



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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CONTENTS

YOUR SANCTIFICATION	19
Sanctification of a Class to Rule	20
PRAYER-MEETING TEXT COMMENTS	22
QUESTIONS AND ANSWERS	23
Ancient Worthies Need Redeemer	23
Worthies Receive Further Training	23
Serving the Lord	23
THE VINE AND THE BRANCHES	24
Vine Fruit Will Enrich the World	25
CHRIST'S INTERCESSORY PRAYER	26
JESUS IN GETHSEMANE	28
Jesus Triumphed in Doing God's Will	29
GOOD CITIZENSHIP	30
Christians Are Not Social Reformers	31
CONVENTION AT OAKLAND	18

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

W.T.B. & S.

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

THIS JOURNAL AND ITS SACRED MISSION

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

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *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 "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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BETHEL HYMNS FOR FEBRUARY

Sunday	1	49	8	57	15	165	22	180
Monday	2	208	9	98	16	43	23	185
Tuesday	3	52	10	192	17	284	24	141
Wednesday	4	257	11	134	18	184	25	22
Thursday	5	125	12	106	19	136	26	18
Friday	6	67	13	213	20	290	27	267
Saturday	7	116	14	193	21	222	28	162

STUDIES IN THE SCRIPTURES

These STUDIES (books) are recommended to students as veritable Bible keys, discussing topically the vital doctrines of the Bible. More than fourteen million copies are in circulation, in eighteen languages. There are seven volumes in the series, handsomely bound in maroon cloth (size 5" x 7 3/4"), gold stamped, printed on dull finish paper. There are over 3,600 pages in the set, and the English volumes sell for only \$2.50, postpaid. Write for information regarding the other languages.

CONVENTION AT HOUSTON, TEXAS

A three-day convention will be held in Houston, Texas, January 25-27. A number of pilgrim brethren will be present; also Brother Rutherford on the 27th.

Write the secretary for information: Joseph Isaac, Jr., 905 Thompson St.

CONVENTION AT SAN ANTONIO, TEXAS

A three-day convention will be held in San Antonio, Texas, January 28-30. A number of pilgrim brethren will be present; also Brother Rutherford on the 28th.

Write the secretary for information: C. L. Mueller, Route B, Box 143-B, San Antonio, Texas.

CONVENTION AT OAKLAND, CALIF.

A four days' convention will be held at Oakland, Calif., February 12-15. The convention will be addressed by Brother Rutherford, and Brothers Macmillan, Eshleman, Sexton, and others. For further information address O. Allison, 1126 Bella Vista Ave., Oakland, Calif.

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YOUR SANCTIFICATION

"For this is the will of God, even your sanctification."—1 Thessalonians 4:3.

TO THE majority of professing Christians, many of the simple words in the Bible carry a very indefinite meaning. We recall a conversation with a lady who came to our office one day to solicit subscriptions for a paper representing some charitable association. She was enthusiastic over the amount of good the paper would do, and declared that it would be a means of salvation to many. We were curious to know how definite an idea she had in mind of the salvation she mentioned. She was a member of a large, elite congregation of the city in which she lived. One question led to another, until we asked: "You claim to be saved, and are seeking to save others. May we ask: To what are you saved?" She appeared surprised and a trifle startled, and answered: "Why! to heaven, I suppose." "May we ask one more question? From what are you saved?" Her face flushed; and she appeared a little provoked at the pointedness of the question, but answered shortly: "Why! from hell, I suppose. But let us talk about this paper."

²To many the word sanctification means a sort of "feeling", which is supposed to be given to every one who has experienced "salvation", the "second birth", the "witness of the spirit", the "new birth", "born again," and many similar expressions indicative of having been "converted". In the days of "revivals" every one was expected to have this "witness". The apostle Paul and the other apostles had no such vague understanding as to the meaning of the word sanctification.

³In our study of the Bible, we must not expect to find everything "as clear as day" in one text; for Jehovah has purposely hidden many of his precious things in such a way that it takes searching and digging to find them. Like the gold and precious gems of earth, some are mixed in with other material and have to be separated; others, like diamonds, at first appear rough on the exterior. Nevertheless, we have Jehovah's promise that if we seek, we shall find.—Jer. 29:13; Luke 11:9.

⁴The Church was to travel through a country infested with enemies; and if her Guide-book were written too plainly, its instructions would not be secrets, but might be used by enemies to frustrate God's plans. St. Paul explains this to us, saying, "But we speak the wisdom of God in a mystery [by a secret code], even the hidden

wisdom, which God ordained [decided upon] before the world [this age] unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory [they would have acted differently, and thus have brought God's plan to naught—not that God planned their wickedness, but that, knowing what they would do if they did not know his plan, he left them in ignorance, to demonstrate their spirit of unrighteousness]."—1 Corinthians 2:7, 8.

⁵St. Peter in his scathing sermon on the day of Pentecost said: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God had before shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."—Acts 3:17, 18.

⁶No reasonable person will undertake a work without some purpose in view. Surely God would not exercise less wisdom than would his creatures. The expression, "This is the will of God," implies some specific purpose on the part of Jehovah. "Even your sanctification" implies that his will is to be carried out with the coöperation of some of his creatures. In order to secure their willing cooperation, it was necessary that they should understand, to some extent at least, what that purpose was and how they might perform the part assigned to them.

⁷Suppose a man determine to build a house. That would imply the selection of the location, size, materials with which to build it, the time when it is to be built, the object for which it is to be built, and all the details necessary to its completion. If he is a wise man, he will have all this decided before he begins to build. Then he must secure his workmen. With these he will determine upon the wages; and to them he will give his instructions, together with the specifications necessary for them to carry out the plan as already decided upon by him.

⁸We might consider the will of the builder as divided into certain parts. His will concerning the material would be one part; regarding the location another; in regard to the color of the building still another. But they are all parts of one whole. There is in reality only one will as far as the builder is concerned; but it is subdivided as far as the workmen are concerned. Jehovah has one work for the angels, another for Christ and

the Church, and still another for the world. The part which concerns us the most is the work which he has for us to do.

⁹In Romans 10:14-17, we read: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God." Here is outlined God's method of securing the coöperation of such as he desires to work with him in the carrying out of his plan—his will. The Apostle informs us that when Jehovah desired to secure the coöperation of the Logos, he set before him certain joys or rewards: "Who, for the joy that was set before him, endured the cross, despising the shame." (Hebrews 12:2) The Psalmist puts the reply into the mouth of the Logos, saying, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Psalm 40:7,8) This contract between God and Christ was the basis for the Lord's expression, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me: and the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—John 17:21-23.

SANCTIFICATION OF A CLASS TO RULE

¹⁰Christ was a very willing, loyal, and obedient servant of God; and God's will concerning Christ was fully carried out through him. In John 17:19 Christ says: "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Christ here refers to the setting apart of himself for the carrying out of God's further purposes, or will. He also includes others with himself, and implies that it will necessitate work on his part to train those who are to be associated with him. Just prior to this he had prayed that Jehovah might "sanctify them through thy truth: thy word is truth." (John 17:17) This all implies the necessity of time in the carrying out of the great plan or will of God, and the coöperation of all associated therewith.

¹¹Jehovah declares in Psalm 2:6,7: "Yet have I set my king upon my holy hill of Zion. I will declare the decree [issue the edict]." Further expressions of God's will are found in Isaiah 9:6,7; Daniel 2:44; Ezekiel 21:27; and many other texts.

¹²God's plan, we see, was to establish a kingdom of righteousness here on the earth under his Son Christ Jesus. Furthermore, his will was that a class, variously known as the Church, Christ's brethren, the body of Christ, his wife, and other endearing appellations, should be associated with our Lord in this great honor. But

there were none suitable for this position of glory, honor and immortality. If such were ever found, it would be necessary to train a class and, since God does not coerce any one, it would be necessary for him to enlist their willing and hearty coöperation before he could appoint them to such a position.

¹³To this end, the Apostle tells us in Ephesians 1:4, 5: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." To this end, as stated in the ninth verse, God "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself."

¹⁴The word sanctification in Scripture usage properly means set apart for a holy purpose. In the two quotations, the Apostle calls attention to the plan, or purpose, there outlined by God, and to God's will to carry out that plan, and to that end his making it known to those whom he desired to coöperate with him. The purpose of God was a holy one; viz., the selection of joint-heirs with Christ to reign with him in his kingdom on earth. All associated with Christ must be holy. Christ was holy, and everyone associated with him must be set apart to that holy purpose. Anyone connected, therefore, with this part of the great plan would have to be set apart to this holy purpose or work—be fully sanctified.

¹⁵The apostle Paul in Philippians 3:14 mentions his whole-hearted determination to coöperate in the plan which God had made known to him: "I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded."

¹⁶As the first step in this work of sanctification, the apostle Peter says: "Sanctify the Lord God in your hearts." (1 Peter 3:15) This means that we are to set our hearts and minds to God's service, to do his will, and to obey him in all things. Prior to this, we have been merely thinking about it, taking it under consideration to the end of deciding what we shall do. No positive action has been taken. If we follow the Apostle's suggestion and 'sanctify the Lord God in our hearts'. are we then sanctified? By no means! The road of sanctification is a long one, and we have merely taken the first step. After we have sanctified the Lord God in our hearts, the apostle Paul tells us what further to do, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world [age]: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:1,2.

¹⁷Not only are we to set our hearts toward God, but we are to present our bodies to him. If we exercise faith in Christ, God has graciously arranged that these bodies

of ours may be counted as a holy sacrifice, if presented by Christ Jesus, as our Advocate. We have then taken another step toward sanctification. The Apostle here reminds us that we must now turn squarely around, refusing to be in harmony with the present world, its aims, desires, pleasures and hopes. Our minds are to be renewed, made over, so to speak, into the likeness of the mind of Christ. As the Apostle says in Philippians (2:5), "let this mind be in you which was also in Christ Jesus." Are we sanctified then? Oh, no! This is but another step.

¹⁸We are now headed in the right direction, under a capable Leader and Instructor who will guarantee our sanctification "if we hold fast the confidence and the rejoicing of the hope firm unto the end". (Hebrews 3:6) Our next step will be one of hard study, as the Apostle tells us (2 Timothy 2:15): "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This means hard work. This work is necessary that we have a strong foundation of knowledge for our faith, know what we believe and why we believe it, pressing forward with a certainty of knowledge as to what we are seeking for, "that ye may prove [to yourselves] what is that good, and acceptable, and perfect, will of God." The Lord said: "Fear not, little flock; for it is your Father's good pleasure [and will] to give you the kingdom."—Luke 12:32.

¹⁹A further message to the Church is in Revelation 3:21: "To him that overcometh will I grant to sit with me in my throne." These texts are in harmony with the prophecy of Daniel: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel 7:27.

²⁰As soon as we have made a contract to do the will of our heavenly Father, he advises us further that it is his will that we suffer with Christ, as expressed in 2 Timothy 2:12: "If we suffer, we shall also reign with him," and the words of our Lord (Matthew 16:24): "If any man will come after me, let him deny himself, and take up his cross, and follow me." We notice the use of the word "if" in both these texts, which implies that all service must be of one's own free will and choice. It is for us to decide whether we will enter this way or not; but having once entered it and signed the contract, we are thereafter expected to follow explicitly the directions of Jehovah, through Christ.

²¹To take up one's cross signifies the signing of our own death sentence, as far as the human life is concerned. We agree to have no further choice in the matter as to how our life shall be used, or when it shall cease. These are left entirely in the hands of our Captain. He assures us that we may know "that all things work together for good to them that love God, to them who

are the called according to his purpose [plan or will]. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake [in harmony with thy will which has decided that these things are necessary for our sanctification] we are killed all the day long; we are accounted as [worthy to be accepted as] sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am [each one of us should also be fully so] persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:28-39) All these experiences are a part of our perfecting process, of our being set apart for a holy purpose.

²²The Scriptures quite often speak of the Church as already sanctified, as the apostle Paul says in 1 Corinthians 1:2: "To them that are sanctified in Christ Jesus," etc. Are we to understand by this that the end of sanctification can be reached this side the veil? We answer: No; for the end of our sanctification is our crowning as kings upon a throne. This is the ultimate end for which each member of the Church is being sanctified. All preceding work will have been but necessary preparation. We remember that our Lord said in John 5:26: "As the Father hath life in himself, so hath he given to the Son to have life in himself." This was before he had actually received the divine nature. It was his by God's promise.

²³As far as the Church itself is concerned, it is as sure to be selected, elected, crowned, and fully sanctified, as it is that our Lord has already fulfilled his part of the contract and has been seated at the right hand of the throne of God. As to the individuals composing the Church, that is quite a different matter. The sanctification of each individual will depend upon his own loyalty, obedience to the will of God, and carrying out to the full, even unto death, the contract entered into with God through Christ. Our sanctification, therefore, includes the entire work from the time we accepted God's invitation and entered upon the narrow way until we shall be seated with Christ upon his throne. Then will be completed that part of God's plan expressed in the text, "This is the will of God, even your sanctification."

QUESTIONS FOR BEREAN STUDY

What is the meaning of the term sanctification? What are some of the erroneous ideas which have been attached to it? ¶ 1-3.

How may we know when we have the right thought? ¶ 4, 5.

What two lines of work are implied in our text, 1 Thessalonians 4:3? Why is it necessary for the Church to understand somewhat of God's plans? ¶ 6.
 Why is it that the human mind operates in a manner similar to the divine mind? ¶ 7, 8.
 What method has God used in order to secure the coöperation of the Christ, Head and body, with himself in the great work of human salvation? ¶ 9.
 Has time been a necessary factor in the carrying out of the divine plan? ¶ 10.
 What is the divine plan for man's restoration? ¶ 11-14.
 Quote a text showing the apostle Paul's determination to coöperate in the divine plan. ¶ 15.
 What is the first step in the process of sanctification?

Prior to this step, what has a believer been doing? ¶ 16.
 What is the second step in sanctification? How is it accomplished? ¶ 17.
 What third step must be taken by those who wish to progress? Is this step easy or difficult? ¶ 18, 19.
 What further instruction is given to those who have contracted to do the will of God? ¶ 20.
 What is meant by the instruction to take up our cross and follow Jesus? ¶ 21.
 When is the process of sanctification finished? ¶ 22.
 What assurance have we that the Church will attain full sanctification? Why have we not the same assurance in respect to the individual members of the Church? What, then, is the full meaning of the term sanctification? ¶ 23.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR FEBRUARY 18

"His praise shall continually be in my mouth."—Psalm 34:1.

ONE who relies upon the precious promises, who lives close to the Lord, and who is developing the fruit of the spirit, constantly receives consolation from the Lord. It is the will of God that the Christian should pass this comfort on to others that they, too, may be comforted. In proportion as he is thus comforted of the Lord, the Christian praises the Lord.

Praise means a due acknowledgment and proclamation of the perfections and the great and wonderful excellencies of the Lord, which means to laud and magnify his name. As we receive the Lord's blessings we shall desire to make mention to others of his great plan, how it is revealed and carried into action, and the blessings that will result to mankind.

Those who mourn, and who observe the Christian thus joyful in the Lord and showing forth his praises, if they are humble of mind will receive some comfort therefrom. True praise is contagious. It blesses the one who gives the praise and blesses the others who observe it.

David, who really spoke for the benefit of the Church, beautifully expresses the sentiment of praise thus: "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together."—Psalm 34:1-3.

In proportion to one's faith and confidence in the Lord, his presence and his kingly work now in progress, will he sound the Lord's praises.

It will be observed that those who are not taking advantage of the opportunities of serving the Lord by declaring his praises, are not joyful. Those who busy themselves with evil surmising, speaking and slander are not even happy, nor contented, much less joyful. Would that such would awaken to their privileges and put on the beautiful garments of praise!

The Christian must now be filled with the holy spirit; and this being done he will rejoice in the Lord, sing

his praises and will more and more each day appreciate the fact that the joy of the Lord is his strength.

TEXT FOR FEBRUARY 25

"The Lord reigneth: the world also shall be established."—Psalm 96:10.

WHAT greater privilege could be given any creature on earth than to tell this message to the sin-sick and despondent world? For more than six thousand years humanity has been borne down by the great Oppressor. Under this tremendous burden the whole creation groans and travails in pain, desiring to be delivered, yet having no knowledge of how it may be accomplished.

The anointed of the Lord are the only people on earth who are commissioned to give comfort to those in distress. The human schemes to stabilize the world have failed. The Lord alone will bring the desire of the peoples and the nations and bring comfort to their hearts. Now he commands the remnant of the seed of promise yet on earth to "say among the nations that the Lord reigneth; the world also shall be established that it shall not be moved: he shall judge the people righteously."

Can any consecrated Christian fail or refuse to avail himself of present opportunities to comfort all mourning ones of mankind by lifting up a standard of the kingdom, and then still claim truly to love the Lord? Let the words of Jehovah again sound in your ears: "Ye are my witnesses."—Isaiah 43:10-12.

The Lord is now giving his anointed some practice in the comforting of the world by being witnesses for him, to the end that ultimately they may be "trees of righteousness, the planting of the Lord," from which shall emanate lasting comfort and blessings to the people as they journey over the highway of holiness. Thrice blessed will be those who continue faithful to these opportunities; for as the people return to the Lord during the day of restoration the faithful Christian will be blessed in aiding them. He will be a blessing to the people and a glory to the name of Jehovah and the King of kings.

QUESTIONS AND ANSWERS

ANCIENT WORTHIES NEED A REDEEMER

QUESTION: If the ancient worthies (having "obtained a good report through faith" by measuring up to the conditions imposed upon them) were counted righteous, justified by faith, would it not follow that they could be rewarded before the death of the last spirit-begotten one?

Answer: God counted the ancient worthies as righteous because of their faith; that is to say, they were in a right condition of heart. But there stood out the other question that had been judicially determined by Jehovah, that the terms of the Law must be met in order that one might be granted life, which terms they could not meet. Therefore it would be impossible for them to get life without the aid of a redeemer.

It would not be exactly proper, it seems, to say that Hebrews 11:40 means that God could not awaken the ancient worthies out of death before the Church is complete; for that is not what it says. It reads: "God having provided some better thing for us [the Church], that they without us should not be made perfect." They will not have perfection of character when they come forth from the grave. It will require the Mediator and the New Covenant to perfect them. The final test upon which they shall be granted life everlasting will be imposed at the end of the Millennium, not at the beginning.

While it is true that the ancient worthies are to be children of the New Covenant, yet there could be no good reason to say that God could not awaken them out of death if he wished to do so before the New Covenant is made. The fact that they are awakened out of death does not put them on trial.

Our opinion is that the ancient worthies will not be resurrected until every member of the Church is gone. We have reached that conclusion by a process of analysis, however, not by some Scriptural statement. We should not arbitrarily say that God will not resurrect them or that he will resurrect them; for we do not know. That he could do it, of course must be admitted. That his awakening them out of death would not be inconsistent with any part of his plan, seems likewise well taken, but it does not seem probable that he will do so.

WORTHIES RECEIVE FURTHER TRAINING

QUESTION: What bearing would the statement of Psalm 45:16 have upon the subject under discussion: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth"?

Answer: It would be rather stressing the matter to say that the Lord could not awaken the ancient worthies out of death and then give them a trial whenever he wishes. "Perfect" as used in Hebrews 11:40 does not refer to perfection of organism, though they will have perfect bodies; for Jesus was perfect in his organism when he was on earth, and we read that he was made

perfect by the experiences through which he passed. (Hebrews 2:10) If the ancient worthies are to be the children of the Christ (and they are to be), then the Parent will be training those children during the Millennium, and they will get some experiences during the thousand years as the representatives of the Christ on earth, of course. The perfection relates, in our judgment, to the latter part of the Millennium and not to the beginning of it. Otherwise, if the ancient worthies were raised perfect in character, what would be the necessity of one thousand years of experience?

The ancient worthies "obtained a good report". They will come forth, we may conclude, with a perfect organism. But that is not a perfect creature by any means. Our opinion is now that they will not be awakened until the Church is complete.

The Forty-fifth Psalm does not say that the ancient worthies become the children in the order named. Time is not an element of that scripture. But it does say: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." It does not say that they shall be princes immediately after they are awakened; nor will it do to use the words "awakening" and "resurrection" synonymously. *Resurrection* means a restanding to life. That they will have a better resurrection than the world there is no doubt.

In what does the better resurrection of these faithful ones consist? Their awakening is to a better condition; and their resurrection brings them to a point where, the Scriptures show, they will be changed from human to spirit beings at the end of the Millennium. That will be a better resurrection, emphatically. Otherwise, how would they have a better resurrection than other men made perfect?

SERVING THE LORD

QUESTION: Do you think it is right for a brother who is an elder of an ecclesia, as well as service director, to accept a position in secular employment that so occupies his time that he is unable to spend any time whatsoever in the Lord's service, or in any way to encourage those who are desirous of serving, not even being able to attend half of the study meetings of the class and only occasionally attending a testimony meeting, when he has no near relative depending upon him for support, and with the plea that he is making money to help the Bible House?

Answer: If a brother is so occupied with his worldly affairs that he can give no time to the service work, not even time to attend the prayer meetings, then he should not be put into a position as service director. Surely the Lord's business is of first importance; and if a brother is unable to give his evenings to the service work and to attend meetings, then the class should recommend some one else to the SOCIETY that a different one may be appointed who will look well after the interests committed to him.

THE VINE AND THE BRANCHES

—FEBRUARY 1—JOHN 15:1-27—

GOD HIMSELF PLANTS THE VINE—PROPER ABIDING IN CHRIST—VINE FRUIT WILL ENRICH THE WORLD.

"He that abideth in me, and I in him, the same beareth much fruit."—John 15:5.

AFTER Jesus had disclosed to his disciples the position he was to occupy in the kingdom of God, and that his Church, his faithful footstep followers, were to be with him in his Father's house, he went on to tell them by the illustration of the vine and its fruit-bearing branches of the special relationship which they were to bear to him. He said: "I am the vine and ye are the branches." The full purpose of these words of Jesus has rarely been understood. He had taken his disciples into his covenant; now he states the reason: God's purpose in the salvation of man is represented by a vine. Of that vine Jesus is the root, set as it were in the purpose of God. But branches are necessary that the vine may give its blessings. Life was in Jesus; but it pleased God to arrange that some should be associated with Jesus in as close relationship as the branches of the tree are to the root.

²It is the same teaching as that which Paul sets forth in his epistle when he shows that the Christ is *one*, though composed of many members. (1 Corinthians 12:12) Paul was particular to let it be known that he was not taught by the apostles; that he received neither instruction nor knowledge of facts from them. (Galatians 1:12) The same Lord taught Paul and John.

³After having stated that relationship, Jesus said: "My Father is the husbandman"; that is, the vine is God's and under his direct care. This is again another way of stating that the vine, root and branches, is a representation of the Father's purpose. He chooses who shall become its branches. He will see to it that the vine brings forth the fruit which he desires to have. The disciples, then with the Lord, had been given to Jesus as sheep over whom he himself must have a care, and as disciples whom he must instruct; but this picture shows a closer union: They had been specially united to him by the Father, as branches are to the root of the tree. Jesus therefore said: "Every branch in me that beareth not fruit he taketh away." (John 15:2) But, on the other hand, every branch that bears fruit is specially attended to in order that it may bear more. With knife in hand the Father attends to his vine. Some branches are severed which prevent the vine from giving its fullness and richness; and from fruit-bearing branches he cuts away those smaller growths which would prevent them from yielding fullest possible fruitage.

⁴Jesus said to his disciples: "Now ye are clean [or purged, or pruned] through the word which I have spoken unto you." (John 15:3) He knew that they were not clean in understanding and desires; for within that hour he had been pained through their strife and jealousy. But by their acceptance of him as the One sent of God, and by their consecration to God through him, they were in spirit separated from the

world. Jesus was particular to point out that it was not anything on their part which brought them into this favor. He said: "Ye have not chosen me, but I have chosen you, and ordained you." By the Word he had been instructing them; and by his word of separation they were cleansed or pruned that they might bring forth fruit to God.—John 15:16.

⁵Jesus went on to tell them how they might bring forth much fruit to God. The Lord showed the power which should be in them to bring forth that fruit. They would not need to struggle to bear fruit as if fruit-bearing were wholly their responsibility. They were to abide in him. But that direction has been too simple for many professed disciples of Jesus; something more showy or stirring has been wanted and taken. Indeed the great difficulty with many of those who have known something of God's will through Christ, and who have professed to follow him, has been to keep the simplicity of true followers: They have wanted to produce fruit to their own pleasing. In this picture the responsibility of the branch is not so much that of bringing forth fruit as of being a good branch. In nature the branch is passive, but is not so here. The responsibility of the branch is to abide in the vine. There must be activity in heart and mind, or one can not abide in Christ. The will and the purpose to serve God must be present.

⁶In order to show the responsibility and the desire of the branch for bearing fruit, Jesus went on to say: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) Without doubt this is connected with fruit-bearing. This shows that a disciple as a branch of the vine is not merely to see that it has an open way for the sap, the life of the vine, to flow through it: He also has a responsibility before God of doing whatever is possible to serve God's interests. Therefore it is not sufficient for one who has been accepted of God to say as some have said: "I am in Christ." The faithful disciple who seeks to honor his Lord will watch carefully for whatever of the Lord's Word is proving to be "meat in due season", and at the same time he will actively coöperate with God in all things concerning his Word and his providences as they are revealed to the Church. He who is not fulfilling these conditions is not "in Christ" in the proper meaning of that word.

⁷To abide in him means the continued full submission of the being and its whole purpose in life to do the will of God. It means a realization that Jesus is Head over all things to his disciples. It also means that there will be as sincere an endeavor to abide in the fellowship of the saints as to abide in any other feature of the Lord's will. He who says that he abides in Christ but who will not fellowship with those of the faith either is

deceiving himself or is trying to deceive others. He who finds himself out of harmony with his brethren should immediately give serious attention to his condition and position. This does not mean that one must not under any circumstances be out of harmony with those with whom he is immediately in contact; for it sometimes happens that a majority of a class are out of harmony with the Church in general. With all the faithful ones Jesus abides. He sees to the needs of each true disciple. There is never any lack of the sap, the life of the vine, to these. There is as constant evidence that he lives in them as that they live in him.

⁸Those who thus abide in the vine will ask of God whatsoever they will and it is done for them. This is not a promiscuous promise to say that one may ask for anything in heaven above or earth beneath; it is to be understood only in respect to asking concerning things relating to fruit-bearing. Personal prayer should be for those things which make for spiritual advancement, for a better understanding of the Word of God, for a more earnest desire to do his will, and a more earnest desire to have a heart set wholly for him, seeking his praise.

⁹What is the fruit which the husbandman so much desires, and for which he takes so much care of the branches? It is often thought that it is the same as that which Paul calls the fruit of the spirit; namely, love, joy, peace, and those other graces which go to the making of a full character set for righteousness. But that answer is only partly correct, and in itself is somewhat miscading. The difference between the fruit of the spirit and the fruit of the vine must be maintained.

¹⁰The vine was set that the knowledge of God might be spread abroad in the earth; that men might come to know him and, knowing him, might enjoy those blessings of favor and restitution promised so long ago, but held in reserve and revealed "in due time" through his Son. The fruit of the vine will enrich and bless the world. When the goodness and the love of God are known, the sons of men so long blind and deceived will turn to him. This was expressed by the prophet Isaiah, when he said that "Israel shall blossom and bud and fill the face of the earth with fruit".—Isaiah 27:6; 40:5.

¹¹The fruit of the spirit is not the knowledge of God spread abroad in the earth. The holy spirit is given the Church for the development of those things which are contrary to nature, but which make the life of a true disciple. The spirit is given that the disciple, the branch, may become such as will make him a good branch in the vine, a perfect vehicle for the purpose of God. Its operation now in the heart and mind of the disciple results in knowledge of God and in joy to the receiver. When the holy spirit has finished its work in the Church, then the fruit will be found in plenty, and mankind will enjoy it and live.

¹²Jesus said: "I am the *true* vine." His words of necessity draw attention to the fact that there are other vines with which he must be compared or contrasted.

But in none other was there to be found that which God's vine can give. The disciples would well understand that Israel as a people was a vine of God's planting; for God had said of them that he had brought them out of Egypt and had planted them in his own land (Psalm 80:8-13), wholly a good vine. But they had failed and brought forth only wild grapes; and God had permitted the wild boar of the woods, the Assyrian and other Gentile nations, to trample on his vine.

¹³The fruit of the vine, therefore, which should gladden the heart of God and man would not be found in Israel, but in him. Then there was the vine of Sodom, which represents the world's lusts and pleasures, which bore grapes of gall, and whose wine was as the poison of dragons, and the cruel venom of asps. (Deuteronomy 32:32, 33) There was also the wild vine which grew here and there on the slopes of Israel's hills, a poisonous plant. It was of this plant that the sons of the prophets said to Elisha: "There is death in the pot." (2 Kings 4:40) And there is the vine of the earth, which brings forth this evilfruit now being gathered. The grapes of the earth are now being gathered to be cast into the winepress of the wrath of God. (Revelation 19:15) This is the vine of the devil's planting, gladly cultivated by mankind, who wanted to get their joys in their own way unhindered by the will or desires of their Creator.

¹⁴In his beautiful picture of the true vine Jesus repeatedly reveals the nearness of the Church to himself. He tells the disciples that he has loved them as the Father loved him; and that henceforth they were not to be called servants, but were to have the status of friends. They were not treated as servants; for he had told them all he knew of that he had heard from his Father. By abiding in him, keeping his commandments, loving as he loved, they would be ever fruitful towards God, and would glorify his name. They were to have his life (v. 4); his love (v. 9); his joy (v. 11).

QUESTIONS FOR BEREAN STUDY

- How is God's purpose in salvation represented? What is the union of vine and branches designed to show? ¶ 1. To whom does the "vine" belong? How was a still further union of vine and branches to be brought about? ¶ 2, 3. When Jesus said: "Now ye are clean," what did he mean? What do his disciples have that merits them a place in the kingdom? ¶ 4. What is necessary in order that the Christian may bear fruit? What is the responsibility of the branch? ¶ 5. Is the promise, "Ye shall ask what ye will, and it shall be done unto you," limited in any way? What does it mean to be "in Christ"? ¶ 6, 8. What does it mean to "abide in Christ"? If we abide in him, does he abide in us? ¶ 7. Is the "fruit of the vine" the same as the "fruit of the spirit"? ¶ 9-11. Specifically, what is the fruit of the vine? ¶ 10. For what is the holy spirit given to the disciples? ¶ 11. Was Israel after the flesh ever a true vine? What kind of fruit did it bear? ¶ 12. What kind of fruit does the vine of the earth produce? Name some other vines. ¶ 13. How is the nearness of the Church to her Lord beautifully illustrated? How are the true disciples treated? What does the Church get from Jesus? ¶ 14.

CHRIST'S INTERCESSORY PRAYER

—FEBRUARY 8—JOHN 17:1-26—

JESUS' CARE FOR HIS OWN—THE NAME FATHER SIGNIFIES RELATIONSHIP—THE LOVE OF JESUS FOR HIS CHURCH.

*"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are."—
John 17:11, R. V.*

WHEN Jesus had finished giving to his disciples his last words of guidance and counsel, his valedictory blessing, he had still something to say, not however to them, but in their hearing. Lifting up his eyes to heaven, he began to pray the prayer recorded in the 17th chapter of John, our study for today. The prayer is properly called intercessory, but it is not that in the ordinary sense in which that term is used; namely, that of reconciling two parties who are at variance. Nor is there pleading for the disciples as if such were specially necessary on their behalf. The intercession is that of one who presents to the Father some for whom he is responsible and who are acceptable on that responsibility according to an arrangement previously entered into.—John 16:27.

²That night Jesus had led his disciples on from point to point. He had told them of the heavenly places to be prepared for them, and of the high place he himself was to have in the heavenly realms. Now it is as if he withdraws a curtain; for he reveals glory for the Church in union with himself and with the Father such as he himself enjoyed. If we use the illustration of the Tabernacle, it is as though there were a progression from the altar of sacrifice through the holy place into the most holy to the divine presence; for Jesus spoke of his death (represented by the altar), and of the life "abiding in him" (which corresponds to life in the holy place) and then of the ministry in heaven.

³He who truly follows the Lord is conscious of such an experience as is here depicted, a life lived in the presence of the King. The Tabernacle seems to represent states of experience as well as the actual progression of the spiritual Israelite. Unlike Israel of old, spiritual Israel is permitted to see and experience some of the blessings of the inner place; there is no veil between them and their Father in spiritual things.—Heb. 9:8.

⁴This prayer more than any other words of Jesus lets us see what is the divine plan as it relates to the Church. Jesus came to give his Father's message to Israel concerning the kingdom of heaven, soon to be seen in operation in its first or incipient phase: he had to witness also to the character of his Father. But his most important, that is, his immediate, object was that of drawing to himself a people whose hearts were desirous of serving God. He had now succeeded in this, and had accomplished every phase of that work. "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:4) His immediate care was for these. He ministered for them; he presents them to the Father; he prays for them; he prays not for the world.

⁵A careful reading of this chapter discloses, so far as the disciples themselves are concerned, only one reason

for the intercession of Jesus. God on his part had sent a message concerning himself by his Son, and they on their part had received it. He had said to them: "For the Father himself loveth you, because ye have loved me, and believed that I came out from God." (John 16:27) To care for the little flock, the first believers and all those who have believed on him through their word, has been Jesus' work all through the age. The world, to whom the witness of the kingdom had been given, will get its blessings in due time.

⁶Jesus began his prayer by a supplication for himself. He asked that the Father would glorify him, for his hour had come; but this, like all true prayer, is only that the Father might be glorified. There is some work yet to be done, even though he would say a moment later: "I have finished the work thou gavest me to do"; for Jesus had not yet suffered the last mortal agonies. But in all these words which Jesus had with his disciples after the supper, after they had drunk the cup with him, he speaks of himself as if he had passed his trials, in victory. His are the words of a conscious overcomer. Indeed, he had said of the world that he had overcome it.—John 16:33.

⁷Jesus prayed that he might be glorified with the glory he had with the Father before the world was. This is not to be understood to mean that he prayed to be reinstated in the position and the same relationship he had with the Father before he became a man; he could not pray for that. He knew, as these chapters show, that he was to enter into a higher position than that then held. He had been promised a place at the Father's right hand; he was to be made Lord (Psalm 16:11; 110:1; John 13:13), and he asked that the covenant might be made good. (Luke 22:29) He was still to be the Father's channel, but in a much more glorious office. The prayer shows the responsibility which Jesus felt. A work had been given to him which could not be carried out in his human life, and only as he had authority. He therefore prayed that the glory he had with the Father before the world was, when he had all things in his care, might again be given him.

⁸Jesus then said: "I have manifested thy name unto the men which thou gavest me out of the world." Later he said: "Holy Father, keep through thine own name those whom thou hast given me," and "I kept them in thy name."—John 17:6, 11, 12.

⁹It was the communication of the *name* which began to make the difference with the disciples. What is this name? Does the name mean the character of God? Here it surely means more than a revelation of the character of God. It means a relationship of sonship entered into. With every change in God's plan he has

disclosed a new name for himself. The name he now gave for himself through Jesus was that of Father. Jesus came speaking of his Father; he soon spoke to his disciples about "your Father in heaven". (Matthew 5:48; 6:8) It is one thing to say, as "Christendom" does: "Our Father who art in heaven," and to repeat the words as if they were part of the acceptable worship of God; but it is altogether another thing to know God as Father in the sense so clearly meant by Jesus. He who has accepted Jesus as the one sent of God, and who has consecrated himself to God and has been begotten again, can know and understand that God is the Father. It is in this name that the faithful servants of the Lord have been kept. These children of God have not thought of God so much as the God of heaven, though more than others they have been ready to give the glory due to his name. They have thought of him as their Father, and have prayed to him as such; they have felt his Fatherly care, and have had the witness of the spirit that they were the sons of God.—Romans 8:14.

¹⁰The never-ceasing care of Jesus over his own is revealed by this prayer. He was, indeed, as the Apostle calls him, "that great Shepherd of the sheep." (Hebrews 13:20) He knew that he was about to die and would then be entirely unable to look after the sheep; so he prayed to the Father, asking him to care for them. Here is the Scripture's rebuke to those who say that Jesus did not (could not) die, who claim indeed that his death served only to give him more liberty, more life, and more possibility of service. *He* knew that he would be *dead* until the third day. Hence he asked his Father to take care of the sheep while he was under the power of darkness—while he was dead.—Luke 22:53.

¹¹Many who hold "orthodox" views snatch a fancied support from St. Peter (1 Peter 3:19), saying that Jesus, when crucified, went on a mission to spirits in prison, and was very busy during the days when the Bible says that he was dead. But why should it be presumed that Jesus would leave his sheep, at the time they specially needed a shepherd, to go to preach to some who were alienated from God? The Father answered the prayer of Jesus; the faithful disciples were unmolested by their adversaries, the priests. The word which Jesus had given to the disciples had the effect of separating them from the world, making them as separate from it as he himself, who in no sense was of the world. This, of course, does not mean that the followers of Jesus are separated from men, but from the world as an organization, from those arrangements which are intended not for the welfare of the human family but for the enrichment or enjoyment of the few at the expense of the many. That which separated them was the knowledge of the Father and of Jesus, and of the hope of glory which he had set before them, and the hope of serving their God. A new life was quickened by this knowledge. They should be joined to Jesus, and be one as he and the Father were one.—John 17:11.

¹²Jesus prayed that the Father would sanctify, or set apart, or cleanse, the disciples. He had sanctified himself, giving himself wholly to his Father. God had set him apart for the work, and then Jesus had put all his heart and mind and soul and strength into the service. He would have his disciples follow his lead—the Father to separate them to this service, and they through Jesus' merit to follow on. Then he prayed for a still closer union of the Church with the Father and himself, even that "as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21) To this end, knowing that it was according to the Father's will, Jesus said that he had given to his disciples the glory or honor which the Father had given to him. There is a great objective in this beyond that of unity. It is: "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The world has not yet come to this knowledge.

¹³The Lord at this time is gathering his faithful together; and the Church of Christ is united as never before. It is learning the true unity with the Father and the Son. By its faith and loyalty the world will come to know that Jesus was sent of God; and that the Church, now giving its witness for God, is loved of the Father as he was. It was chosen in him, and is acceptable in him. (Ephesians 1:4) Concerning his Church Jesus said: "*I will* that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou has given me: for thou lovedst me before the foundation of the world."

¹⁴It is only as one is quickened by the holy spirit that Jesus' true relationship to the Father can be seen. (1 Corinthians 12:3) Here is not (as orthodoxy foolishly has it) the voice of God speaking. It is a voice of privileged authority, and yet one of prayer. Jesus' last words in his ministry were a declaration of his continued purpose—he will continue to make the Father's name known, "that the love wherewith thou hast loved me may be in them, and I in them."

QUESTIONS FOR BEREAN STUDY

- What may we call the prayer of John 17? ¶1.
 What does the illustration of the Tabernacle represent in our lesson? ¶2, 3.
 What blessing does spiritual Israel experience? ¶3.
 What is the first or incipient phase of the kingdom? What did Jesus do for his disciples? ¶4.
 What is Jesus interested in? How does he speak of himself? ¶5, 6.
 What did Jesus mean by praying for the glory which he had with the Father before the world was? ¶7.
 What is now the new name which the disciples must come to understand? ¶8, 9.
 What encouraging thing is revealed by this prayer? ¶10.
 Show the fallacy of the thought that Jesus preached a word-of-mouth sermon to the spirits in prison. ¶11.
 What did sanctification mean to the Lord Jesus? What does it mean to each consecrated Christian? What is the objective in the prayer beyond that of oneness of the divine family? ¶12.
 What is taking place at the present time? What will be the glorious portion of the Church? ¶13.
 Who are privileged to see the relationship between the Father and the Son? ¶14.

JESUS IN GETHSEMANE

—FEBRUARY 15—MARK 14: 32-42—

JESUS PUT TO THE SEVEREST TEST—PROPHETIC STATEMENTS GIVE JESUS COMFORT—JESUS TRIUMPHED IN DOING GOD'S WILL.

"Not what I will, but what thou wilt."—Mark 14: 36.

WERE it not for what John says (John 18:1) it would appear as if all that John had hitherto recorded was spoken in the upper room; but the synoptic gospels read as if Jesus left the room where they had kept the Passover as soon as the supper and the memorial had ended. Jesus sought the place on the sides of Olivet (Matthew 14: 26) where he had spent his nights during the week. Jesus was confident that in the strength which he had always received from communion with his Father he would be able to meet the trials of the next bitter hours. But as they entered into the shadows, it was as if he also entered into the valley of the shadow of death.

²When they arrived at the place, Gethsemane (Luke 22: 40), Jesus began to speak to them of the need for watchfulness. Probably it was then that he told them plainly why Judas had left the room before partaking with them of the emblems of their Master's death and their fellowship with him in his suffering even unto death. He urged them to watch unto prayer, lest they also should fall. Generally speaking, Jesus' motives toward Jehovah and the people were misunderstood and perverted. He knew that wicked men were to be permitted to seize him; but he would rest in the fact that his Father's will was being done, for he knew and did not misunderstand. But now to his surprise his communion with the Father seemed not as usual. He was startled. Mark says that he was amazed. Something very unusual and unexpected had come upon him. It was a beginning of that which a few hours later brought forth his expiring cry. Leaving eight of the disciples he took apart Peter, James and John, to tell them that his soul was troubled "even unto death".

³Jesus long had known that his life would be taken from him, but now that death loomed dark and powerful before him he shrank from it. As he prayed, an agony came upon him; for there was no response. He became alarmed. Apparently he had not thought that he would be called upon to bear such a trial as this; for now it appeared that he must also be shut out from communion with his Father. How long a time he prayed we may not know; probably it was an hour. Then he left the seclusion, and came to the three. He could not talk with them of his trial, but their sympathy and love would mean much to him. He found them asleep. He seems to have roused Peter to ask him, who had made so much profession, if he could not watch with him one hour. They did not understand his trial, but they might have roused themselves to see whether or not they could serve him in some way. He returned, and they slept on. He again prayed as

before, and again there was no response to his prayer.

"It is easy to imagine the heavy thrusts of Jesus' great enemy. Jesus appeared to be friendless. He had been in Jerusalem during the week witnessing for his Father; and he knew that the people were turned against him by their leaders, the chief priests, the scribes, the Pharisees, and the elders, and indeed all those of note and authority. And now even his beloved disciples, who had so recently professed their love and devotion, seemed to have little care or understanding. What depth of agony Jesus suffered no man can tell. But he wavered not in faith. His going back to his Father the third time not only reveals his earnest longing to find comfort, but tells also of his abiding confidence in his Father.

"The Golden Text for today expresses Jesus' deepest thought and purpose: "Nevertheless not my will, but thine, be done." (Matthew 26: 42) He had told his Father of his desire, of what his will would be; but if it should be that the Father answered his prayer only by an apparent refusal to hear his cry, then that expression of his will would be sufficient. The Apostle says: "He was heard in that he feared." And as he certainly had not prayed to escape the pain of sacrifice, it is clear that the Father caused his heart to be comforted. He found rest to his soul in the determination to quiet himself and to take the events as they should come without any effort or even desire to escape them. It was the last lesson in obedience that Jesus needed to learn.

"The Psalms 115 to 118, called by the Jews, "The Great Hallel," were sung by Israel at the Passover supper. It is therefore almost certain that Jesus had joined the disciples in singing the 116th Psalm; but it is very probable that it was not until he was in the garden and almost through his sore trial that even he knew that the Psalm applied to him and at that time. Looking back, we can say that surely it was written that he then might have the comfort and guidance of the Scriptures. (Romans 15: 4) Remembering its setting, and applying it primarily to him, we briefly examine the Psalm.

"Verses 1-4 speak of the joy when Jesus had found deliverance from the sorrow and distress which seemed well-nigh to overwhelm his soul. Jehovah had heard his supplications. He had prayed that he might meet the end in full confidence of his Father's love. But as he had approached the Father, there seemed to be a lack of response; and he had feared. Verses 5, 6 are his expression of gratitude for the comfort realized. He was brought low, but God helped him. In v. 7 he bids his troubled heart be still, and return to its accustomed rest in God. The unusual circumstances, and the lack of response from his Father, had brought

fear and had filled him with distress. V. 8 describes the deliverance realized: "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." He knew now that he was at one with God. He would walk before the Lord "in the land of the living". This is a poetic expression to indicate life in communion with God. It also represents that condition of conscious relationship with God which Jesus spoke of when he said: "He that heareth my word, and believeth on him that sent me . . . is passed from death unto life." (John 5:24) Jesus now in confidence entered into the *rest* of faith.

⁸Jesus had prayed not so much that he might be raised out of death, but that he might meet it in the confidence of union with his Father. In v. 10 he declares his confidence: "I believed, therefore have I spoken." It was faith in the written Word of God which saved Jesus. He tells of the low state to which he had come: "I was greatly depressed. I said in my *alarm*, All men are false [swearers]!" (*Rotherham*) Never was one more lonely than was Jesus at that time. Even his own loved disciples were about to be offended in him, as he knew and had told them. (Matthew 26:31) Whom could he trust? Even the best, the beloved Peter and James and John, had allowed themselves to be overcome by sleep, though Peter had assured him that no harm should come to him. And his Father did not respond to his cry. But now his soul found rest; and then he said: "I will take the cup; it is bitter, but it is the cup of salvation which is the means of life to me; I call upon Jehovah; I drink the cup; I drink it in confident assurance, calling upon the name of the Lord; I will pay my vows now in the presence of Jehovah's people." Then he realized that his death was precious in the sight of the Lord. In full submission to and faith in his Father he says: "I am thy servant, the son of thine handmaid, thou hast loosed my bonds." (V. 16, *Rotherham*) He is ready now to offer the sacrifice of thanksgiving in the courts of the Lord's house.

⁹Without doubt this Psalm had much to do with helping Jesus to see his Father's will for him, and to comfort himself in God. It was under the direction of the Father that those Psalms had been clustered for the Passover, and that this unusual Psalm had been included. It was waiting for him—and for the Church, "in due time." Thus has God laid up treasures in his Word which in due season become food for his servants and also their chart to guide them as to his will and as to the course they should take.

¹⁰It is evident that this sore experience of Jesus was necessary to the plan of God; for in that plan it was needful not only that Jesus should die but that he should also enter into the sufferings associated with death. He knew that he must give his perfect life as the ransom price for the redemption of men; for, as

Paul shows, there must be a corresponding price given: A perfect human life yielded up to correspond with Adam's perfect life forfeited by his sin. (1 Timothy 2:6) Had the life of Jesus been taken from him suddenly and unexpectedly, the purpose of God would not have been fully met. So far as Jesus was concerned his consecration was a voluntary acceptance of his Father's will continued even until death, until, as it were, he should meet death face to face; for to him there could be no "natural" termination of his life.

¹¹If then at the last, Jesus shrank from so dreadful a thing, the silence of his Father was intended to show that there could be no deviation from the path originally set for his dear Son and faithful Servant. And the Father knew that though he tried his beloved Son to the utmost, Jesus would rise into full and perfect acceptance of his will, and would triumph over all of Satan's attacks. God does not always meet the cries of his servants in the same way. When Paul prayed so earnestly for deliverance from that which seemed to be a positive hindrance to his work for God, God at last answered him to tell him that his request could not be granted. He did not so answer Jesus; for the answer was in the silence which turned Jesus' attention back to the scriptures written to guide him in all his ways.

¹²Though the 116th Psalm seems to have been specially written for Jesus, the Bible Student knows that these Psalms, as other scriptures, have a special application at the time of the setting up of the kingdom of Christ. It is clear from the context that this Psalm has an application now to the Church of this day. This means that there is an experience for the Church which will correspond to the Psalm, though it does not mean that there will be so sharp a trial to the Church as her Lord had when it was fulfilled in him personally. Yet the Church will need her faith to the end, even though there is about her the light of the kingdom.

QUESTIONS FOR BEREAN STUDY

- Where is it likely that Jesus spoke the words of John, chapters 14, 15, 16 and 17? Had Jesus anticipated that his communion with his Father would be cut off? ¶ 1. What was Jesus' concern for his disciples at this time? What was it that alarmed Jesus? ¶ 2, 3. Can we begin to imagine the terrible experiences that Jesus endured, resulting from his sacrifice? How was Jesus' faith tried to the limit? ¶ 4. What was the deepest thought and purpose of Jesus? How did he quiet himself? ¶ 5. How were Psalms 115 to 118 often used? When is it likely that Jesus came to realize that Psalm 116 was written for him? ¶ 6. How do vs. 1 to 9 of Psalm 116 fit the circumstances? ¶ 7. How was Jesus strengthened by verses 10 to 16? ¶ 8. What evidence is there of the foresight and love of God for his children? ¶ 9. Why could not death be a natural termination of life for Jesus? ¶ 10. What was the silence of God designed to teach Jesus? Does the Father meet the cries of his children always in the same way? ¶ 11. What food is there in the 116th Psalm for the Church at the present hour? Do we still walk by faith? ¶ 12.

GOOD CITIZENSHIP

—FEBRUARY 22—Romans 13:1-14—

SCRIPTURES ENJOIN SUBMISSION TO GOVERNMENTS—GOD'S PEOPLE HAVE POSITION OF ALIENS—CHRISTIANS ARE NOT SOCIAL REFORMERS.

"Thou shalt love thy neighbor as thyself."—Romans 13:9.

THE lesson for today provides an example of the confusion which exists in the minds of many good persons in respect to the relationship of the disciple of Christ to the world in which he lives.

²Our last studies, Jesus' last words with his disciples and his intercessory prayer, show clearly that his disciples were as separate and distinct from the world as he himself. The truth which they had received would have the effect of separating them from the world; so much so that the world would hate them as it had hated him. We do not expect to find the apostle Paul saying something which is contrary to his beloved Master, whom he so specially represented as teacher of the Church. Whatever the meaning of his words, he cannot be understood to teach that the disciples should be in the world and also of it. The question, What is good citizenship? does not arise, so far as the disciple of Jesus is concerned. He certainly is a citizen, but not of any earthly state. Paul writing to the Philippians says: "Our citizenship is in heaven."—Phil. 3:20, *Young*.

³The denominations teach that the Christian is at all times to endeavor to be a good citizen of his town or country or nation, and to set such an example that the world may be charmed by the picture of good and, with the aid of the teachers of the church, become themselves such good citizens that it may be truly said: "The kingdom of heaven has at last come." But now this is not even a forlorn hope.

⁴What, then, is the attitude of the Christian towards the social arrangements of the people amongst whom he dwells, and the government by which he must be bound, that is, to the general order of this world? He should be an example of obedience and submission. (Titus 3:1) But (as our lesson will show) this teaching of the Apostle is intended to cover only those phases of governmental order which do not interfere with the disciple's consecration. The disciple must always follow the Master's injunction, "Seek ye first the kingdom of God and his righteousness." (Matthew 6:33) He must not consider himself as the enemy of the particular government under which he lives, nor be an opposer of the local institutions which are set for the welfare of the community in which he resides, nor be sullen in his acceptance of them. But he must ever remember that his citizenship is in heaven.

⁵The question is, How must a disciple of Jesus, who knows that he is not of the world, and must walk contrary to its course, live orderly in it, and yet in such a way as will be a credit to his Master? It is evident that the idea that one must be actually separated from the world and live as a monk or as a priest is the thought

of neither Jesus nor Paul. Such a life can by no means give or be a witness to the power of the grace of God to keep one in the midst of a crooked and perverse generation. (Philippians 2:15) Nor can any support be drawn from the teaching of Jesus or of his apostles for the Protestant Puritan thought that the Christian should show that he is a disciple by a supposedly pious attitude and demeanor. True separation unto the Lord is first of all in the spirit.

⁶The mind is turned towards righteousness and to the interests of the Church of God and God's kingdom. It is with this question in mind that Paul writes to the Romans. He says: "Let every soul be subject unto the higher powers." (Romans 13:1) This matter of relationship to the powers of this world was prominent in the early days of the Church, as it is now. The disciples were taught that the course of this world was contrary to the interests of men, and to look for the return of the Lord when he would establish a kingdom of righteousness based upon truth and the love of God, which would bless all men.

⁷As Jesus was really their King, whose will they must obey, the disciples wondered what attitude they should take in respect to the ruling power, which of course was Rome. Paul writes to them and also for the Church of God till the Lord's return. The powers of which he speaks are all rulers who are acknowledged to have the right to make laws, whether autocratic or democratic. If, therefore, one should resist those powers he would be resisting the ordinance of God, and he can do that only to his own hurt. (Romans 13:2) On Romans 13:1 the clergy class, in their own interests, have based and promulgated the doctrine of the "divine right of kings" to rule. The Apostle, of course, makes no such statement, nor gives any such authority.

⁸In saying that the powers that be are ordained, or ordered (margin), Paul refers to the fact that since the day when God made Nebuchadnezzar king over all the earth he and the governments which followed him were to hold dominion until "he should come whose right it is". (Ezekiel 21:27) In the image which Daniel saw, Nebuchadnezzar was represented by the head of gold. The following empires, Medo-Persia, Greece, and Rome, were to hold sway until the day of Jesus Christ. This ordination of God meant that his people Israel were to be subject to the Babylonians, the Persians, the Grecians, and the Romans, were to acknowledge them as their lords, were to obey the laws which these governments made for the regulation of their empire, and to pay the imposed taxes. But Paul did not mean that, if any of these heathen or beast-like governments (as they are

also shown by Daniel to be) should order an Israelite to worship their gods, the Israelite must obey that order.

⁹Jesus when before Pilate admitted Pilate's authority, but for his good told him that he could have no power were it not given him from above. Jesus taught his disciples by both precept and example that they must consider themselves as subject to the authority under which they lived. Jesus was their King, and his Father's will was that upon which they must set their hearts. In all things where the laws of the country in which they should reside did not conflict with the teachings and will of their Master, they were to be subject to them. This means that no disciple of Jesus can take part in any movement of a lawless or rebellious nature against a government, or share in any movement which would injure the ruling powers. It properly follows that the disciple may not take any part in the making of the laws of the country. That is not his business. He must be neither a law-maker nor a law-breaker. In verse 4 Paul states that to the disciples the powers that be are really ministers of God for good. In other words the laws and arrangements of the country enable the disciple to serve his Master by giving him opportunities of service which would not be obtained were he living in a savage or a barbarian country, and the restraint which he must naturally feel, is good discipline for him. Further, if the disciple of the Lord does wrong, the execution of the law upon him is to be considered also as the punishment of God for the wrong doing. Therefore the disciple of Jesus must be a law-keeper not only because of the punishment which disobedience to the law would entail, but for conscience' sake: he must consider himself as serving God in keeping the laws.

¹⁰This study is timely. Our day is one of change; old things are passing away. Men of good-will want to improve the conditions under which the poorer people of the earth live, and to help those who are weak in will power to a better condition of moral life. There are many who, if they could, would introduce and enforce legislation with the object of prohibiting those things in human life which plainly are hurtful.

¹¹Only a clear understanding of the true position of the disciple—and others are Christians only in name and not in fact—can keep him straight in these things. He must ask himself: What is the object of the reform? He will surely come to the conclusion that it is an endeavor on the part of well-disposed persons or politicians to better this present evil world, and will find no reason for thinking that the reform is instituted as from or by the Lord. He must realize that the time has come when Jesus has begun to establish the kingdom of heaven. He will realize that Satan is doing what he can to oppose the establishment of the kingdom, both by active opposition to the message of the kingdom and by an endeavor to show that the world can be improved by such measures as prohibition and by what is called good citizenship, so that there will be no need for the

kingdom which God has promised through the Word, and for which he has prepared his King. There is no more direct word in this connection than that of the apostle James: "The friendship of this world is enmity with God." (James 4:4) If it is right to seek to stop the injury of intoxicating drink by repression, it is also right to endeavor to introduce laws to stop the many other forms of wickedness by which men are morally injured, and if one opens that door for himself he cannot remain partly in and partly out; he must be either for his Lord and for the kingdom of God, or he must be for this evil world. The Word of God is clear: This world cannot be amended; it must finish its course.

¹²Paul goes on to say that tribute, custom, fear, and honor, must be rendered to whomsoever it is due, and the disciple must owe no man anything. Love to God, due respect to the ruling power, love to his neighbor, and a watchful care for a consistent walk, are Paul's injunctions for the disciple of Jesus. Peter, writing about the same subject, says that we are pilgrims and strangers in the world. (1 Peter 2:11) Let the follower of Jesus live according to his Master's spirit and instruction, and he will glorify the name of his Father among men, and they shall "by your good works which they shall behold, glorify God in the day of visitation." (1 Peter 2:12) In taking what may be called a negative attitude towards this world's affairs there is nothing which is contrary to the Golden Rule. Love must be the controlling factor in the life of the disciple. He may not be a good citizen from the politician's point of view, but he must be a good neighbor. He knows that only by the power of the returned Lord can the world be put right. Till the Lord's kingdom has broken down all rule and authority and power opposed to the kingdom, it will be the duty of the disciple to keep the injunction given by Paul.

QUESTIONS FOR BEREAN STUDY

Why must Christians necessarily be separated from the world? Are Paul's instructions regarding citizenship contrary to the teaching of Jesus? ¶ 1, 2.

How do the denominations mislead the people on this subject? ¶ 3.

What should be the attitude of the Christian toward the present order? ¶ 4, 5.

What question did Paul have in mind when he wrote: "Let every soul be subject unto the higher powers"? ¶ 6.

Are the "powers that be", of which Paul speaks, legitimate powers? How have the clergy perverted this? ¶ 7.

The ordering of the "powers that be" refers to what period of time? Does this "ordination" show that both fleshly and spiritual Israel were to be subject peoples until the coming of the kingdom of God? ¶ 8.

Did Jesus admit that Pilate had authority from above? What are the duties of the Christian toward his home country? ¶ 9.

Is God establishing his kingdom on earth through the instrumentality of the politicians? Should the Christian league with Satan in doing a supposedly good work? ¶ 10, 11.

Does not the true Christian better any community in which he lives? When will this fact become known? Is the negative attitude toward the politics of the world, and the positive attitude toward the righteousness of God, the ideal position for the Christian? ¶ 12.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

New London, Conn.	Feb. 1	Waterbury, Conn.	Feb. 8
Deep River, Conn.	" 2	Derby, Conn.	" 9
Cromwell, Conn.	" 3	Brantford, Conn.	" 10
Hartford, Conn.	" 4	New Haven, Conn.	" 11, 12
New Britain, Conn.	" 5	Milford, Conn.	" 13
Torrington, Conn.	" 6	Bridgeport, Conn.	" 15

BROTHER J. A. BOHNET

Piqua, O.	Jan. 26	Defiance, O.	Feb. 2
Sidney, O.	" 27	Alvordton, O.	" 3
Rossburg, O.	" 28	Bryan, O.	" 4
Van Wert, O.	" 29	Edgerton, O.	" 5
Lima, O.	" 30	Toledo, O.	" 6, 8
Wapakoneta, O.	Feb. 1	Danbury, O.	" 9

BROTHER C. W. CUTFORTH

Nanaimo, B. C.	Feb. 2	Matsqui, B. C.	Feb. 10
Courtenay, B. C.	" 3	Chilliwack, B. C.	" 12
Ladysmith, B. C.	" 4	Vancouver, B. C.	" 13, 15
Sidney, B. C.	" 5	Kamloops, B. C.	" 16, 17
Victoria, B. C.	" 6, 8	Illicilewaet, B. C.	" 18
New Westminster, B. C.	" 9	Grindrod, B. C.	" 20

BROTHER H. H. DINGUS

Rocky Ford, Colo.	Jan. 30	Greeley, Colo.	Feb. 6
Pueblo, Colo.	Feb. 1	Cheyenne, Wyo.	" 8
Denver, Colo.	" 2	Casper, Wyo.	" 10
Boulder, Colo.	" 3	Slater, Wyo.	" 12
Berthoud, Colo.	" 4	Laramie, Wyo.	" 15
Loveland, Colo.	" 5	Cheyenne, Wyo.	" 16

BROTHER A. J. ESHLEMAN

Paradise, Calif.	Feb. 1	Eureka, Calif.	Feb. 17, 18
Quincy, Calif.	" 3	Healdsburg, Calif.	" 19, 20
Sacramento, Calif.	" 4	San Rafael, Calif.	" 22
Roseville, Calif.	" 5	North Vallejo, Calif.	" 23
Sacramento, Calif.	" 6	St. Helena, Calif.	" 24
San Francisco, Cal.	Feb. 8, 12-15	Richmond, Calif.	" 25

BROTHER M. C. HARBECK

Akron, O.	Jan. 30	Chicago, Ill.	Feb. 11, 12
Mansfield, O.	Feb. 1, 2	Hammond, Ind.	" 13, 15
Fort Wayne, Ind.	" 3, 4	Kalamazoo, Mich.	" 16
Muncie, Ind.	" 5, 6	Grand Rapids, Mich.	" 17, 20
Indianapolis, Ind.	" 8	Muskegon, Mich.	" 18, 19
Brazil, Ind.	" 9, 10	Saginaw, Mich.	" 22, 23

BROTHER H. E. HAZLETT

Houston, Tex.	Jan. 25-27	Rochester, Tex.	Feb. 6
San Antonio, Tex.	" 28-30	Sweetwater, Tex.	" 8
Brownwood, Tex.	Feb. 1, 3	Merkel, Tex.	" 9
Brooksmith, Tex.	" 2	Ablene, Tex.	" 10
Miles, Tex.	" 4	Woodson, Tex.	" 11, 12
San Angelo, Tex.	" 5	Desdemona, Tex.	" 13

BROTHER M. L. HERR

Clearwater, Neb.	Feb. 1	Des Moines, Ia.	Feb. 9, 10
Norfolk, Neb.	" 2	Dubuque, Ia.	" 11
Winside, Neb.	" 3	Freeport, Ill.	" 12
Stanton, Neb.	" 4, 5	Gratiot, Wis.	" 13
Omaha, Neb.	" 6	Monticello, Wis.	" 15
Nebraska City, Neb.	" 8	Madison, Wis.	" 16

BROTHER W. M. HERSEE

Roland, Man.	Feb. 1	Timmins, Ont.	Feb. 13, 15
Portage la Prairie, Man.	" 3, 4	Swastika, Ont.	" 16
Winnipeg, Man.	" 5	New Liskeard, Ont.	" 17, 18
Kenora, Ont.	" 6	North Bay, Ont.	" 20
Port Arthur, Ont.	" 8	Huntsville, Ont.	" 22
Nakina, Ont.	" 10	Bracebridge, Ont.	" 23

BROTHER J. H. HOEVELER

Mattoon, Ill.	Feb. 1	Wabash, Ind.	Feb. 16
Danville, Ill.	" 8	Marion, Ind.	" 17
New Richmond, Ind.	" 9, 10	Alexandria, Ind.	" 18
Kokomo, Ind.	" 11, 12	Elwood, Ind.	" 19
Logansport, Ind.	" 13	Tipton, Ind.	" 20
Peru, Ind.	" 15	Indianapolis, Ind.	" 22

BROTHER H. HOWLETT

Medicine Hat, Alta.	Feb. 1	Moose Jaw, Sask.	Feb. 9, 15
Suffield, Alta.	" 2	Mazenod, Sask.	" 10
Maple Creek, Sask.	" 3, 4	Assiniboia, Sask.	" 11
Herbert, Sask.	" 5	Viceroy, Sask.	" 12, 13
Chaplin, Sask.	" 6	Semans, Sask.	" 17
Swift Current, Sask.	" 8	Earl Grey, Sask.	" 18

BROTHER A. H. MACMILLAN

Portland, Ore.	Feb. 1	San Francisco, Calif.	Feb. 12-15
Eugene, Ore.	" 3	Stockton, Calif.	" 17
Medford, Ore.	" 5	Oakland, Calif.	" 19
Jacksonville, Ore.	" 6	San Jose, Calif.	" 20
Ashland, Ore.	" 8	Santa Barbara, Calif.	" 22
Sacramento, Calif.	" 10	Los Angeles, Calif.	Mar. 1

BROTHER H. S. MURRAY

Mobile, Ala.	Feb. 1	McCool, Miss.	Feb. 9
Waynesboro, Miss.	" 2, 3	Aberdeen, Miss.	" 10
Enterprise, Miss.	" 4	Fulton, Miss.	" 11, 12
Columbus, Miss.	" 5	Iuka, Miss.	" 15
Okolona, Miss.	" 6	Tusculumbia, Ala.	" 16
West Point, Miss.	" 8	Birmingham, Ala.	" 17, 18

BROTHER G. R. POLLOCK

Poughkeepsie, N. Y.	Feb. 1	Binghamton, N. Y.	Feb. 8, 10
Newburgh, N. Y.	" 2	Cortland, N. Y.	" 9
Walden, N. Y.	" 3	Bainbridge, N. Y.	" 11
Port Jervis, N. Y.	" 4	Oneonta, N. Y.	" 12
Eldred, N. Y.	" 5	Utica, N. Y.	" 13
Endicott, N. Y.	" 6, 8	Rome, N. Y.	" 15

BROTHER B. M. RICE

Houston, Tex.	Jan. 25-27	Fort Worth, Tex.	Feb. 8, 9
San Antonio, Tex.	" 28-30	Canton, Tex.	" 10, 11
San Antonio, Tex.	Feb. 1	Terrill, Tex.	" 12, 13
Gladewater, Tex.	" 2	Teague, Tex.	" 15
Big Sandy, Tex.	" 3, 4	Corsicana, Tex.	" 16, 17
Grand Saline, Tex.	" 5, 6	Kerens, Tex.	" 18

BROTHER V. C. RICE

Birmingham, Ala.	Feb. 1	Piedmont, Ala.	Feb. 8
Pell City, Ala.	" 2	Alabama City, Ala.	" 9
Brompton, Ala.	" 3	Boaz, Ala.	" 10
Seddon, Ala.	" 4	Birmingham, Ala.	" 11
Lincoln, Ala.	" 5	Montgomery, Ala.	" 12
Munford, Ala.	" 6	Selma, Ala.	" 13

BROTHER C. ROBERTS

Woodstock, Ont.	Feb. 2	Palmerston, Ont.	Feb. 10
Stratford, Ont.	" 3, 4	Allenford, Ont.	" 11
Milverton, Ont.	" 5	Owen Sound, Ont.	" 12
Mitchell, Ont.	" 6	Meaford, Ont.	" 13
Seaford, Ont.	" 8	Midland, Ont.	" 15
Mount Forest, Ont.	" 9	Orillia, Ont.	" 16

BROTHER R. L. ROBIE

Augusta, Ga.	Feb. 1, 4	Waldo, Fla.	Feb. 12
Avera, Ga.	" 2, 3	Williston, Fla.	" 13
Charleston, S. C.	" 5	Homosassa, Fla.	" 15
Savannah, Ga.	" 6, 8	Zephyrhills, Fla.	" 16
Scriven, Ga.	" 9	Tampa, Fla.	" 18
Jacksonville, Fla.	" 10, 11	Oldsmar, Fla.	" 19, 22

BROTHER O. L. SULLIVAN

Richmond, Va.	Feb. 1	Petersburg, Va.	Feb. 8, 9
Crewe, Va.	" 2	Hopewell, Va.	" 8
Petersburg, Va.	" 3	Suffolk, Va.	" 10
South Hill, Va.	" 4	Norfolk, Va.	" 11
Lawrenceville, Va.	" 5	Newport News, Va.	" 12
Emporia, Va.	" 6	Norfolk, Va.	" 15, 18

BROTHER W. J. THORN

Claremore, Okla.	Feb. 1	Tulsa, Okla.	Feb. 8
Nowata, Okla.	" 2	Sapulpa, Okla.	" 9
Coffeyville, Kan.	" 3	Okmulgee, Okla.	" 10
Bartlesville, Okla.	" 4	Henryetta, Okla.	" 11
Pawhuska, Okla.	" 5	Stuart, Okla.	" 12
Barnsdall, Okla.	" 6	Lutie, Okla.	" 13

BROTHER T. H. THORNTON

Dexter, Mo.	Jan. 16	Bristol, Tenn.	Jan. 27
Memphis, Tenn.	" 18	Coeburn, Va.	Jan. 28, Feb. 18, 19
Albany, Ala.	" 19	Paintsville, Ky.	" 22
Chattanooga, Tenn.	" 20	Mc Roberts, Ky.	" 23, 24
Atlanta, Ga.	" 22-25	Lexington, Ky.	" 25, 26
Knoxville, Tenn.	" 26	Frankfort, Ky.	Feb. 27, Mar. 1

BROTHER S. H. TOUTJIAN

Canyonville, Ore.	Feb. 1	Charleston, Ore.	Feb. 10
Oakland, Ore.	" 2	North Bend, Ore.	" 11
Roseburg, Ore.	" 3	Reedsport, Ore.	" 12
Marshfield, Ore.	" 4, 8	Eugene, Ore.	" 13, 15
Wedderburn, Ore.	" 5, 6	Oakridge, Ore.	" 16
Bandon, Ore.	" 9	Eugene, Ore.	" 17

BROTHER L. F. ZINK

Detroit, Mich.	Feb. 1	Zandusky, O.	Feb. 10
Mt. Clemens, Mich.	" 2	Zanesville, O.	" 11
Royal Oak, Mich.	" 4	Parkersburg, W. Va.	" 12
Brightmoor, Mich.	" 5	McMehen, W. Va.	" 13
Plymouth, Mich.	" 6, 8	Wheeling, W. Va.	" 15, 16
Monroe, Mich.	" 9	New Martinsville, W. Va.	Feb. 17

ITINERARY OF BROTHER RUTHERFORD

Jan. 22-25—Atlanta, Ga. W. S. Cummings, Sec'y, 15 Dargan St.
Feb. 8.—Los Angeles, Cal. Edward G. Lamel, Sec'y, 1023 Mansfield Ave.
Feb. 12-15—Oakland, Calif. O. Ellison, 1126 Bella Vista Ave., Oakland, Calif.