance is the physical facts showing its fulfilment. From 1874 forward the truth has been gradually unfolded, the light has increased, and the harvest work has progressed. It will be observed, however, that the question propounded in Matthew 24:45 does not relate merely to the evidence of the presence of the Lord. It will be found that the time, as related to that question, is the same as the time related to the fulfilment of the prophecy concerning the details.

#### COMING TO HIS TEMPLE

<sup>33</sup> The Scriptures show that at the end of the day of God's preparation the Lord Jesus, as God's Messenger, suddenly comes to his temple. The context shows that he comes for the purpose of judgment, and that it will

be a fiery time. (Malachi 3:1-3) The parable of the talents shows that the Lord comes to take account with his servants. The scriptures relative to the Lord coming to his temple show that he comes for the purpose of examination and judgment. Therefore the coming to his temple, and the fulfilment of the parable of the talents, must of necessity synchronize; and they do synchronize.

<sup>34</sup> The presence of the Lord, referred to in the beginning of Matthew 24th chapter, is from the Greek word *parousia*. But the word used with reference to his coming when he finds his Servant faithful and wise is from an entirely different word, to wit, *erchomai*, and means to arrive. Proof has heretofore been submitted in THE WATCH TOWER which it is believed conclusively shows that the Lord came to his temple in 1918. That also synchronizes with the time when the Lord began the fulfilment of the parable of the talents.

<sup>35</sup> The important question now under consideration is, Who is the faithful and wise servant here mentioned? The wise servant is that servant who uses the knowledge he has derived from the Lord according to God's will. One who takes a course of action in harmony with the divine rules is wise. One of the titles given to the Lord Jesus is The Faithful and True. The faithful servant is one who is diligent in using all the faculties with which he is endowed, and all of the opportunities he has, to safeguard and mind the interests of the kingdom of heaven committed unto him.

<sup>36</sup> Let us now consider the words of the Lord Jesus, translating literally the Greek word "coming" where it appears. Jesus had already stated what would be the evidences of his presence, or *parousia*. Then to his disciples he said: "Watch therefore; for ye know not what hour your Lord doth come [arrive]." This arriving (*erchomai*), it seems, of necessity must relate to the time when the man who has been traveling in a far country returns to his servants and arrives at where they are. The Lord then gives an illustration of how the good man of the house, had he known just when the thief would come, would not have permitted his house to be broken into. The lesson being taught thereby is that the good man should have been watchful; even so now The Servant must be watchful. He then adds: "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh [arrives]. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh [arrives], shall find so doing."—Matt. 24:42, 46.

<sup>37</sup> It does not seem reasonable to apply these verses to the time of the presence of the Lord in 1874. So far as the facts show there was no one at that time who was specially examined and found approved and made ruler over all of the Lord's goods. There was no one in 1874 feeding the household of faith meat in due season. It was after that time that the work of the



harvest appeared, and particularly the work of restoration of the truths concerning the ransom, restitution and the second presence of the Lord. Since the words of the Master show that he refers to the time when he arrives to take account with his Servant, the irresistible conclusion is that the scripture applies in 1918; that is, after the Lord came to his temple and began taking account with those to whom he had committed kingdom interests.

<sup>38</sup> The scriptures heretofore cited prove beyond a question of a doubt that God's chosen Servant whom he approves and in whom he delights is The Christ; that The Christ consists of Jesus and the faithful members of his body; and that the Scriptures often speak of the body members as the Lord, because they are a part of the Lord. (Acts 9:4, 5) The inference must now be drawn that when the Lord comes to his temple he finds a faithful and wise Servant class.

<sup>39</sup> The parable of the talents shows that when the Lord comes to his temple he does find a class to whom he has committed kingdom interests, made up of members who have acted wisely and who are faithful. "And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—Matt. 25: 20, 21.

<sup>40</sup> There were some who had five talents and some who had two, and each one had been faithful in proportion to his ability and opportunity; and to all such the Lord said: 'You have been faithful, and I am going to make you ruler over many things.' This corresponds exactly with what Jesus said in Matthew 24: 46, 47: "Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."

<sup>41</sup> Surely those whom the Lord found faithful when he came to his temple were blessed. These had been faithful in looking after his goods; that is to say, his kingdom interests committed to them; and he expresses his pleasure in them and appoints unto them greater things. Since Jesus speaks of his body members as himself, and since the Scriptures definitely locate The Servant as The Christ, then the irresistible conclusion is that "the faithful and wise servant" mentioned by the Lord is a class, made up of those whom he finds faithful at the time he comes to his temple.

#### THE FACTS

<sup>42</sup> One of the best evidences of the correct understanding of a scripture is the application of the facts to the scripture, and the finding that these facts exactly fit. In 1914 the Lord took unto himself his great power as King. There followed a fight in heaven—the Lord Jesus on one side, supported by his angels; and the

Devil and his angels on the other side. The Devil was cast out. Then the Lord came suddenly to his temple. In harmony with the parable, he came to his temple to take account first with his servants. Judgment must begin at the house of God.—1 Peter 4:17.

<sup>43</sup> There was much distress and perplexity on the earth at that time. The consecrated Christians were being persecuted by the Devil's organization, the war furnishing a pretext for this wicked persecution. Notwithstanding this, there were a few consecrated Christians throughout the earth who stood firm for the Lord and for his cause, and were putting forth their best efforts to declare the message of his kingdom. At the same time they were putting forth their best efforts to serve with meat in due season all those who believed in the Lord. His household consisted of all the spirit begotten ones, because they are the household of faith.

<sup>44</sup> There was a wide distribution of some free literature in the latter part of 1917 and the beginning of 1918. This literature specifically declared the presence of the kingdom. It was put out by the SOCIETY. It brought much persecution upon the Lord's people. It caused a division. It seemed to be the Lord's will that this work should go on. The kingdom interests seemed to demand it. There was a wide circulation of Volume Seven of STUDIES IN THE SCRIPTURES, and this added to the persecution of those who were faithfully striving to serve the Lord and watch for his kingdom interests.

<sup>45</sup> After the persecution of 1918 those who had stood firm for the Lord were more highly honored by him than ever, because given wider opportunities of service. It was as though he had said to them in audible phrase: "You have proved your faithfulness under adversity. You have not accomplished any profit to me, but because of your faithfulness I will make you ruler over many things. Enter now into the joy of your Lord."

<sup>46</sup> Since that time those who have loved the Lord and have had his spirit have gone forward, joyfully proclaiming the message of his kingdom; and these have appreciated the fact that the joy of the Lord is their strength. To them God has given a clearer vision of his plan than they had before. In harmony with his prophecy there have come flashes of light from the temple, illuminating the minds of the faithful ones. This has encouraged them to greater activity and loving zeal for the Lord. With no boasting these can truly say that they are blessed of the Lord.

<sup>47</sup> Jesus said that he would make them 'ruler over all his goods'. To rule, as stated here, means to be appointed as a convoy or guard or escort. It would mean then that those faithful ones are designated by the Lord to look after his kingdom interests on the earth. Now let each one answer the question for his own satisfaction: Who on earth are now earnestly and zealously looking after the kingdom interests by proclaiming the day of God's vengeance, holding up the standard for the people, testifying that Jehovah is God, and declaring that

the kingdom of heaven is at hand? All who answer truly must admit that there is but one small body of Christian people on earth, and that these are working harmoniously together to this end, and that there is none other so doing. The same class of Christians collectively are feeding each other upon the Word of God, and are diligently endeavoring to feed the prisoners who are also of the household of faith.

<sup>48</sup> There seems to be no ground, within the meaning of the Scriptures, for concluding that "the faithful and wise servant" refers to any individual person, but does have reference to the feet members of Christ on earth—those who are blind to everything except to the will of the Lord, and who are harmoniously lifting up their voices together in declaring his message of the kingdom.

#### EVIL SERVANT

<sup>49</sup> All who were begotten and anointed of the holy spirit and thereby in Christ constituted a part of The Servant class. The parable of the talents shows that some of That Servant class, when the Lord came to his temple, were found to be unfaithful; and to such the Lord said: "Thou wicked and slothful servant, . . . Take therefore the talent from him, and give it unto him which hath ten talents. . . . And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Matt. 25: 26, 28, 30.

<sup>50</sup> Undoubtedly then the evil servant is made up of that part of the Servant class who were found unfaithful when the Lord came to his temple. "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Matthew 24: 48-51.

<sup>51</sup> Call to mind now the facts, how that in the latter part of 1917, which was the beginning of 1918, there began to be a division amongst the Lord's people who claimed to be consecrated and in present truth. Some said, in substance if not in terms, "There is no more work to be done"; and they refused to do any more. They were not content with this, but went about saying all manner of evil against their fellow servants and smiting them; that is to say, those who had been fellow servants with them, and who still remained faithful to the Lord, were the objects of the assaults of the others, who had taken a different course.

<sup>52</sup> The "drunken" mentioned in the above text of necessity must be that class mentioned by the Apostle Paul as drunken on the false doctrines of this world. This evil servant class, many of them at least, began to sleep so far as the work was concerned; and a dark time was on the church. "For they that sleep, sleep in

the night; and they that be drunken are drunken in the night."—1 Thessalonians 5: 7.

<sup>53</sup> The facts show that the controversy and trouble and smiting began in 1917, before the Lord came to his temple. The words of the Master are: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." Those who turned away from present truth in 1917, and since, do not believe that the Lord has come to his temple; and they oppose those who have called attention to the fact of the Lord's coming to his temple. The evil servant clearly does not refer to an individual human being, but does refer collectively to those who were found unfaithful when the Lord arrived at his temple.

#### LIGHT FROM THE TEMPLE

<sup>54</sup> What is here said is no reflection on anything that has heretofore been written. Some have claimed that the scripture, "The faithful and wise servant," specifically applies to Brother Russell. He never made that claim himself. That Brother Russell was greatly used of the Lord no one can doubt who knew him. That the Lord used him more wonderfully than any one on earth since St. Paul's day there can be no doubt. But that does not at all affect the explanation of this scripture. It is clearly manifest from the scriptures hereinbefore cited that the elect Servant of God is Christ, Jesus the Head and his body members; and that Christ Jesus speaks of these faithful members as a part of himself.

<sup>55</sup> To say that "that faithful and wise servant" specifically applies to one individual and to none other would imply that a large proportion of the body members of Christ could not be classed either as faithful or wise. That would be doing violence to the scripture. It is only the wise and faithful that God has promised shall be preserved in this time of stress. "O love the Lord, all ye his saints: for the Lord preserveth the faithful."—Psalm 31: 23.

<sup>56</sup> In addition to this, the Lord has never promised to make one man the custodian of all of his interests on earth. All the kingdom interests are the Lord's; and when the division came at the temple judgment he said to the faithful members on earth: "To you I will commit the duty to guard the interests of my kingdom, and to look after my household under my supervision." This is both consistent and reasonable. This should be a great encouragement to every one who can now examine himself and see that he is faithful to the Lord and is diligently trying to serve him.

<sup>57</sup> The Lord is no respecter of persons. He judges us by our faithful devotion to him. All the members of the body of Christ now on earth are one, walking together as one, together harmoniously proclaiming the message of his kingdom, and collectively acting as his Servant and as his representative on earth as part of God's great elect Servant. If any Christian becomes unfaithful he withdraws himself from this favored Servant class.



<sup>58</sup> Furthermore, if the coming mentioned in the above text refers to the Lord's coming to his temple, and the text applies after he comes to his temple, it is manifest that this scripture could not be understood prior to 1918. The Lord does not interpret his Word in advance. He permits his people to fulfil or have part in the fulfilment of a scripture, and then later permits them to see what part they have had. No man is responsible for the interpretation of scripture. It is not of private interpretation. The words of the Lord in this text were prophetic; and when a prophecy is fulfilled or in course of fulfilment, it may be understood.

<sup>59</sup> It is after the Lord comes to his temple that the faithful ones receive the robe of righteousness and the garments of salvation, and enter into the joy of the Lord. (Isaiah 61:10) Those who, upon examination of themselves, find the testimony that they have been faithful to the Lord, and that they are now faithfully trying to keep his commandments, have every reason to rejoice. They can see that the nominal church is completely cast off, and to that system no interests of the kingdom are committed. They can see that the evil servant class is not appointed to look after any of the kingdom interests. Seeing that the Lord has committed his work to those who are faithful and who love him, and has given promise to shield and protect and preserve such against the wiles of the enemy in this hour of stress, let all such rejoice and hope to the end that there shall be granted unto them an abundant entrance into his everlasting kingdom.

<sup>60</sup> With these physical facts with which we are all familiar now in mind, let us read this scripture and answer the question: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" (Matthew 24:45) The answer to this is, Those found faithful when the Lord comes to his temple. The goods of the Lord are all his interests. The Lord has made this faithful and wise class ruler over all his goods, or kingdom interests, on earth. Continued faithfulness unto death is required of each one who remains in this wise and faithful Servant class.

<sup>61</sup> Those who were once anointed and therefore in the Servant class, and who, since 1918, have refused to participate in announcing the kingdom, and who engage in smiting their fellow servants, and fellowship with the world, constitute the evil servant class. Therefore it now more clearly than ever appears to us that the

obligation laid upon each one of the Servant class, from this time forward, is *faithfulness* in performing his or her part of the covenant with the Lord. To those who continue faithful he has promised to grant an abundant entrance into his everlasting kingdom.

#### QUESTIONS FOR BEREAN STUDY

What is the greatest promise made to man? What seed is referred to therein? How was the oneness of The Christ foreshadowed in Israel? When did the antitypical anointing begin, and what does it mean? ¶ 1-5.

What main fact was the memorial intended to emphasize? How else is the oneness of The Christ illustrated in the New Testament? Explain Psalm 69:5-8. ¶ 6-9.

How does Isaiah 61:1,2 show the oneness of the Christ? How has this commission been carried out? ¶ 10-12.

Who is Jehovah's elect and righteous Servant? How does the prophet identify the one commissioned in Isaiah 61:1,2? How does he otherwise define that Servant's duties? ¶ 13-17.

Why is the servant said to be "blind" and "deaf"? How do we know that Isaiah 49:7-9 applies to the body members? Explain Zechariah 3:8. In what three ways is the term Servant used in the Scriptures? ¶ 18-22.

What two main facts are emphasized in Isaiah 52:7? ¶ 23, 24.

To what do the parables and dark sayings of our Lord generally refer? What is the setting of the parable of the talents? What are the "goods" and the "talents"? When the lord of the parable returns what two classes does he find? ¶ 25-28.

What question is propounded in the main text under consideration in this article? When did our Lord's second presence begin? What did he then do? How is his presence described in Matthew 24:27? Explain fully. ¶ 29-32.

When, how and why was the Lord to come to his temple? Explain the words *parousia* and *erchomai*, and show how they are used in Matthew 24. What would constitute a servant wise and faithful? Why does it seem unreasonable to apply *erchomai* to the beginning of the harvest? ¶ 33-37.

Summarize the Scriptural facts hitherto reviewed in this study, particularly the parable of the talents; and then explain the meaning of the Servant of Matthew 24:46, 47. ¶ 38-41.

How may we know when a scripture has been correctly applied? What was our Lord expected to do when he should come to his temple? What are the facts? ¶ 42-46.

How is the Servant a *ruler* over all the Lord's goods? What are the goods, and who are now entrusted therewith? ¶ 47, 48.

Who is the evil servant of Matthew 24:48-51? What similar fact does the parable of the talents show concerning this? What are the physical facts in the case? ¶ 49-53.

How has Matthew 24:45-47 been applied heretofore by some? Did Brother Russell so apply the passage? What would such limited application imply respecting all other feet members of Christ? Summarize, now, the Scriptural proofs of the true application. ¶ 54-59.

What important lesson for the church is contained in this text which a too limited application might cause us to ignore? ¶ 60, 61.

#### THE MARVELOUS KINGDOM VOICE

"Oh, we're sending forth the message  
Through the mar'v'ous Kingdom Voice;  
And the many glad responses  
Make each kindred heart rejoice!  
For the broken-hearted listen  
To the comforting refrain:  
The kingdom now is near at hand;  
The King has come to reign!

"Yes, the tidings now are speeding  
To the farthest ends of earth.  
Full many a heart is gladdened,  
While sighs give place to mirth,  
As we herald wide the message,  
Send it circling through the air.  
That Christ our King begins his reign;  
The kingdom now is here."

## PETER'S LESSON IN TRUST

—APRIL 10—MATTHEW 14: 22-33—

*"But straightway, Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."—Matthew 14: 27.*

THE incident of Peter's cry to his Master as he was sinking in the lake, recorded in the passage set for today's study, occurred a long time after the call of the apostles. Jesus, after a very busy time of ministry in Capernaum, sought a little time of rest for himself and his disciples. Taking ship across the northern part of the little sea of Galilee he made for the eastern shore, which was not so densely populated as the western or Galilean side. But he left the neighborhood of Capernaum, with the people all excited because of the miracles he had been doing and because of the wondrous words which they had heard fall from his lips.

<sup>2</sup> The people followed him, some in boats; but many walked and ran round the northern end of the lake; and instead of getting the rest he desired, Jesus found himself encompassed with thousands of people who craved to hear him and to see miracles wrought. He talked with them well on into the day, and then the disciples reminded him both of his own need for food, and also that of the people's. Then he wrought one of his greatest miracles. He fed a multitude of five thousand men besides women and children, with five little barley loaves and two fishes, which a boy had brought. It is evident that Jesus had not gone with the disciples to this other side of the lake to stay, or they themselves would have had some provision.

<sup>3</sup> Now still further excited by the great miracle the people were ready to make Jesus king. But the Master bade his disciples dismiss the crowd, while he himself would go up into the mountain apart; the disciples were then to take boat and go across to the other side, where he would meet them later. It was one of the outstanding days of Jesus' ministry.

<sup>4</sup> Some of our Lord's miracles were wrought in the quiet of a home, with few to witness and not many to hear. But this was a miracle witnessed by a whole countryside; and inasmuch as the people were ready to follow him as their leader in revolt against the Roman power, it became for Jesus that which might have been a test; for here was a ready road for glory of a certain kind. Jesus, always balanced because of his loyalty to his Father, put himself into the safest possible position; getting away from the people he went to his Father in prayer.

<sup>5</sup> There were occasions in our Lord's life when he needed to adjust himself to the circumstances, accepting his Father's providences. When meeting with some disappointment among the Pharisees in the south he turned to his Father in acceptance, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast re-

vealed them unto babes"; and adding, as manifesting acceptance of his Father's will, "Even so, Father: for so it seemed good in thy sight." (Matthew 11: 25, 26) These words indicate that our Lord had been working along a certain course which his Father had now indicated he should no longer follow. These were occasions when Jesus must needs get close to his Father.

<sup>6</sup> While Jesus retired to the mountain the disciples dealt with the people; then, as the Master had instructed them, they started to go across to the other side of the lake, expecting to reach there before the night closed upon them. But a storm arose, evidently one of the squalls to which the lake was subject. The east side of the lake, where Jesus then was, is mountainous; and under certain atmospheric conditions winds rush down the steep mountain side and churn the lake surface into fury. The disciples rowed hard against the storm; they toiled all night. But though the other shore was only a few miles away they could not make headway, and many times that night their lives must have seemed to them to be in peril.

<sup>7</sup> Jesus on the mountaintop may have been sheltered from the wind; we do not know; but we do know that he saw the disciples in the stress of the storm. Early next morning, before the day broke but just at the break of dawn, the disciples saw an appearance on the water. In their alarm they thought that it was a phantom, and they were afraid. Accustomed as they were to the fact of supernatural forces when in company with their Lord, now they were afraid of this because he was not with them. But soon they heard the voice of the Lord, in his familiar tones speaking to them and saying, "Be of good cheer; it is I; be not afraid."

<sup>8</sup> Peter, impulsive, but with a little hesitancy about its being the Lord, because he had made as if he would have passed by them (See Mark 6: 48.), cried, "Lord, if it be thou, bid me come unto thee on the water." Jesus said, "Come." Without hesitancy, and fearless of the storm, Peter leapt over the side of the boat and began to walk toward Jesus, who was also walking on the water but apparently not toward them. After walking a little space Peter suddenly realized what he was doing; and, looking at his feet instead of at Jesus, he began to sink. It is hard to suppose that Peter the fisherman was unable to swim, or that under ordinary circumstances he would have been fearful of putting his swimming powers to the test; but under the unusual conditions fear seized upon him, and he said, "Lord, save me!"

<sup>9</sup> Jesus put forth his hand and took hold of Peter, saying, "O thou of little faith, wherefore didst thou doubt?" (Matthew 14: 27-31) The accounts read as if

it was Peter's impulsive love which now took Jesus to the boat, as if he had been trying the disciples. Together they walked to the boat, and as they climbed over the side the wind ceased. Then those who were in the boat worshiped Jesus, saying, "Of a truth thou art the Son of God." There was no further trouble; a little more rowing and they were on the farther shore. There is no need to think, as has been suggested, that a further miracle was wrought and that the boat was thereby carried to the shore.

<sup>10</sup> This passage is given as Peter's lesson in faith. It was a great lesson, an object lesson, a concrete instance of immediate help, which in after life must often have stood him in good stead. But as a test of faith it could hardly have been the greatest that Peter was ever called upon to bear. The great tests of faith, whether in the days that were then past or later during the Gospel Age—whether such as that which came to Abraham when he was called upon to offer his son as a sacrifice, or those tests which came upon Jesus, or those which from time to time have been experienced in the lives of Christians—are those which arise out of the conditions of life and purpose, not out of sudden experiences such as Peter's impulse to go across the water to the Lord. They come in heavy pressure, not in sudden emotion.

<sup>11</sup> What then is the value of this incident? Undoubtedly it must have had a great effect upon Peter's life, and in later days have been of great value to him; yet we may say that the incident was brought about and the miracle was wrought chiefly for the church of God; and surely unknown thousands of Christians have been helped by it. The readiness of the Lord to answer prayer has comforted and cheered and blessed many of his people who have called to him in distress; and though, as unthinkingly or as impulsively as Peter they may have cried to him, and even though the Lord has been in heaven, yet the response sometimes has been as quick as it was in Peter's case.

<sup>12</sup> It is a gracious provision which God has made for his own that the prayer of his child carries quicker than light. Light travels at 186,000 miles per second, and the light of the sun takes eight minutes to reach the earth. How much further than the sun from the earth is the throne of God we do not know, but the prayer of his child reaches him, and his answer comes back so quickly as to eliminate time and space. For actual purposes the Christian is as if he were in the presence of God.

<sup>13</sup> The graciousness of God in his dealings with his children is illustrated by Jesus' readiness to help Peter. Peter's faith failed him; but there was no further rebuke from the Lord, except his exclamation, "O thou of little faith, wherefore didst thou doubt?" It may be said that it was because of Peter's impulsive nature the incident happened. But how glad the Lord's people have been that it did happen; for the instance shows that when God's children make mistakes through their

impulsiveness, yet God in his grace is ready not only to condone but to use the incident for the advancement of his kingdom!

<sup>14</sup> The apostles little knew that the incidents of that day, the miracle of feeding the multitude, Jesus retiring for prayer, their long night of toil in rowing, his appearing to them just as morning was breaking, and the rest and refreshment they had in his presence, as well as Peter's venture, were all types or illustrations of things in the kingdom of heaven.

<sup>15</sup> Jesus broke the bread of life when he was here upon earth; he went up into the mountain (heaven) to be with his Father. His disciples have been tossed about on the sea through the long Gospel Age, endeavoring as it were to row to the other side, where the Lord said he would meet them. Then when faith and strength were almost spent, ere the morning of the new day broke, Jesus appeared to them, calmed their fears by his presence, the storm ceased, and he lands with them on the other side of that long dark night of toil and waiting, at the time and place where he intended that he would meet them.

<sup>16</sup> It is not possible for Christians to get the intended value and comfort out of these illustrations unless there is a correct understanding of the manner of Jesus' return. He has already returned, but not as expected by Christendom; it has tied itself so fast to its misconceived dogmas and interpretations as to prevent itself from walking in the light and perceiving the progress of truth. It holds that the resurrection of Jesus was a reunion of his spirit and his fleshly body, and therefore that he must be in human form for ever.

<sup>17</sup> It follows, according to orthodoxy, that our Lord's return must be in such manner as to enable any human eye to see him. But all the scriptures show that this is not the case; that he is a spirit being; and that his presence on his return would be discernible only by those who perceived him through his truth, and in the fulfillment of those things which would to them manifest his presence.—John 14:19; 1 Peter 3:18.

<sup>18</sup> The Lord's presence is now thus discerned, and those who thus see him realize that the beloved Master is once again with his disciples, comforting them, blessing them, and will be with them in this special manner till the time when they will be changed and made like him and see him as he is. Then the time will have come for the full ministry of his truth to go forth to the world, for its blessing and full deliverance.

#### QUESTIONS FOR BEREAN STUDY

When did the incidents mentioned in this lesson occur? What miracle did Jesus perform at this time, and what effect did it have on the people? What did Jesus then do? ¶ 1-4.

Was Jesus ever disappointed? What does Matthew 11:25, 26 indicate? What happened during the night when the disciples were on the lake? Why were they afraid when the Master finally appeared? ¶ 5-7.

What did Peter say and do? Why did he begin to sink?

What lesson was in this for Peter and for the other disciples as well? Was this the greatest test of faith that came to them? What constitutes the maximum test of faith? ¶ 8-10.

What is the value of this incident to us now? Was it typical? What error of orthodoxy has blinded Christendom to the meaning of this picture? Explain the picture. ¶ 11-16. How do we now discern the presence of the Lord? ¶ 17, 18.

## PETER'S GREAT CONFESSION

—APRIL 17—MATTHEW 16:13-24—

*"Thou art the Christ, the Son of the living God."—Matthew 16:16.*

**T**HIS incident of Jesus' question concerning himself, and Peter's answer, has a very important place in Jesus' ministry. Its time was probably about six months before the end of his ministry. Jesus had proclaimed the message of the kingdom in all Galilee, even as earlier he had served in Jerusalem and Judea. His public work was now therefore well on toward completion. There was however still much for him to do; for there were many places which had not yet had the advantage of his witness and ministry. It was in reference to the last phase of his work, and the shortness of time remaining, that he said when sending out the seventy, "The harvest truly is great, but the labourers are few."—Luke 10:2.

<sup>2</sup> There were still many truths in which his disciples needed to be instructed, or which must be stated to them for their future guidance and which, when the holy spirit came, would be brought to remembrance. Thus for the double purpose of giving the disciples a rest, and that he might have a quieter time with them, Jesus went north to Cæsarea Philippi, the most northern part of the land of Israel to which he traveled.

<sup>3</sup> We have no record of anything which was done or said there, save of this incident which is recorded in today's portion of Scripture and which is often called Peter's great confession. It should be remarked that it was not great because Peter intended it to be so. There was nothing specially or openly arranged. It was an ordinary incident, but made extraordinary by the truths which were then disclosed; the words then uttered bore immediate and important results.

<sup>4</sup> The time had now come for Jesus to declare himself to his disciples in a fuller manner than he had hitherto done. Apparently, with his church in mind and a realization that preparation for it was his responsibility, he saw that the time had come for some hitherto hidden things to be made plain; and that it would now be proper that the disciples should know which of their number was to be chief spokesman when he must go from them—not to be their head, nor to have charge over them, nor in any way to be their ruler, but for due order.

<sup>5</sup> The question was not put to discover which of the twelve was the brightest and had learned his lesson the best. Other tests would disclose those who had most

ability, or were the brightest. Jesus asked a question on a matter which had not yet been declared. The question was put to disclose which of the disciples had most of the spirit and was therefore the fittest for the purpose in view. In the service of the church it is not ability alone which is most serviceable to the Lord; it is when there is a measure of ability and also a good measure of the holy spirit that one is best fitted for God's service.

<sup>6</sup> Jesus approached his question indirectly. He said, "Whom do men say that I, the Son of man, am?" (Matthew 16:13) The disciples answered him according to what they had heard, and probably the answers were not of special interest. But now he asked them, "Whom say ye that I am?" a question which would remind each one of them of his personal responsibility. Surely all could answer this question with one consent; for they must have formed a conclusion as to who their Master was. But they were silent. How quickly the response came from Peter we may not know, but he replied in a sentence which has been made a part of the divine revelation, "Thou art the Christ, the Son of the living God."

<sup>7</sup> We may ask, Ought not all the disciples to have been ready to say this? They were not ready, though each could gladly acknowledge the peculiar and honored place their Master had in the service of God; it was simply that they did not understand and therefore they could not state the matter as Peter did. It should be remembered that Jesus had not given his disciples much instruction about himself. His method was to let them see him working, and be always ready to answer their questions so far as it was convenient and proper to do so; though no doubt his manner stopped many questions which would come into their minds.

<sup>8</sup> It cannot but be noticed that much of the information conveyed in the Gospels came from the Lord's answers to Peter's questions. When therefore Jesus put the question, "Whom say ye that I am?" it may be said that he wished to discover into whose heart and mind the truth and the fact of himself as God's Messenger had entered deepest.

<sup>9</sup> When Jesus heard Peter's response he said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16:17) As Jesus himself was the only "flesh

and blood" who could have revealed it, and he had not done so, it follows then that the blessing of knowledge which Peter had received was of God directly, and may be said to be the first flashing of the great light which was to come upon the church at Pentecost. And surely this declaration by Peter brought great refreshment to Jesus; for it was direct evidence to him that the hearts of these men were being prepared for their acceptance of God and the blessing of the holy spirit, which would be the confirmation of all his ministry.

<sup>10</sup> After Jesus had expressed his pleasure in his Father's blessing upon Peter, he declared that he would build his church upon this truth; namely, that he is the Christ, the Son of the living God, which Peter had so clearly stated. The Romish church foolishly interpreted Jesus as saying that Peter, whose name means a stone, a piece of rock, was himself to be the rock foundation of the church of God. It is the rock truth of Peter's declaration which is the foundation. There is no reason for thinking other than that if any of the other disciples had been the first to give Jesus this answer in this outstanding way he likewise would have been singled out for favor even as Peter was. But Peter evidently was the readiest instrument in the entire band of disciples.

<sup>11</sup> Peter himself got a double favor; for Jesus, having seen by his answer an indication of Peter's receptiveness and the Father's blessing upon him, also saw that which proved to him who should be his mouthpiece to the church in Jerusalem. He therefore said to Peter, "And I also say unto thee. . . . I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Matthew 16:19.

<sup>12</sup> Peter used the keys of the kingdom, first, at Pentecost, when the door of the kingdom was opened to the Jews; and next, at Cæsarea, when Cornelius and his household were admitted into the divine family. His power to bind on earth was shown when Ananias and his wife were smitten with death, and his power to loose was seen in the raising of Dorcas from the dead. In the case of the two deceivers Peter did not ask divine guidance; he used his authority. In the case of Dorcas he appears not to have prayed for guidance, but that the life of the loved disciple might be restored.

<sup>13</sup> Jesus went on to tell his disciples of the death he must die in Jerusalem. Hitherto he had not spoken so plainly of this to them; but he having now given them this knowledge they ought to be prepared for further, even though unpleasant, truths. He told them that the leaders of the people would kill him, but that he should be raised on the third day; which meant that his great work was to be done after his resurrection.

<sup>14</sup> Peter, impulsive, now openly rebuked the Lord for saying this; he did not want to lose his Master. He said, "Pity thyself, Lord: this shall not be unto thee." (Matthew 16:22, margin) Jesus knew this suggestion

was of the Devil. He put Peter aside, as if he were the agent of his great enemy, and said, "Get thee behind me, Satan; thou art an offence unto me." Peter would make himself as a stumbling stone unto his Master.

<sup>15</sup> Jesus now warned the disciples, and all his church through them, that the great place which God had for them in association with himself could be reached only through death. He said that every one who would be his disciple must take up his cross and follow him; that he who would save his life, as Peter wished Jesus to do, should lose it; but that he who would lose his life for Jesus' sake should find it; and then he added, "What shall a man give in exchange for his soul?" and, "What is a man profited if he shall gain the whole world and lose his own soul?"—Matthew 16:25, 26.

<sup>16</sup> Jesus was speaking primarily of this matter in relation to himself. If he should do as Peter desired, if he should save himself from the death which he knew was his Father's will for him, he might gain the whole world, even as Satan had suggested; but he would lose his own soul, his own life, in doing so. (See Matthew 4:8-10.) So it is with the disciple. He who by the grace of God in Christ has been justified, but who shrinks from the death of self-will, shrinks from the cross he must carry, and would endeavor to save his life, will certainly lose it. But he who, following the Lord in the way of consecration, yields up everything he has and holds his life and all that it means as a wave offering before the Lord, shall certainly find it.

<sup>17</sup> This great truth, that Jesus is the Anointed of God, the Son of the living God, is that which all must confess. The Protestant phase of Christendom has determined that the Roman church has wrongly used this passage; but they, alike with Rome, have perverted Jesus' words from their plain meaning, and have vitiated the truth then declared as the foundation of the church of Jesus Christ; namely, that Jesus is the Son of God. They persist that the foundation is that he is God the Son, a totally different thing. Not until this devastating error is discarded will any now be able to get into full relationship with the Lord.

<sup>18</sup> Jesus concluded his talk with his disciples with a statement that each disciple must face a judgment on his return. He said, "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." (Matthew 16:27) Just as he himself had the assurance of the Father that his life of suffering, culminating in the cruel and shameful death of the cross, should be rewarded, so those who followed him would each be rewarded according to his works. Jesus could not have been accounted worthy to have the glory of the kingdom unless he had been faithful in every particular. The disciples, being imperfect, could not possibly render such perfect service as he did; but they could serve with willing heart; and he who knows the heart and loves his disciples will then give a corresponding reward.

## QUESTIONS FOR BEREAN STUDY

When and why did Jesus say, "The harvest truly is great, but the labourers are few"? Why did Jesus go to Cæsarea Philippi, and what happened there? ¶ 1-3.  
 What was the Master's purpose in now asking, "Whom say ye that I am?" What was the response? What had been Jesus' method of teaching his disciples? ¶ 4-7.  
 What service has Peter rendered the church throughout the four Gospels? What was the Master's reply to Peter's confession, and what did he mean thereby? ¶ 8-10.

What double favor came to Peter as a result of his confession? When did he use the "keys", and when did he exemplify his authority to bind and to loose? ¶ 11, 12.  
 What rebuke came to Peter soon after his confession, and why? What was Jesus' meaning in Matthew 16:25, 26? ¶ 13-16.

How have Catholicism and Protestantism misapplied the foundation truth of Peter's confession? Who will receive the Christian's final reward, and will all receive exactly the same honors? ¶ 17, 18.

## INTERESTING QUESTIONS

*Question:* In Matthew 24:34 Jesus said: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." What did he mean by "this generation"?

*Answer:* It could hardly be said that he meant any human being living on the earth at that time. He was giving testimony concerning things that were to transpire at the end of the world. That was a long way off. No generation of the human race has ever existed as long as a thousand years. It follows then that Jesus must have meant something else. What could he have meant? At the Jordan Jehovah started a new generation, a new creation, of which Christ Jesus is the Head. Jesus selected twelve disciples, who were with him for three and one-half years. Eleven of these we have every reason to believe constitute a part of that new creation. In 1 Peter 2:9 the apostle, speaking to the church of course, referred to those who are faithful. The irresistible conclusion therefore is that Jesus referred to the new creation when he said: "This generation shall not pass until all these things be fulfilled." This then would be a strong indication that some members of the new creation will be on the earth at the time of Armageddon.

*Question:* Psalm 27:4 reads: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." What does the expression mean, "To inquire in his temple"?

*Answer:* The Prophet David here was speaking for the class whom he represented; to wit, Jesus and his body members. When one is anointed of the holy spirit his hopes are for heavenly things. The great desire of his heart is that he might see the Lord. To see the Lord he must dwell in the Lord's house for ever; and among the things that he will do especially while there is to behold the beauty of Jehovah, his glory, his grandeur, and to see his loving countenance. The depths of divine wisdom are so great that no creature can ever completely fathom them. This scripture is one of the proofs that the members of the body of Christ, in all the ages to come, will be seeking more knowledge and more wisdom from the great Giver of every good and perfect gift. To inquire within his temple means that those who dwell in his temple for ever will be for ever

searching the unfathomable riches of the wisdom of Jehovah God.

*Question:* If we have entered into "the joy of the Lord" and have his protection as long as we are faithful, then why are those who are doing the work of the Lord today having so many adverse conditions under which to work?

*Answer:* There is no place in the Scriptures that indicates that the Christian will have a good, easy time in the end of the age, merely because he has entered into "the joy of the Lord". The joy of the Lord does not mean ease and comfort for the human organism. What does the joy of the Lord mean? Let us review the situation that this present joy may be clearly discerned.

Before the Logos became Jesus he observed for centuries how Lucifer opposed his great Father, Jehovah God, how he mocked him and ridiculed and blasphemed Jehovah's holy name. The Logos saw how Satan had been the cause of sin entering into the world, and how death had come upon the human race as a result. He left the courts of heaven and his limitless riches, and for our sakes became poor. He took upon himself a bondsman's form. He became a man, and then died in the place or instead of the sinner. He did this in order to produce the ransom price for the redemption of the human race.

Then Jesus was resurrected from the dead, exalted to the highest position in God's realm, next to Jehovah. He was then clothed with all power and authority in heaven and earth. He had the power to destroy God's enemy, the Devil, immediately. It was not the will of God that he should do so at that time. It is written that God said unto him: "Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1; Hebrews 10:12, 13) The footstool of the Lord is the earth. (Isaiah 66:1) For a long while the Devil had had access to heaven. (Job 2:1-4) Jesus knew that the time must come when the Devil would be excluded from heaven. But the Lord Jesus must be inactive as against the Devil until his Father's good time, because that was Jehovah's command.

The Psalmist says: "The Lord shall send the rod [authority] of thy strength out of Zion [his organization of which Jesus is the head saying]: Rule thou in the midst of thine enemies." (Psalm 110:2) This we understand began in 1914, after the Lord began his



action against Satan to oust him from heaven. (Revelation 12:7-9) Now when the time came for the Lord to begin action against Satan it must have been a time of special joy to him. After centuries of waiting he would now say: "The time has come for me to oust the enemy from heaven, to gather unto myself my bride, and above all to vindicate the name of my Father and establish his righteous kingdom on earth."

In 1918 the Lord came to his temple. As shown by the parable of the Pounds and Talents, he came first to take account with those who had consecrated themselves to do his Father's will and to whom therefore were committed the interests of the kingdom. To those whom he found faithful he said, in substance: 'You have been faithful over a few things, I am going to make you ruler over many things. Enter now into my joy.' Since then those of the temple class have had a clearer vision of God's plan and purposes and a great amount of joy.

In former days the Christians thought that the chief thing for them to do was to prepare to go to heaven, and that all their joy would consist of being in heaven and having an easy time. Now the Christian can see that he enters into the joy of the Lord to some degree on this side the veil, and that is when he sees the great privilege of being a witness for the Lord amidst this wicked and perverse generation, while this wicked world is passing away. He sees that now the time has come for the establishment of the kingdom; that now it is the privilege of the Christian to be Jehovah's witnesses, declaring to the peoples of earth that Jehovah is God and that Christ Jesus is King. He sees that soon the church will enter into complete glory; and that then the people will be released from bondage, the Devil restrained, the name of Jehovah magnified, and the people blessed. That thrills his heart with joy. This is the joy of the Lord into which he is invited to now enter.

While the Christian is performing these blessed privileges and duties he is opposed by the Devil, because now the Devil makes a special fight against those who keep the commandments of God and who have the testimony of Jesus Christ. (Revelation 12:17) Of course there will be many adverse conditions surrounding the Christian. He will have to work under a handicap because of adversity. But even amidst his trials and tribulations

his heart is thrilled with joy, because he knows that the day of deliverance is at hand. When this joy was set before the Lord he despised the shame. (Hebrews 12:2) The Christian must do likewise.

Having now entered into the joy of the Lord the Christian may know that he will have tribulation, because every one who is received of the Lord must pass through tribulation. But this tribulation of itself is a testimony from the Lord. Hence it is written: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." (1 Peter 4:14) Let no Christian be discouraged because of trials and tribulations, but with joy press on in the performance of the duties which the Lord gives him to perform. Having entered into the joy of the Lord, remember always: "The joy of the Lord is your strength."

*Questions:* Is it possible for any one to be of the temple class who has come to a knowledge of the truth since 1918?

*Answer:* Yes. There seems to have been considerable misconception of what takes place when the Lord comes to his temple. He comes to his temple for the purpose of judgment, and judgment must begin at the house of God. (Psalm 11:4, 5; 1 Peter 4:17) The judgment began when he came to his temple in 1918. This judgment was then for the purpose of testing those who were already consecrated and anointed of the holy spirit. The Scriptures indicate that some were found faithful.

Thereafter began the Elisha work. Thereafter was the pouring out of the holy spirit, as set forth in Joel 2:28, 29. Since 1918 a great number have come to a knowledge of the truth and show evidences of being begotten of the holy spirit. The examination of the temple class continues and will continue; and there will be changes, by some going out and others coming in, until the kingdom class is completed. If you have come to a knowledge of the truth since 1918 there is no reason to be discouraged. If you have the witness of the holy spirit that you are the Lord's, then rejoice and be exceeding glad, and go on with the work that the Lord has given you to do.

## NOTHING EQUALS SERVICE

DEAR BRETHREN:

The Fresno class went on a "drive" last Sunday morning. Practically everybody went, six cars full; and in a short time we disposed of about 150 DELIVERANCE and other books. This was a town of churches; and though in late years we advertised and advertised, we could not get anybody out. It is the same in other places. But when we went from house to house we found some very dear people who have left the churches and who are languishing without any guide.

The best success is had Sunday mornings if we commence canvassing about 8:30 sharp; and then on to 10:30 we catch even the church-goers, while later than 10:30 the church people are hard to find. But we find many poor people at home, many who do not go to church.

I am learning that when *all* the elders participate in this work it makes enthusiasm catching and everybody goes, even our boys and girls who have read and understand considerable of the Truth. My boy, eleven years old, has learned his canvass; and has already disposed of about eighty books. Many people are impressed with these children when they knock at the doors and offer a religious book. My little girl, eight years old, canvasses whenever she can, and has disposed of a number of books. One lady was glad to purchase six books from her.

I have had many privileges speaking in public, etc., but there is nothing that equals *this* branch of the service.

With Christian love, I remain,

Your brother in his service,

D. DAVIDIAN.—Cal.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Long Island, Va. ....	Mar. 2	Albany, N. Y. ....	Mar. 23
Republican Grove, Va. ....	" 3	Syracuse, N. Y. ....	" 29
Lynchburg, Va. ....	" 4	Batavia, N. Y. ....	" 30
Washington, D. C. ....	" 6	Erie, Pa. ....	" 31
Greenfield, Mass. ....	" 27	Elyria, O. ....	Apr. 1

## BROTHER J. A. BOHNET

Coldwater, Mich. ....	Mar. 17	Marcellus, Mich. ....	Mar. 25
Sturgis, Mich. ....	" 18	Battle Creek, Mich. ..	" 27, 28
Three Rivers, Mich. ....	" 20, 21	Charlotte, Mich. ....	" 29
Niles, Mich. ....	" 22, 23	Lansing, Mich. ....	" 30
South Bend, Ind. ....	" 24	Sunfield, Mich. ....	" 31

## BROTHER C. W. CUTFORTH

Minnedosa, Man. ....	Mar. 14	Portage La Prairie, M. ....	Mar. 22, 23
Rapid City, Man. ....	" 15, 18	Alonsa, Man. ....	" 25
Crandall, Man. ....	" 16	Winnipeg, Man. ....	" 27
Cordova, Man. ....	" 17	Kenora, Ont. ....	" 29
Brandon, Man. ....	" 20, 21	Oxdrift, Ont. ....	" 30

## BROTHER H. H. DINGUS

Melbourne, Fla. ....	Mar. 11, 13	Grand Island, Fla. ....	Mar. 22
Titusville, Fla. ....	" 14, 15	Apopka, Fla. ....	" 23, 24
Daytona, Fla. ....	" 16	Orlando, Fla. ....	" 25, 27
New Smyrna, Fla. ....	" 17, 18	Palatka, Fla. ....	" 28, 29
Sanford, Fla. ....	" 20	Green Cove Spr., Fla. ....	" 30, 31

## BROTHER G. H. DRAPER

Independence, Kans. ....	Mar. 13, 14	Gardner, Kans. ....	Mar. 22
Iola, Kans. ....	" 15, 16	Ponoma, Kans. ....	" 23, 24
Garnett, Kans. ....	" 17	Ottawa, Kans. ....	" 25, 27
Paola, Kans. ....	" 18	Centropolis, Kans. ....	" 28
Kansas City, Mo. ....	" 20, 21	Lawrence, Kans. ....	" 29, 30

## BROTHER A. J. ESHLEMAN

Wapakoneta, O. ....	Mar. 6, 7	Mansfield, O. ....	Mar. 20, 23
Lima, O. ....	" 8, 9	Wooster, O. ....	" 21, 22
Findlay, O. ....	" 10, 11	Ashland, O. ....	" 24
Tiffin, O. ....	" 13, 14	Crestline, O. ....	" 25
Fostoria, O. ....	" 15	Galion, O. ....	" 27
Fremont, O. ....	" 16, 17	Shelby, O. ....	" 28
Norwalk, O. ....	" 18	Wellington, O. ....	" 29

## BROTHER H. E. HAZLETT

Cumberland, Md. ....	Mar. 15, 16	Reading, Pa. ....	Mar. 22
Hagerstown, Md. ....	" 17, 18	Allentown, Pa. ....	" 23
Harrisburg, Pa. ....	" 20	Easton, Pa. ....	" 24
Lebanon, Pa. ....	" 21	Brooklyn, N. Y. ....	" 27

## BROTHER M. L. HERR

Geneva, Ill. ....	Mar. 15, 16	Belvidere, Ill. ....	Mar. 24, 25
Elgin, Ill. ....	" 17, 18	Rockford, Ill. ....	" 27, 28
Freeport, Ill. ....	" 20, 21	Waukegan, Ill. ....	" 29, 30
Marengo, Ill. ....	" 22, 23	Zion City, Ill. ....	" 31

## BROTHER W. M. HERSEE

Assiniboia, Sask. ....	Mar. 21	Swift Current, Sask. ....	Mar. 27
Chaplin, Sask. ....	" 23, 24	Webb, Sask. ....	" 28
Herbert, Sask. ....	" 25	Maple Creek, Sask. ....	" 29, 30

## BROTHER A. H. MACMILLAN

Asheville, N. C. ....	Mar. 16	Lynchburg, Va. ....	Mar. 22
Winston-Salem, N. C. ....	" 17, 20	Petersburg, Va. ....	" 23
Greensboro, N. C. ....	" 18, 20	Richmond, Va. ....	" 24
Danville, Va. ....	" 21	Norfolk, Va. ....	" 27

## BROTHER H. S. MURRAY

San Marcos, Tex. ....	Mar. 14, 15	Bedias, Tex. ....	Mar. 24, 25
Bastrop, Tex. ....	" 16, 17	Norman, Tex. ....	" 27
Sealy, Tex. ....	" 19	Marquez, Tex. ....	" 28
Houston, Tex. ....	" 20, 21	Palestine, Tex. ....	" 30
Madisonville, Tex. ....	" 22, 23	Lovelady, Tex. ....	" 31

## BROTHER H. E. PINNOCK

Shellburg, Ia. ....	Mar. 4	Muscatine, Ia. ....	Mar. 13
Cedar Rapids, Ia. ....	" 6, 9	Davenport, Ia. ....	" 20, 21
Ohn, Ia. ....	" 7	Keokuk, Ia. ....	" 22, 23
Iowa City, Ia. ....	" 10, 11	Keosauqua, Ia. ....	" 24, 25
Marengo, Ia. ....	" 13	Oskaloosa, Ia. ....	" 27
Clinton, Ia. ....	" 14, 15	Moulton, Ia. ....	" 28, 29
Burlington, Ia. ....	" 20, 21	Bunch, Ia. ....	" 30

## BROTHER G. R. POLLOCK

Pendleton, Ore. ....	Mar. 10	Joseph, Ore. ....	Mar. 21, 22
Hermiston, Ore. ....	" 11, 13	La Grande, Ore. ....	" 23, 24
Heppner, Ore. ....	" 14, 15	Weston, Ore. ....	" 27, 28
Ukiah, Ore. ....	" 16, 18	Pomeroy, Wash. ....	" 29, 30
Pendleton, Ore. ....	" 20, 25	Dayton, Wash. ....	" 31

## BROTHER V. C. RICE

Indianapolis, Ind. ....	Mar. 20	Linton, Ind. ....	Mar. 25
Acton, Ind. ....	" 21	Jasonville, Ind. ....	" 27, 28
Whiteland, Ind. ....	" 22	Dugger, Ind. ....	" 29, 30
Nashville, Ind. ....	" 23, 24	Sullivan, Ind. ....	" 31

## BROTHER R. L. ROBIE

Tarpley, Tex. ....	Mar. 17, 18	Kerrville, Tex. ....	Mar. 25
Bandera, Tex. ....	" 20	San Antonio, Tex. ....	" 27
Pipe Creek, Tex. ....	" 21, 22	Kingsbury, Tex. ....	" 28, 29
Comfort, Tex. ....	" 23, 24	Gonzales, Tex. ....	" 30, 31

## BROTHER W. J. THORN

Fairchance, Pa. ....	Mar. 14, 15	Somerset, Pa. ....	Mar. 22, 23
Connellsville, Pa. ....	" 16	Nicktown, Pa. ....	" 25
Buena Vista, Pa. ....	" 17	Altoona, Pa. ....	" 27
Pitcairn, Pa. ....	" 18	Sandy Ridge, Pa. ....	" 28
Greensburg, Pa. ....	" 20	Woodland, Pa. ....	" 29
Johnstown, Pa. ....	" 21, 24	Philipsburg, Pa. ....	" 30, 31

## BROTHER S. H. TOUTJIAN

South Fork, Mo. ....	Mar. 8, 9	Clinton, Mo. ....	Mar. 21, 23
Thayer, Mo. ....	" 11, 13	Coal, Mo. ....	" 22
Springfield, Mo. ....	" 14	Sedalia, Mo. ....	" 24, 25
Ash Grove, Mo. ....	" 15, 16	Freeman, Mo. ....	" 27
Bolivar, Mo. ....	" 17, 18	Pleasant Hill, Mo. ....	" 28, 29
Deepwater, Mo. ....	" 20	Independence, Mo. ....	" 30, 31

## BROTHER J. C. WATT

Port Jervis, N. Y. ....	Mar. 8, 9	Holyoke, Mass. ....	Mar. 22, 23
Eldred, N. Y. ....	" 10	Springfield, Mass. ....	" 24
Brooklyn, N. Y. ....	" 13	Pittsfield, Mass. ....	" 25, 27
Springfield, Mass. ....	" 20	Greenfield, Mass. ....	" 28, 29
Easthampton, Mass. ....	" 21	Orange, Mass. ....	" 30, 31

## BROTHER J. B. WILLIAMS

Boaz, Ala. ....	Mar. 8, 9	Tuscaloosa, Ala. ....	Mar. 21
Cullman, Ala. ....	" 11	Gordo, Ala. ....	" 22
Albany, N. Y. ....	" 13	Northport, Ala. ....	" 23, 24
Athens, Ala. ....	" 14, 15	Selma, Ala. ....	" 25, 27
Tuscumbia, Ala. ....	" 17, 18	Montgomery, Ala. ....	" 28, 29
Birmingham, Ala. ....	" 20	Notasulga, Ala. ....	" 30, 31