



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

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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; 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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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.

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ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10:00 o'clock a.m., Friday, October 31, 1924, to transact any business that may properly come before the said meeting.

(Signed) W. E. VAN AMBURGH, *Secretary*.

Brooklyn, N. Y., September 15, 1924.

NO ROYALTY PAID ON PUBLICATIONS

Enemies of the truth have reported that Brother Rutherford receives a royalty from the sale of "THE HARP OF GOD." As Secretary and Treasurer of the Watch Tower Bible & Tract Society, I am in possession of all its records; and I do hereby certify that the title to "THE HARP OF GOD" and all other books written by Brother Rutherford belongs to the SOCIETY; that he does not receive, and has never received, any royalty on these books, nor has any one else received any royalty on the books published by the SOCIETY. Any statements to the contrary are untrue.

W. E. VAN AMBURGH,
Secretary and Treasurer.

Dated Sept., 26, 1924.

NO "HARP" ROYALTY IS PAID

As a member of the Board of Directors of the Watch Tower Bible & Tract Society, I am familiar with the records and transactions of said Society concerning the book written by Brother Rutherford, "THE HARP OF GOD." Brother Rutherford has never received, and does not now receive, any royalty whatsoever for the publication of said book. Any statements made to the effect that he has received or does receive any such royalty are untrue.

A. H. MACMILLAN.

BETHEL HYMNS FOR DECEMBER

Sunday		7 308	14 166	21 59	28 314
Monday	1 147	8 222	15 287	22 215	29 245
Tuesday	2 14	9 41	16 160	23 173	30 237
Wednesday	3 330	10 161	17 255	24 96	31 11
Thursday	4 208	11 224	18 185	25 16	
Friday	5 47	12 130	19 118	26 57	
Saturday	6 44	13 26	20 15	27 260	

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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PROHIBITION

SINCE the time of Abel there have been some good men who desire to eliminate evil from the earth. Various methods have been employed to this end, and all without success. The Jews tried the method of keeping the Law, and were not able to keep either the spirit or the letter thereof. Some have tried to make themselves righteous, but have learned that such is impossible. Others have been trying to eliminate evil by legislation. This method also has failed.

²God is not limited in power. He could destroy evil at any time. He has permitted it for some good reason. The fact that he has permitted it and has not destroyed it is a sufficient reason for Christians not to attempt to run ahead of the Lord in its elimination. One of the reasons, which seem apparent, is to give all intelligent creatures a full opportunity to acknowledge, accept, and serve Jehovah as God or to follow the way of the devil; in other words to give an opportunity to prove man's loyalty to his Creator. God has permitted man to have experience with evil, that he might learn lasting lessons; and when the time comes for God to establish righteousness in the earth, those who learn the lessons as he has arranged them will become righteous. The great Creator has made man a free moral agent, placed good and evil before him, and given him the choice of selecting one and rejecting the other.

³The real issue before man is God or the devil. God has a well-defined plan concerning man, which plan will successfully eliminate all evil from the earth. Every part of the divine plan Satan, the mimic god, has tried to copy. The devil's counterfeit plan has been for the purpose of deceiving mankind, making God appear a liar, and his Word untrustworthy. Up to this time Satan has succeeded well in blinding the people.

⁴We have now come to a crisis in the affairs of man. Legally the devil's dominion is at an end. The rightful King, the beloved Son of God, is here and has taken his sovereign power. Satan desires to hold the people in subjection to himself. Hence it must be expected that he will resort to every possible means of fraud and deceit to accomplish his end.

DUTY OF THE CHRISTIAN IS PLAIN

⁵What is the duty of each Christian under the circumstances? We answer: His duty is plain. Having entered

into a covenant with God by sacrifice through the merit of Christ Jesus, and having been begotten to the divine nature, he has solemnly agreed to do the will of God. Any other course willingly taken would be disloyalty to God, and therefore a repudiation of his covenant. There is no possible ground of compromise for the Christian. To be a Christian one must be on the Lord's side; and when he willingly ceases to be on the Lord's side, he ceases to be a Christian. Surely every true Christian will agree that these statements are sound and true.

⁶Recently the President of our Association, responding to a question concerning the Eighteenth Amendment of the Constitution of the United States, which prohibits the manufacture, sale and transportation of intoxicating liquor within the United States and which is known as the prohibition law, said: "Prohibition is a scheme of the devil," referring of course to the law above mentioned. Some of the brethren have made strenuous protests against this statement. Because of the seeming misunderstanding we deem it proper for *THE WATCH TOWER* to state the Scriptural view of the matter.

⁷In the outset it must be conceded by all fair-minded people that prohibition is either the result of God's will being done on earth or else a scheme of the devil. Let each one judge which it is in the light of the undisputed facts.

⁸A desire to eliminate intoxicating liquor and all other evils is a proper and laudable desire. All Christians should be in accord with that desire. But how to accomplish that end is a different thing. The devil has a way of appearing to accomplish it, and his way is that of fraud and deceit.

⁹God's way of accomplishing that end is righteous and complete. In his own due time he will completely eliminate intoxicating liquors and all other evil influences. He has said to man: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55:9.

¹⁰God's way is not popular with the majority of mankind at present. All true Christians are for God's way. He who seeks the approval of the world and who is a friend of the world is an enemy of God. (Jas. 4:4) *The*

Lord's friendship and his approval are the only things worth while.

¹¹Intoxicating liquor is a great evil. The devil stands for all things evil. He is the very personification of wickedness. Then how could prohibition of intoxicating liquor be the devil's scheme? St. Paul answers: "For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." (2 Corinthians 11:14, 15) In the prohibition scheme he appears as an angel of light; his ministers likewise. Fraud and deceit are Satan's principal methods of operation. He is the god of this evil world, and has long deceived the nations and blinded their minds to the truth of God's plan.—2 Corinthians 4:4.

SATAN BEGUILSES RULING FACTORS

¹²More than a century ago good men and women, seeing the evil of intoxicating liquor, started a movement to expel it from the earth. In America they organized the Prohibition Party. That party is now dead, and had nothing to do with the enactment of the Eighteenth Amendment. But even had that party succeeded in its plan, such would not have been God's way.

¹³Long ago Satan caused the union of church and state in Europe, and therefore the downfall of the clergy. He desired to accomplish the same thing in America. Union of church and state is repugnant to the fundamental American principles. To accomplish his end Satan knew that he must resort to fraud and deceit by putting forth something that had the appearance of good. The World War furnished the opportunity for him to act, and he did act.

¹⁴Jesus had taught his followers to pray: "Thy kingdom come. Thy will be done on earth as it is in heaven," and also taught them to wait for his second coming for the setting up of that kingdom and the establishment of righteousness. Satan induced the clergy to believe that they could set up God's kingdom on earth without waiting for the Lord, and that to accomplish this they must bring into the church men of wealth, influence and power. The clergy fell under this temptation, brought in the profiteers, politicians and other men of influence, and made them the chief ones in their congregations. The ruling factors have long been under the influence of Satan, whether they knew it or not. The chief ones amongst the rulers are those of commercial power. It is a well-known fact in America that this power has nominated the candidates for the leading parties for several years, and has elected the one they desired.

¹⁵Next, the commercial powers were induced to see that if liquor could be taken away from the laboring man the result would be beneficial to bankers, manufacturers and merchants. Big business, the real controlling power of the politicians of the land under the supermind of their guiding and invisible god (Satan),

set about to unite the forces of the Democratic and Republican parties to accomplish their purpose. It was an easy matter to get the preachers to do the shouting and to make the noise, because they felt that now big business and big politicians were with them and that they could set up the Lord's kingdom in earth. The World War furnished the opportunity, and an appeal was made to the people by the politicians and the preachers to patriotically support the movement for prohibition in order to win the war, and thus many were induced to support it.

¹⁶The appeal was made to the order-loving ones by the preachers that it was the will of God that prohibition should be enacted; and the people were again deceived, and acted accordingly. By the combined action of big business, big politicians, and big preachers they induced the Congress to take the necessary steps to amend the Constitution, and the state legislatures to ratify it. At the time, the New York *Tribune* editorially said: "This legislation seems to be propelled by some invisible force." It was indeed an invisible force, and that force was the devil. The result was a union of clergy with big business and big politicians in a combination to control the American people.

¹⁷Can any Christian, who believes God and his Word, for one moment think that the Lord God of righteousness used the Democratic and Republican parties, and the higher critics and evolutionists, and those who deny the blood of Christ Jesus, to enact the prohibition law; and that such was his will and plan? Does the God of righteousness need any such unholy alliance as this to accomplish his will on earth? Does any Christian believe that this is the plan of God? If not, then whose scheme is it?

GOD'S WORD GIVES WHOLESOME ADVICE

¹⁸It is well known that the ultra-rich, the politicians, and even many clergy are supplied with all the intoxicating liquor they can consume, while they are making the greatest noise for the enforcement of the prohibition law. As an illustration: One influential clergyman, who led the fight in his vicinity for prohibition, shortly after the enactment of the law had his house burglarized. The burglars found his cellar stocked with liquors, and indulged in same so freely that they broke up his furniture. The clergyman refused to prosecute the guilty ones because it would expose the fact that he, an advocate of prohibition, had stocked up well in advance, that he might not need to deny himself things that he was willing to take away from his neighbors merely for show.

¹⁹It is also well known that many of the agencies employed to enforce the prohibition law have taken the illicit liquor away from the bootlegger and either used it themselves or sold it to others. Many of the prohibition law officers have connived with others to steal great quantities of liquor from warehouses, and have then

wrongfully sold it to others or divided it amongst those particularly favored by them. Can any Christian for a moment believe that prohibition, as we now see it, is the result of God's will done on earth?

²⁰Intoxicating liquor is a great evil, and the saloons a curse to humanity. The good American people do not want either. They are also sick and disgusted with pious-faced frauds, who parade in the name of Christ, hypocritically claiming to represent God and righteousness, who join hands with the conscienceless politicians and profiteers to enact and enforce a law, and claim it to be the carrying out of God's will. When Jesus was on earth he denounced above everything else fraud and hypocrisy. God's Word admonishes Christians to abstain from every form of evil. Fraud and hypocrisy are amongst the greatest evils.

²¹Let the people adopt the Lord's way, accept Christ and his kingdom, and be submissive thereto; and their ways will be right. But so long as the people adopt Satan's fraudulent methods and ignore the Lord's way they can not accomplish a lasting good. All Christians should refuse to stultify themselves by joining hands with any scheme that has the appearance of good when in truth and in fact it is honeycombed with fraud and deceit, and denies the Lord and his methods of accomplishing the blessing of mankind.

²²No Christian advocates the use of intoxicating liquor. The question is not concerning the existence of the evil, but the *method* of elimination of that evil. Instead of running ahead of the Lord and joining hands with some scheme that is contrary to the Lord's way, the Christian should remember the scripture: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."—James 5:7, 8, 10.

REFORMATION IMPOSSIBLE BY LEGISLATION

²³The Lord Jesus is now present. His kingdom is at hand. Satan, in his desperation to deceive the people, has appeared as an angel of light and has put forth a thing, to wit, prohibition, which appears to be good but which in truth and in fact is a fraudulent scheme to turn the minds of the people away from Christ and his kingdom. God, in his own due time, will eliminate intoxicating liquor and all other evils from the earth; and when he does so, there will be no apostate preachers ("Ministers of Satan appearing as ministers of righteousness"), no politicians and no profiteers advocating prohibition that their own selfish ends may be accomplished. There will be no fraudulent agencies claiming to enforce the law, and at the same time violating it. Shortly Satan will be shorn of his power. (Revelation

20:1-4) The eyes of the people will be opened to the truth. The Lord will rule them in righteousness. He will have no dishonest agencies representing him; but, as he says, "when thy judgments [the Lord's] are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

²⁴Experience shows that it is impossible to reform men of evil merely by legislation. This does not mean that men should not be reformed, but when the great Jehovah God has plainly told us in his Word how these reformations will be brought about, every Christian should adopt the Lord's way because it is right and every Christian should refrain from the devil's way because it is wrong.—2 Corinthians 6:15-18.

²⁵The Christian would be more popular with the world to advocate the present scheme of prohibition. It is better to be right than to be popular. The Christian's allegiance must be to God and his kingdom. Remember the issue now is, The Lord's kingdom against Satan's rule. If we are followers of the Lord, then let us hear and obey his Word: "Wait ye upon me, saith the Lord. . . . For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zephaniah 3:8, 9.

²⁶The Lord could prohibit intoxicating liquors at any time, but it is not yet his due time. It follows, then, that the scheme put forth at this particular time in the light of the evidence is not God's plan or scheme but that of the devil. In God's due time his kingdom will rule the nations and enforce righteousness. He will so reform the hearts of men that they will refrain from evil. For a Christian to be loyal to the Lord he must now stand for the Lord's way, and not for any other.

²⁷With the kindest feeling toward all who desire the elimination of every form of evil from the earth, as Christians we must follow the Lord's way and wait upon him. The evidences are so conclusive at this time that his kingdom is at hand that there can be no doubt in the mind of one who is really informed on the Bible. Let each believer in the Bible then ask himself: Has God brought about the present condition of prohibition? If not, then should I advocate it? Is God going to reform through Christ's kingdom the world and eliminate evil and bring blessings to the people? If so, then I must be on the Lord's side.

²⁸THE WATCH TOWER has nothing to do with politics. Prohibition is not a political question. If the people of the world wish to make a prohibition law and enforce that law, well and good. That is not our affair. A Christian can not consistently participate therein. He must keep himself separate from the world. The sole question is, Who is on the Lord's side? If we are on the Lord's side, our way is clear: Be patient and wait upon him to fully establish his rule in the earth.

QUESTIONS FOR BEREAN STUDY

What have good men been trying to do since the days of Abel? ¶ 1. Instead of using his power to eliminate evil, what has God been doing? ¶ 2.

How has Satan held mankind in his power? Will he always succeed? ¶ 3, 4.

Which is the better way: To teach truth and righteousness, which is the only cleansing power, or to encourage people to put their trust in a prohibition law as a panacea of the liquor traffic? ¶ 5-9.

Is it rational to think that the Scriptural way would be the popular way? ¶ 10, 11.

In what way does Satan overreach mankind, and through whom does he work? ¶ 12-14.

Who were the real backers of the prohibition law? Was not the preachers' uniting with big business another evidence that they had fallen away? ¶ 15-17.

Who are the principal violators of the Eighteenth Amendment? ¶ 18, 19.

What is the chief reason why Christians should not join hands with the "unholy trinity"? ¶ 20, 21.

What special thing should be noticed by the Christian? ¶ 22.

Why should Satan at this particular time transform himself into an angel of light? ¶ 23.

Is it possible to bring about reformation by legislation? Is there any benefit to Christians in joining hands with the world in any so-called uplift movements? See 2 Corinthians 6:15-18. ¶ 24.

Can the Lord eliminate the liquor traffic at his pleasure? Where will the Lord begin his reformation work? ¶ 25, 26.

What is our attitude toward those who conscientiously endeavor to eliminate from the earth every form of evil? ¶ 27, 28.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR DECEMBER 3

"He shall set up an ensign for the nations."—Isaiah 11:12.

AN ENSIGN means a flag or signal, banner or beacon, which is a token of relief or deliverance. This text shows that when the inhabitants of the earth are in distress and perplexity, when the storms of adversity are beating upon the people and they mourn and cry unto the Lord for relief, the Lord will set up an ensign for the people of the nations. This ensign or beacon light is Christ and his message or good news of the kingdom for the deliverance and blessing of mankind. It is the glad tidings for which the peoples of earth have been mourning since the angels sang together of the birth of the Babe at Bethlehem.

Blessed is he who hears the glad message now; and thrice blessed is he who takes it up and joyfully passes it on to others. He is blessed in his own heart; he is a blessing and a comfort to those that mourn; and he is an honor and a praise to the Lord, whom he is privileged to represent. It is the message of the Lord; and he uses human agencies to deliver it, even as he has in the past.

The nations of the world are now entering the darkest night. Satan knows that his time is short, and he knows that his mortal enemy is the Christ. He knows that he must confine his assaults to the members of Christ yet on earth. It is the last desperate conflict; truth against error, right against wrong, light against darkness. Christ, the Embodiment of light and truth, is crowding the enemy to the wall, and soon will make known to the world the complete victory of truth. Now he is raising an ensign of truth for the benefit of the peoples on earth that have a desire for righteousness, that they may be safely led over the dark morass into paths of truth and light.

The faithful followers on earth are Christ's ambassadors; and these are privileged to bring this message of peace and reconciliation to the world. Happy is their portion. Shine forth, ye blessed messengers of the light! The glory of the Lord is risen upon you.

Faithful now a little longer to the trust committed unto you, and you will be forever in the kingdom of glory.

TEXT FOR DECEMBER 10

"All nations shall call him blessed."—Psalm 72:17.

WHEN the storms of human passion have spent their force; when the fires of hatred and malice are burned out; when Satan is restrained that he may not deceive the nations, then the people will turn their minds and hearts to the Lord. The kingdom of Messiah will bring peace to the people; and the faithful princes on the earth will turn the people to righteousness. Then the Lord shall judge the meek and humble. By his judgment they will learn righteousness. Then will every good deed be rewarded by his favor and blessing; and righteousness shall flourish.

In that happy day the peoples will come from the east and from the west, and sit down and be taught by the gracious words that shall fall from the lips of the visible rulers. The deaf ears will be unstopped, the blind eyes will be opened, and the knowledge of the glory of the Lord will fill the earth. In that blessed kingdom there will be nothing permitted to work injury to another. Profiteers, conscienceless politicians, and false preachers will be forgotten forever. Selfishness and fear shall flee away, and love shall take their places in the hearts of the people.

The ransomed of the Lord, who have long slept in the dust of the earth, shall return from the land of the enemy and come unto Christ with songs of praise upon their lips. Old men shall return to the days of their youth, and beauty and joy shall be upon all faces. Like the gentle showers of rain that fall upon new mown grass, causing it to perfume the air with sweet fragrance, so shall the blessings of Christ come down upon the people. His praise shall be sung throughout all the earth when all the nations shall call him blessed. It is this beautiful and blessed and glorious kingdom that the church is now permitted to tell the people about. Those who faithfully perform this privilege and duty shall enter fully into the glory of that kingdom.

UNKNOWN TONGUE AND TONGUES

QUESTION: Please explain 1 Corinthians 14: 1-19, especially the following phrases: "tongues," "unknown tongue," "pray with the spirit," and "sing with the spirit".

Answer: St. Paul was here explaining to the members of the early Church the necessity of speaking in a language that all present may hear. There was given to the early Church the power of speaking with tongues; that is to say, in various languages. An unlearned man was permitted to have the gift of the spirit to speak several languages, or tongues, that all present might hear, understand, and be edified. This gift to the early Church, however, was taken away; St. Paul, in 1 Corinthians 13, said that it would pass away. The evident purpose of the Lord in giving this gift to the early Church was to establish the faith of the various brethren who might want to know about God's Word, at a time when there were not many speakers who could speak in more than one language. The Apostle admonishes, however, that one should desire to prophesy, that is to say, be able to proclaim the message of God; whereas the one speaking in tongues only might do so merely in a conversational manner. His argument then pro-

ceeds: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." He then advises that one should seek to excel to the edifying of the Church. Each one should seek to build up the brethren in the most holy faith.

In the fifteenth verse St. Paul says: "I will pray with the spirit, and I will pray with the understanding also"; that is to say, he would present his petition to the throne of heavenly grace in the spirit of the Lord, moved by the holy spirit, and do it in such a way as to be understood not only by himself but also by those who hear. Likewise his song should be in spirit and in truth and with understanding, that others might be edified. In modern times this difficulty is overcome by the fact that in almost all languages there are men who are qualified to speak and to teach; hence the division in the work of the Church now, the English, French, German, Polish, Lithuanian, Ukrainian, and many others; not that there is any division in the body of Christ, but because of the difference in languages or tongues, each has its own classes that they might be more readily builded up as new creatures in Christ Jesus.

HOW PILGRIMS ARE PROVIDED FOR

QUESTION: Reports indicate that many consecrated brethren living in towns where there are no classes of Bible Students do not know how the Pilgrim and other necessary expenses are supplied. Some have been in the truth for several years, yet they have not seen their opportunity to take part in this matter. They feel independent, yet wonder how the Pilgrims visit them from time to time. Please give some light in this matter.

Answer: The work of proclaiming the message of the kingdom is conducted from the SOCIETY's headquarters. The Pilgrim brethren are sent out at the expense of the SOCIETY. The SOCIETY provides their traveling expenses, it being always understood that brethren visited by the Pilgrims will be glad to entertain the Pilgrims without cost to the Pilgrim brethren or to the SOCIETY. The work of the SOCIETY is supported by voluntary contributions. The SOCIETY has never solicited funds, believing that all who have a deep interest in the Lord's work will be anxious to have a part in bearing the burden of the expense. To this end the brethren send in to the SOCIETY regularly their contri-

butions for the purpose of defraying the expenses of the SOCIETY, for its Pilgrim service, etc., as may be deemed wisest. Any class desiring Pilgrim service should write to the SOCIETY, requesting said service.

When you receive notice from the SOCIETY that a Pilgrim has been assigned for a meeting with you or with your class, you will be advised as to what time he will arrive. Then it will be your privilege to meet him at the station and entertain him at your home if convenient; but if not convenient then to arrange for his entertainment at some boarding-house or hotel. This gives every one in the truth some opportunity of service, because whatsoever we do thus should be done as unto the Lord. It is deemed a great privilege to have a part in bearing the expenses of the work; and indeed it is a great privilege. The Lord is pleased with our sacrifices, and he has been pleased to carry on his work at all times in this manner. The Lord Jesus says: "It is more blessed to give than to receive"; hence it is blessed to use our substance that others may have an opportunity to hear the glad tidings concerning the kingdom.

"BE THOU FAITHFUL UNTO DEATH"

"Faithful when with tears thine eyes are dim,
Faithful when Joy's cup o'erflows its brim;
Faithful unto death. Lord, day by day
Help me thus to keep the narrow way!
Strengthen me to bear the scorn and shame,
Portion of all those who take thy name.

"Faithful unto death! When all is done,
Cross is changed to crown, the victory won,
Let me hear thee say, O blessed Lord,
'Child, come enter into thy reward.
Faithful thou hast been; come share with me
Glory, honor, immortality!'"

THE GOOD SAMARITAN

—NOVEMBER 30— LUKE 10: 25-37—

WHO OUR NEIGHBORS ARE—COMPASSION FOR THOSE ROBBED OF LIFE—HUMANITY ON A THIEF-INFESTED ROAD.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10: 27.

TODAY'S study is the story of The Good Samaritan, with the Golden Text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," as the central thought. The Pharisees and scribes and lawyers were ever ready both to criticize Jesus and to try to catch him on some point, that they might hold him up to ridicule or censure, or bring a charge against him. They and the chief priests and elders saw that all their interests were in danger if the teaching of Jesus obtained amongst the people; consequently they not only rejected his teachings, but did what they could to prevent him from getting any influence amongst the people.

Some time before our Lord related this story, he realized that his Father was speaking to him in the experiences of his ministry. He had given considerable attention to the leaders of the people in the hope that they would see in him the One sent of God to help all Israel back into the ways of Jehovah, and on into the light of the truth which he had come to give. But he saw these were turning away from the light; and that the least expected, the babes, the meek of the people, were understanding where the wise did not. He thanked the Father for the revelation of his will: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."—Luke 10: 21.

Jesus changed his ministry accordingly. Perhaps his prayer was spoken aloud, and some of the leaders heard it. Soon afterwards, as appears from Luke's account, a lawyer came to him with the object of catching him, and with mock humility said: "Master, what shall I do to inherit eternal life?" (Luke 10: 25) This question in another form was later put to Jesus. The rich young man said to him, "Good Master, what shall I do to inherit eternal life?" (Luke 18: 18) There the young man was genuine in his inquiry; and Jesus, looking on him, loved him. But the lawyer was not genuine; for the question was not put for guidance; it came from a mean spirit, one which would make use of holy things for wicked purposes.

The lawyer knew that the Law promised life to those who kept it (Leviticus 18: 5); but it was apparent that no one was entering into life. He knew that Jesus professed to teach the way of life. Would Jesus repudiate the Law of Moses? He expected that Jesus would say something which would appear contrary to the Law, and therefore that he would get an opportunity of showing that Jesus was in opposition to Moses, and that he would be able to denounce Jesus as a false teacher. But Jesus turned his question back on him and said: "What is written in the law? how readest thou?" as if to say; "You who are a lawyer, a teacher of the law, must know that the law makes provision for life; how do *you* understand it?" The lawyer in reply gave a good answer, the answer of our Golden Text. Jesus' response was short. He said: "Thou hast answered right: this do and thou shalt live." (V. 28) Jesus' answer, taken from the man's own mouth, made the man prove that he was not keeping the Law he professed both to teach and to keep. Wanting to justify himself he raised the question to Jesus, "Who is my neighbor?" as if he would say, 'I have kept the law in relationship to God; but as to whom I have to love as I love myself is an open question; and if

I have failed, it is in that. Are my neighbors those whom I know, or are all of Israel my neighbors?"

Jesus answered by telling the story of the good Samaritan. He told of a traveler going down from Jerusalem to Jericho, who fell among thieves, by whom he was stripped of his raiment, badly wounded, and left on the roadside half dead. The illustration would be very vivid to the mind of the lawyer; for the road was a desolate one, traversing uninhabitable country, and always dangerous because of bands of robbers. It is still so.

WHO OUR NEIGHBORS ARE

Jesus said that a certain priest—our Lord's word seems to indicate that he is narrating an incident—went down that way, but that when he saw the wounded man lying he passed by on the other side. The road was merely an open country road, but he walked as far as possible away from the wounded man. Later a Levite came to the place. He acted a little differently. He came near and looked on the man, then he also walked away, and went on his way. Then, said Jesus, a certain Samaritan as he journeyed came where the man was, saw him lying wounded, and felt compassion for him, went to him, bound up his wounds, set him on his own beast, and took him to an inn. The Samaritan remained over night. The next day, paying the landlord for the accommodation, he left money with him for the wounded man's care, and promised that when he returned he would repay anything that the host had spent in caring for the wounded man.

Jesus now put the question to the lawyer: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer was forced to acknowledge the truth, but did so begrudgingly. He would not say: "The Samaritan," but he said: "He that showed mercy on him." Then came the ready reply of the Master to him, "Go, and do thou likewise."

The turn of the story gives also a turn to the lawyer's question. He asked of Jesus: "Who is my neighbor?" Jesus asked him, after giving the illustration: "Who then is neighbor to him that fell among the thieves?" the obvious intent being to show that the answer to the lawyer's question is, He is my neighbor who needs my help; and to point out that the intent of the Law (as the lawyer should have interpreted it) is: "I must be neighbor to those who *need* me." In other words, the purpose and intent of the Law is that neighborliness should be in the heart. He who would keep the Law should not look about him to see who amongst all his acquaintances or friends is to be considered as his neighbor, but rather should look within himself to see how much love he has in his heart for all who may need him.

No doubt the answer was *not* at all as the lawyer had expected. He was of the same class as the priest and the Levite, and it is very probable that he would have done as they did. To him, to have in some measure to be involved in every case of distress which came before him was not at all according to his conceptions of the Law. The Lord told him to be as good as the Samaritan, and to live according to his own acknowledged conception of the requirements of God; namely, to love God with all his heart, mind, soul, and strength, and to love his neighbor as he loved himself.

A narrow-minded Israelite might have thought that such neighborliness should be limited to those whom he knew. One with a broader view might consider that any-

one of his own tribe should be included. A true Israelite would know that anyone of his nation must be considered as neighbor whom he must help as need called, or as opportunity of service afforded. But our Lord lifted the Law beyond the bounds of Israel, and by this illustration of a Samaritan doing good to an Israelite, showed that a true son of Israel who would keep the Law of God should consider anyone in need as his neighbor, whether he was of Israel or not. For though Israel was separated from the nations unto God, it was not because God had respect to them alone, but that they might be God's instrument for carrying out the Abrahamic promise, which had respect to all the families of the earth.

¹¹Generally those who have considered themselves as God's elect, as Israel of old, the Pharisees of Jesus' day (John 8:33), and narrow sectarians since, have had little love in their hearts towards their fellow men. They have ever been ready to consign the non-elect to the nether regions or eternal fires. But a true understanding of God's purpose in election widens the heart, enriches it, and deepens love both for God and for his human children who do not yet know him; for they see they are chosen to be the Lord's channels of blessing to the non-elect. And none can ultimately be of the elect of God unless he has love in his heart for the fallen human family. (Romans 8:9) It is manifest that any man who lives according to this standard is living according to the highest conception of life and its responsibilities that God has revealed.

COMPASSION FOR THOSE ROBBED OF LIFE

¹²God has in his providences had servants who have been called to do certain work for him, as his Son our Lord, as Moses, Paul, and many others. Each of these has had his responsibility toward the Lord, but even in their highest service their service could be encompassed within the range of the words of our Golden Text. But those also who are not specially called to particular service, whose lives may be cast in the quite ordinary ways of life, are privileged also to come within the compass. They can love God with all their heart, mind, soul, and strength; and, by the grace of God through the Lord Jesus, they can love their neighbors as they love themselves.

¹³This lesson teaches us that Jesus was a "good Samaritan". None other of all the sons of men has had such compassion as he on those who have been hurt by the power of sin and robbed of life and happiness by Satan and his institutions. But why did Jesus picture himself as a Samaritan rather than as a son of Israel? The answer is probably found in the fact that the Jews had spoken of him in derision as a Samaritan. (John 8:48) They treated him as an outcast, and in contemptuous terms called him a Samaritan; but we thank God we have this compassionate picture of him.

¹⁴Another point that calls for notice is the fact that office in the temple service in Jerusalem seemed ever to harden the heart; and that this is true of official service today, and has been in all the days between. Those who have served in office as ministering before God for their brethren have ever been in danger of great selfishness and lack of sympathy. Some, like Zacharias, father of John the Baptist, have escaped that and have lived before God blameless. But "priests and Levites" have ever had to contend with the temptation of selfishness, and history records that most of them have fallen before it.

¹⁵The story is plainly an illustration of God's dealings with humanity. If Jesus is represented by the good Samaritan, then God is also represented; for Jesus came to tell of his Father's love. The journey between Jerusalem and Jericho represents the rough, downward, thief-infested road

which humanity is traveling. It started well in Eden, but has gone the downward road to self-will and destruction as a community. It has pleased God to permit a long period of dominion to Satan, during which he has had control over earth's affairs, and has permitted bold, arrogant, and clever men to assume positions of authority over their fellows; and these have almost invariably taken full advantage of the opportunities their circumstances gave them to rob their fellow men.

¹⁶The thieves are still on the road; these are found in the giant corporations, and in the profiteers and the financiers who fix the prices of the world's commodities, and in all who take advantage of their neighbor's need. Thousands who consider themselves good and honest people, who invest their money in these giant corporations, well pleased to get good dividends from them, are not free from responsibility in this matter. Also priestcraft is still with us, and in league with the present system; and the rich in turn help to keep up the giant ecclesiastical systems which have never sought to help humanity, but rather have served to keep the people in bondage.

¹⁷Like the Ninevites of old, men today live in ignorance of God. They neither know his love, nor understand his righteous requirements. They have been wounded by sin, robbed by the evil institutions of the world, and ignored by those who professed to represent God, or told that eternal suffering awaited all who did not conform to their church instructions. But God in his own due time showed his mercy. He sent Jesus to tell of his love and to die as a ransom price, that sin atonement might be made.

¹⁸Now the true followers of Jesus are called upon to play the part of the good Samaritan. To the ecclesiastical world they, like the Master, are Samaritan outcasts; but having the compassion of the Master in their hearts they joyfully seek to do his will. It is now their privilege to declare and show the love of God and the love of Christ for the human family, to bind up its wounds, to comfort the broken-hearted by telling the message of the kingdom. These understand well why they are traveling on the road from Jerusalem to Jericho; and they are not at all fearful for themselves lest any band of thieves and robbers shall fall upon them. They love God and witness for him. They love their neighbors and tell of God's love for them.

¹⁹This story is intended to show that a man does not live for himself. No one of Israel could be a true Israelite who paid no attention to the welfare of Israel. In spiritual things no one is a true Israelite who separates himself from his fellows. God will have his own manifesting his love, which is ever giving out, seeking to comfort, and strengthen, and bless.

QUESTIONS FOR BEREAN STUDY

- What was the attitude of the Jewish leaders toward Jesus? Why was this? ¶ 1.
- How did the Father sometimes speak to Jesus? ¶ 2.
- What was the difference between the attitude of the lawyer and that of the rich young man? ¶ 3.
- How did Jesus turn the lawyer's question back at him? What did the lawyer then do to justify himself? ¶ 4.
- How did Jesus show his mastery over the man schooled in Moses' law? ¶ 5-7.
- Who is our neighbor? How may we demonstrate our neighborliness? ¶ 8.
- Was the lawyer pleased with his visit to Jesus? ¶ 9.
- What are the four views of this matter of who is our neighbor? What was God's object in dealing with Israel alone? ¶ 10.
- What is it that widens and enriches and deepens the heart toward humanity, and therefore inculcates neighborliness? ¶ 11.
- What words encompass a field large enough to cover all our best endeavors? ¶ 12.
- Who is the great Good Samaritan? Why did Jesus so picture himself? ¶ 13.
- What does authority in office usually do for a person? Is there danger in the Church along the same line? ¶ 14.
- What does our lesson illustrate? Are the "thieves" still on the road? ¶ 15, 16.
- What is the true situation of mankind? ¶ 17.
- Who are the truly good Samaritans? Does man live for himself? Do true Israelites separate from one another? ¶ 18, 19.

THE MAN BORN BLIND

—DECEMBER 7—JOHN 9:1-41.—

JESUS REQUIRED OBEDIENCE FOR RESULTS—IMPORTANT PART OF GOD'S PLAN ILLUSTRATED—MUST APPLY WATER TO SEE.

"One thing I know, that, whereas I was blind, now I see."—John 9:25.

IT SEEMS evident that John made a selection of which miracles of Jesus he would put on record; for of the many which were wrought he has recorded only seven, as if these completely illustrate the various features of Jesus' work and the various phases of the purposes of God through Jesus. For today's study we have the incident of Jesus healing a man who was born blind, a miracle which is recorded only by John, and to which by his long and full account he seems to draw special attention.

²Jesus was in Jerusalem. Passing along the street he saw a man who was blind from birth. Probably the man was in his accustomed place for receiving alms, and his case was evidently well known to be not one of loss of sight but congenital. Blindness was and is common in Palestine, but the greater part of the suffering from this terrible affliction is the result of carelessness. Even today it is not an uncommon sight in Jerusalem to see a helpless baby with its eyes covered with flies, and its parents or guardians seemingly quite indifferent. There was apparently no question raised as to personal responsibility respecting blindness resulting from carelessness, but the Jews raised a theological problem in the case of a man born blind; they thought that God had interfered in order to show his displeasure.

³Here was a chance for the disciples to learn something from their Master and to get this knotty question settled. Seeing that Jesus had noticed the man, they called attention to him. They said: "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered that neither the man's sin nor his parents' sin had anything to do with the blindness, but that he was born blind, "that the works of God should be made manifest in him." (John 9:3) He also said that the man was there that he (Jesus) might "work the works of God", while it was yet day. He said: "As long as I am in the world, I am the light of the world." (John 9:5) Accordingly he proceeded to give sight to the man. His method was unusual. Mixing his spittle with the dust at his feet, he anointed or covered the eyes of the blind man with the clay he made. Then he bade the man go to the pool of Siloam and wash.

JESUS REQUIRED OBEDIENCE FOR RESULTS

⁴When the man had obeyed, his sight came, the miracle was complete, and he returned home seeing. This wonderful thing seems to have brought immediate happiness to none. The man went to his home, and his neighbors wondered on seeing him. They disputed as to whether or not it was the man whom they had known so long a time as the one that sat and begged. The man asserted his identity. Then they said: "How were thine eyes opened?" He told them that a man named Jesus had anointed his eyes, and that sight had come when he had washed the clay away. They asked where this man Jesus was; and he said: "I know not." Instead of rejoicing with him, they took him to the Pharisees, evidently because it was on the sabbath day, and there had been an infringement of the Pharisees' rules made for the sabbath. These questioned him, and decided that the action was not a good one, and that the man who had performed the miracle was not a good man because he did not keep the sabbath. This raised the question, How can a man that is a sinner do such miracles? They asked the man who had been blind what he had to say. He replied: "He is a prophet." In their perverseness they grew stupid and many of them would not believe that a miracle had been performed, or that this man was the one born blind. They

called his parents, and asked if he were their son. They agreed that he was. "But by what means he now seeth, we know not; or who hath opened his eyes we know not; he is of age, ask him; he shall speak for himself." They answered in this way because of fear; for the Jews had agreed that if any man confessed that Jesus was the Christ he should be put out of the synagogue.

⁵The Pharisees again called the blind man to them and said to him: "Give God the praise"; but they wanted him to admit that the man who had given him sight was a sinner. The blind man would not admit that. He said: "One thing I know, that, whereas I was blind, now I see." On their questioning him further, and again asking how this man had opened his eyes (for these were a parcel of rank unbelievers who would not take the plain facts which were before them) he answered: "I have told you already, and you did not hear. Do you want to hear it again that you may become his disciples?" This continual questioning caused the man to become decisive, and to say in so many words that they were not using their reason. He said: "We know that God heareth not sinners. Since the world began has any man before opened the eyes of one that was born blind?" This is the first time in the history of the world that a man born blind had had his eyes opened; could such a miracle be wrought by one who was not sent of God?

⁶This unanswerable argument irritated the Pharisees, and coming back to the fact that he had been born blind and to their prejudice and dogmas, they said: "Thou wast altogether born in sins, and dost thou teach us?" and they excommunicated him. As this excommunication must be done in a formal manner the fact reveals that this discussion was prolonged, and that their decision was arrived at in cold blood, and not in the excitement of the moment. Jesus heard of this and found the man, and asked him if he believed in the Son of God. He did not know much about the Son of God, but he said to Jesus: "Who is he, Lord, that I might believe on him?" For his heart was touched. Jesus said that he himself was that Son of God who had come into the world, saying, "Thou hast both seen him, and it is he that talketh with thee." The man said: "Lord, I believe," and he worshiped Jesus.

IMPORTANT PART OF GOD'S PLAN ILLUSTRATED

⁷There can be little question that here is a picture of a permission of evil, an illustration of the plan and purpose of God. It was long taught that Adam's sin was charged to his children; that his condemnation was put upon them. But the Lord's people are now better informed; they know this was not the case. (See WATCH TOWER Aug. 1, 1920, pages 227, 228.) Adam's sin was not charged to them; but being begotten after Adam had broken away from God, they were imperfect and easily became subject to sin by reason of their fallen nature. From the time of Adam's sin the union with God of life and happiness was destroyed. The question, why has God permitted evil to rule, has ever been asked. The answer is as Jesus gave it in respect to this man who was born blind: The permission of evil is for the glory of God, and that his works may be manifest through Christ. The inevitable suffering is a witness of God's wrath against evil (Romans 1:18); but the keener sufferings which some undergo, whether of circumstances or physical pain, do not arise from any special notice on the part of God.

⁸We may know from the fact that evil has been permitted, that such a course was necessary, not only for man, but

for the angels of heaven and, as we may judge, for creations yet to be. God is the center of all life, and his will must be conformed to in all things. It must be, therefore, that in the ultimate end nothing can be allowed to live save that which is in harmony with his will. As he is good and the foundation of all goodness, harmony with his will is essential to the happiness of every creature. The experience of the human family, and the revelation we have of the will of God concerning the angels, show that selfishness, which is opposition to the will of God, is ever possible.

⁹The permission of evil has become part of God's plan in order that God may have an eternal record for all his intelligent creatures that selfishness is evil in itself, in that it is opposition to the Creator's will and leads to lack of harmony and must ultimately end in death. Such an exhibition was necessary, or the goodness of God would have prevented its ravages. God does not do evil that good may come, but he has permitted its advent and rule in order that when, in due time his love and righteousness may be displayed, the hearts of his creatures shall be drawn to him.

MUST APPLY WATER TO SEE

¹⁰In the case of this blind man Jesus did not call for faith, but for obedience; and obedience led to the completion of the act of grace. The miracle was in itself only a means to an end. The end was gained when the man, proving himself, suffered for his vindication of Jesus, and also when Jesus had found him and led him into belief and acceptance of himself as the Son of God. Without doubt this is an illustration of how in the kingdom of Christ the blind human family, born in sin and shapen in iniquity, will receive sight, and how those who will use their restored sight to decision for God and righteousness will be blessed by full union with him.

¹¹Jesus used the clay, and caused the man to wash it off in order that it might become a symbol of how earth's defilement will be washed away by the power of Christ and by the obedience of faith. The blindness seemed as if it would be made worse by the clay, but it was a necessary feature of the illustrative miracle. In these days, when the Lord has come down to earth to deliver it from its blindness and from the bondage of evil, its trouble is apparently made much worse; yet this is only a part of the process. The world is being dealt with, and for the moment its possibility of seeing is apparently being damaged; but with the obedience of mankind to wash in the water of truth, both the trouble and the blindness will pass away.

¹²When the incident was closed Jesus commented upon it. He said: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." Some of the Pharisees heard him and asked: "Are we blind also?" He replied to the purport that if by training or nature they had been ignorant persons, blind mentally, they would have been as free from sinful responsibility, as he at the first had said of the blind man and his parents; but because they claimed to have sight, their sin remained. The incident discloses a terrible condition of heart in the Pharisees. They were not at all pleased that the blind sufferer had received sight. Indeed, they became angry with him, as they were with Jesus, and quickly they made him an outcast from society. He was no longer considered fit to associate with the worshipers of God.

¹³It is evident that the Pharisees were men of an evil mind, and that their care was not at all for the honor of God and for the honor of the sabbath. It is impossible that such men could care for God's honor. They were angry because their position was threatened, and because works of good intent, of righteousness, works that evidently bore the marks of God, were being done and they themselves were ignored. These things are being repeated today. Until our day there has never been an explanation of the permission of evil. But now in the fact of the kingdom we have the explanation; and it is being told out to the people, removing the blindness of human nature in those whose hearts lean towards righteousness. God today has a people who are sent of him to do the works of God by carrying the message of the kingdom, which opens the eyes of those born blind. But with what result is it told to those who have professed to represent God? This: that orthodoxy speaks evil of the good work and of those who accept the truth, and it continues to speak evil of those who carry the message of the kingdom abroad. Very many of these leaders have done what they could to get the people to believe that the messengers of the kingdom are not clean, are unworthy of neighborly association, and should be treated as outcasts.

¹⁴Wherever truth goes judgment accompanies it. That which happened when Jesus brought the light of truth is repeated now during the time of his second presence. Some are extremely happy by accepting him and the fact of the kingdom; and some are made miserable, because there is light being spread abroad which they themselves have not been used to give, and the spreading of which proves that they who have considered themselves indispensable are not at all necessary, but instead are demonstrated to be hindrances to light and spreaders of darkness. There are many who perceive that miracles of blessing are being performed, who see that people who could hardly be expected to know anything of the light of the Word of God are understanding it clearly. These, persisting in opposing the truth, so evidently a work of grace and of God, are likely to find themselves losing all faculty of seeing the truth. The coming of Jesus cannot bring a blessing to such as these; it does bring them judgment.

QUESTIONS FOR BEREAN STUDY

Did John record all of the miracles of Jesus? Why is the one of today's lesson so fully recorded? ¶ 1.
What was the condition of the subject for this miracle? What kind of question did the Jews raise concerning the blind man? ¶ 2.
What question did the disciples ask Jesus? How did Jesus prove that he was the light of the world? ¶ 3.
What did the man have to do to cooperate with Jesus? What exceedingly strange thing manifested itself after the man received his sight? Why could not the Pharisees believe their own senses? ¶ 4.
How did the healed man finally take the measure of his antagonists (John 9:30-33)? ¶ 5.
How did the Pharisees seek to justify themselves? How was the excommunicated man comforted? ¶ 6.
The miracle with its attending circumstances represents what feature of God's plan? The inevitable sufferings of humanity are an evidence of what? Do the keener sufferings of mankind result from special notice on the part of God? ¶ 7.
Who are to benefit by the permission of evil? What lasting lesson is God bringing to mankind? ¶ 8.
What particular evil is so subtle that few recognize it as an evil? ¶ 9.
What other feature of the divine plan was pictured? ¶ 10.
What relation does the clay bear to the end of the age? ¶ 11.
What is disclosed relative to the Pharisees? Does it illustrate the condition of the modern Pharisees? What knowledge must one possess to comprehend the permission of evil? ¶ 12, 13.
How does truth operate? What parallels in our day the opening of the blind man's eyes? ¶ 14.

"They were all doctors of renown,
The great men of a famous town,
With deep brows wrinkled, broad and wise,
Beneath their wide phylacteries.
The wisdom of the East was theirs,
And honor crowned their silver hairs.

"The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath day;
And what the Christ had done for him
He knew, and not the Sanhedrim."

THE RAISING OF LAZARUS

—DECEMBER 14—JOHN 11: 1-44—

MIRACLE WROUGHT IN PUBLIC—JESUS RETURNS TO BETHANY—MESSIANIC KINGDOM FORESHADOWED.

"I am the resurrection, and the life."—John 11: 25.

OUR subject for study is the resurrection of Lazarus, the greatest of all the miracles of Jesus. During his ministry Jesus had already restored two persons to life. First there was the young girl, the daughter of Jairus, twelve years of age, from whom the breath of life had only just gone when Jesus was brought to the body. He bade the maid to arise. Then the organs of the body which had ceased their movements began again, and the young girl was given back to her father and mother. The second restoration, that of the young man of Nain, was more remarkable; for the body was being carried to the grave when Jesus met the procession. Here also he bade the young man to arise; and at his word the body again began its movements, and consciousness returned. Such miracles were not altogether new in Israel; for in the days of Elijah and Elisha life was restarted in bodies from which breath had gone.—1 Kings 17: 17-23; 2 Kings 4: 20-37.

²But in order that there might be such a miracle as would overshadow all other miracles of raising to life again another was arranged for, which should leave no possible doubt as to the power of God being manifested through Jesus. Our lesson is the account of that greatest of all such exhibitions of power. It was not given to Jesus as a man to start life; God only could do that. But in the raising of Lazarus it was given to Jesus to speak a word which, perhaps more than any other, conveyed the power of God. In response to it the already corrupting body of Lazarus immediately came from the tomb in the flush of health and strength, and despite the bondage of the grave clothes.

³None of these miracles were resurrections in the full sense. The two former, as we have seen, caused non-corrupted organisms to restart in health; the last was different in that the body was raised after corruption had set in. Jesus' ministry was never casual; but for this greatest miracle the scene was specially set, for the divine purpose was in it. In time and manner of operation it fulfilled the purposes of God.

MIRACLE WROUGHT IN PUBLIC

⁴None of the former miracles of Jesus had been wrought under circumstances which challenged unbelief as this did. Lazarus and his sisters and their home were well known. There was no possible question of the death and burial, nor of the very probable corruption of the body having begun. When Jesus approached the tomb, it was publicly; and there were enemy critics present. In the coming forth no question of coöperation of faith on the part of Lazarus could arise. Indeed, the miracle was not questioned. The writer of the account was evidently an eye-witness.

⁵In this connection it is to be noted that according to all orthodox teaching the miracle of raising Lazarus was greater than that of raising Jesus himself. Jesus died on the afternoon of the 14th day of Nisan (Friday), and was raised very early on the morning of the 16th (Sunday). And preserving spices were put into his grave as an immediate preventative of corruption. (John 19: 39, 40) Thus a restarting of his body, which could not have begun to corrupt and which we know did not corrupt (Acts 2: 31), was not to be considered so great a miracle as the resurrection of Lazarus, whose body had been in the grave four days, and as to which there seems to have been no attempt made to preserve it. Thus, although in all things God gives Jesus pre-eminence (Colossians 1: 18), ecclesiastics have in this given him a minor place. The fact is, of course, that in

Jesus' own case there was no resuscitation of the body; and therefore there is no comparison to be made between the resurrection of Jesus and any revivifications of human bodies such as have been called resurrection.

⁶Not one of the creeds allows that the soul, the person Jesus, died. He could not die, they say; for even as a man he had an immortal soul which they claim bodily death cannot touch. Moreover, they claim that he is God, and therefore could not die! When ecclesiastics speak of the resurrection of Jesus, the only possible "resurrection" to them is the reunion of his "immortal soul" with the mortal body. The fact is, of course, that Jesus was started in life anew as a spirit being, and that his resurrection from the dead and exaltation to the divine glory called forth the exhibition of the mighty power of God. (Ephesians 1: 19, 20) The body marred by suffering and injury had served its purpose. It had been the tabernacle of the man Jesus for a time; it was his organism of life which he laid down as a sacrifice, for a ransom price, in order that sin atonement for man might be made.—John 6: 51.

⁷After those encounters with the Jews which are recorded in the ninth and tenth chapters of St. John's Gospel, Jesus left Jerusalem and returned northward up the Jordan valley to the place where he was baptized. (John 10: 40, 42) There he spent a time teaching the people, and many believed on him. While he was there he received a message from the two sisters at Bethany, saying, "Lord, behold, he whom thou lovest is sick." (John 11: 3) Then Jesus said, apparently to his disciples: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." He neither spoke the word which would heal, as in the case of the centurion's servant (Luke 7: 2-10), nor made any move for the relief of Lazarus; but stayed on for two days after the message reached him.

JESUS RETURNS TO BETHANY

⁸The sisters do not seem to have made any request for the Lord to come to them. Perhaps they thought the mere mention of the sickness and their distress was sufficient; indeed that seems to be implied in the form of their message. If that alone were the sisters' message it was surely hardly sufficient; for no one may be on such familiar terms with the Lord as not to need to express in petition what they would have from him. After two days he said to his disciples: "Let us go into Judea again." But remembering that so recently the Jews were ready to stone him, they expressed their surprise to him. Jesus said that he had but a limited time in which he could do his work, and that he must go. Then he said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

⁹The disciples were now as surprised that the Lord would go to awaken Lazarus out of sleep as they must have been at his inaction when he heard that Lazarus was sick. Then he told them plainly that Lazarus was dead, and that he was glad for their sakes that he had not been present in Bethany, for this was something intended to increase their faith in him; as if before the crucifixion the disciples should have a crowning evidence of their Master's mission and of his relation to God, his Father. Thomas, the practical and faithful follower and lover of the Lord, who knew the hatred of the Jews and saw the possible consequences, said to the others: "Let us also go, that we may die with him."

¹⁰As Jesus neared Bethany, Martha went out to meet

him. As she met him, she said, with perhaps a little reproach in her words: "Lord, if thou hadst been here, my brother had not died." "But," she added, "I know that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus made no direct response to that implied request. Wanting to carry her mind on beyond her immediate desire to have her brother back, he said: "Thy brother shall rise again." (John 11:23) Martha said: "I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." "Do you, Martha, believe this?" said Jesus. She answered: "Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world." Her confession enlarged her vision.

¹¹It is sometimes thought that Mary was the readier pupil of the two; but Martha's quick mind was well prepared for the truth. She waited no longer, but called her sister privately. Mary immediately went to Jesus. Her weeping and that of the others seemed as if it were more than he could bear; for he groaned in spirit and was troubled, and wept with them. (V. 35) Groaning within himself he came to the cave, and bade the people take the stone away. Martha would have prevented him. But he said to her in words not hitherto recorded: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Then he prayed aloud, thanking his father because he heard him, and said: "I knew that thou hearest me always." These words he said that those about him might believe that he was God's messenger.—John 11:42.

¹²Without doubt when Jesus groaned within himself he prayed to the Father that the Father's power might be operative upon the corrupting body in the tomb; and he had the assurance that God had prepared that body for the word of life. Jesus now cried with a loud voice as if his words should carry through the grave clothes to the body now ready to hear the sound: "Lazarus, come forth!" And he that was dead came forth, bound in the grave clothes. "Loose him, and let him go," said Jesus.

MESSIANIC KINGDOM IS FORESHADOWED

¹³It was this miracle which called forth Jesus' declaration: "I am the resurrection, and the life," words which may be taken as Jesus' challenge to death and to the powers of death. If it please God to let a believer die, yet shall Jesus be the power of resurrection and of life to him. (John 11:25) And, when the time comes for God to give the blessing of life (and it is here, at the doors), then he who believes will be kept from death. (V.26) In his kingdom Jesus will give life to whomsoever he will. (John 5:21) Death and Jesus cannot remain together. He is now Lord of the dead as well as of the living. (Romans 14:9) When he and death meet, death must flee before him. The hour is at hand when "all that are in the graves shall hear his voice, and shall come forth."—John 5:28, 29.

¹⁴The raising of Lazarus and the miracle which gave sight to the man born blind are illustrative of the plan of God. Both of these miracles are said to be for the glory of God. The first, that of sight given to the man born blind, shows the consequences of the removal of sin. There comes a time when God will take away the disability of natural condemnation, when mankind will be freed from the power of sin which has come upon them through their inherent weakness, and when their blindness, their ignorance of God, will be taken away. (Isaiah 25:6; 40:5; 1 Timothy 2:4) The second miracle, the raising of Lazarus, is a picture of the deliverance of mankind from the power of

death. Here was an affliction which had been allowed to come upon a family all unexpectedly, and which to them under the circumstances of their friendship with the Lord, was inexplicable.

¹⁵Together the miracles give a comprehensive picture of the purpose of God in Christ. Man by nature is "dead in trespasses and sins" (Ephesians 2:1), walking according to the course of this world. Man has no possible way of saving himself from the bondage of sin and the power of death. Jesus was sent according to the love of God to tell of that love, and to die for the world that there might be a ransom sacrifice, and an atonement made for all the human family. In due time he was to return as the Savior. When suffering had done its work, when there was a readiness through great need, and when the hearts of men are ready, then the blessings of deliverance would come. The first miracle represents the power of sin being broken when, under that reign, the obedience demanded is rendered. The second represents the exercise of the power of God over death. Millions of those redeemed by Christ are in death. But the Son of God has power to give life. (John 5:25) Those who are dead will respond to the word of life and will come forth from the power of death, answering that living word.

¹⁶So close are the blessings of the kingdom and the time when the dead will begin to come forth from the death state that we can almost see the scenes being set for the great work. Jesus and the Church will be there to speak the word of the power of God, and in due order and time the dead will answer. They will appear bound with the grave clothes of the old lack of knowledge of God. By far the greater number of them died in absolute ignorance of God; many died expecting to go to a hell of torment; some died expecting to see heaven. But the word will go forth to all, Loose him and let him go; take away the misunderstanding; let him know the love of God and the fact of the kingdom. Jesus will have those ready to help whom he has specially provided for the purpose: First God's ancient people Israel, and then every one who himself has been blessed. Those who come forth will come into a land of loving hearts, and into the hands of those ready to help them up the highway of holiness and to the joys of the kingdom.

QUESTIONS FOR BEREAN STUDY

Which of the miracles of Jesus is the greatest? How many persons did Jesus raise from the dead? Show their progressive order. ¶ 1, 2.

Were these resurrections in the full sense? Which miracle more than any other challenged unbelief? What are some of the outstanding points in the raising of Lazarus? ¶ 3, 4.

Was the raising of Lazarus greater than the raising of Jesus? From what viewpoint have the ecclesiastics given Jesus a minor place? ¶ 5.

In what respect do the creeds wholly misrepresent the truth? What do ecclesiastics know about the resurrection of Jesus? ¶ 6.

Where was Jesus when he heard of the sickness of Lazarus? What did he say and do? ¶ 7.

Can we now see in the form of message Jesus received a deeper insight into why Jesus tarried for Lazarus to die? ¶ 8.

Why could Jesus be glad that he was not in Bethany at that time? What very commendable thing do we read of Thomas? ¶ 9.

What did Jesus say to Martha to carry her beyond the present environment? What did Martha understand about the resurrection? ¶ 10.

Did Martha manifest that she had a quick discerning mind? Was Jesus touched with a feeling of our infirmities? ¶ 11.

What was Jesus probably doing when he groaned within himself? Why did he speak with a loud voice? ¶ 12.

How did Jesus challenge the powers of death? Can we doubt the resurrection power which shall be used in the Messianic kingdom? ¶ 13.

How do the two miracles, restoring the sight to the blind man and the awakening of Lazarus, illustrate God's plan? ¶ 14, 15.

By what agency will the power of life operate in the resurrection day? What will remove the grave clothes of ignorance and misunderstanding? When the millions now dead begin to come forth, what will they find upon the earth? ¶ 16.

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STRONG'S EXHAUSTIVE CONCORDANCE (buckram).....	6.50
CRUDEN'S CONCORDANCE (cloth).....	2.25
POCKET CONCORDANCE (leather).....	1.25
INTERNATIONAL BIBLE DICTIONARY (cloth).....	3.50

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Moultonville, N. H.	Nov. 20	Keene, N. H.	Nov. 27
East Wolfeboro, N. H.	" 21	Wilder, Vt.	" 28
Nashua, N. H.	" 23	Hanover, N. H.	" 30
Pittsfield, N. H.	" 24	Newport, Vt.	Dec. 1
Manchester, N. H.	" 25	St. Johnsbury, Vt.	" 2
Milford, N. H.	" 26	Morrisville, Vt.	" 3

BROTHER J. A. BOHNET

Chester, Pa.	Nov. 10	Baltimore, Md.	Nov. 19
Hobbs, Md.	" 11	Hagerstown, Md.	" 20
Chestertown, Md.	" 12, 13	Cumberland, Md.	" 21
Wilmington, Del.	" 14, 16	Frostburg, Md.	" 23
Chesapeake City, Md.	" 17	Lonaconing, Md.	" 24
Havre de Grace, Md.	" 18	Mountain Lake Park, Md.	" 25

BROTHER B. H. BOYD

Niles, O.	Nov. 19	Sharon, Pa.	Nov. 27
Rosemont, O.	" 20	Erie, Pa.	28-30
Youngstown, O.	" 21, 23	Farrell, Pa.	Dec. 1
Columbiana, O.	" 24	New Brighton, Pa.	" 2
East Palestine, O.	" 25	Toronto, O.	" 3
New Castle, Pa.	" 26	Negley, O.	" 4, 5

BROTHER C. W. CUTFORTH

Scotland, Ont.	Nov. 18	Linwood, Ont.	Nov. 27
Galt, Ont.	" 20	Milverton, Ont.	" 28
Preston, Ont.	" 21	Palmerston, Ont.	" 30
Toronto, Ont.	" 23	Elora, Ont.	Dec. 1
Guelph, Ont.	" 25	Gravenhurst, Ont.	" 3
Kitchener, Ont.	" 26	Bracebridge, Ont.	" 4

BROTHER H. H. DINGUS

Lenora, Kan.	Nov. 19	Russell, Kan.	Nov. 27
Jamestown, Kan.	" 21	Wichita, Kan.	28, 30
Solomon, Kan.	" 23	Hardtner, Kan.	Dec. 1
Abilene, Kan.	" 24	Wellington, Kan.	" 3
Waldo, Kan.	" 25	Arkansas City, Kan.	" 4
Salina, Kan.	" 26	Winfield, Kan.	" 5

BROTHER A. J. ESHLEMAN

Walla Walla, Wash.	Nov. 20	Pendleton, Ore.	Nov. 27
Pomeroy, Wash.	" 21	Joseph, Ore.	" 28, 30
Dayton, Wash.	" 23	La Grande, Ore.	Dec. 1, 2
Waitsburg, Wash.	" 24	Pendleton, Ore.	" 3
Walla Walla, Wash.	" 25	Hermiston, Ore.	" 5, 7
Weston, Ore.	" 26	Heppner, Ore.	" 8, 9

BROTHER H. E. HAZLETT

Fannett, Tex.	Nov. 21	Houston, Tex.	Nov. 30
Beaumont, Tex.	" 23	Galveston, Tex.	Dec. 1
Devers, Tex.	" 24	Alvin, Tex.	" 3
Crosby, Tex.	" 25, 26	Houston, Tex.	" 4
Houston, Tex.	" 27	Sealey, Tex.	" 5
Waller, Tex.	" 82	Corpus Christi, Tex.	" 7

BROTHER M. L. HERR

Pocatello, Ida.	Nov. 20	Pocatello, Ida.	Nov. 30
Salt Lake City, Utah	" 21, 23	Gibbonsville, Ida.	Dec. 2, 3, 4
Midvale, Utah	" 24	Butte, Mont.	" 7
Ogden, Utah	" 25	Billings, Mont.	" 8, 9
Pocatello, Ida.	" 26	Casper, Wyo.	" 11, 12
Challis, Ida.	" 27, 28	Slater, Wyo.	" 14

BROTHER W. M. HERSEE

Wadena, Sask.	Nov. 18	Edmonton, Alta.	Nov. 28-30
Clair, Sask.	" 19, 20	Calmar, Alta.	Dec. 1
Quill Lake, Sask.	" 21	Camrose, Alta.	" 3
Humboldt, Sask.	" 23	Alliance, Alta.	" 4
N. Battleford, Sask.	" 25	Coronation, Alta.	" 5, 7
Milleton, Sask.	" 26	Swalwell, Alta.	" 8, 9

BROTHER J. H. HOEVELER

Memphis, Tenn.	Nov. 13	Kewanee, Ill.	Nov. 26
Mounds, Ill.	" 14	East Moline, Ill.	" 27
Anna, Ill.	" 16	Davenport, Ia.	" 28
Peoria, Ill.	" 23	Moline, Ill.	" 30
Peru, Ill.	" 24	Rock Island, Ill.	Dec. 1
Princeton, Ill.	" 25	Rochelle, Ill.	" 2

BROTHER H. HOWLETT

Bracebridge, Ont.	Nov. 13	Oxdrift, Ont.	Nov. 25
North Bay, Ont.	" 14	Kenora, Ont.	" 26
New Liskeard, Ont.	" 16	Winnipeg, Man.	28-30
Timmins, Ont.	" 17, 18	Morris, Man.	Dec. 1
Sioux Lookout, Ont.	" 21	Altona, Man.	" 2
Port Arthur, Ont.	" 23, 24	Winkler, Man.	" 3

BROTHER H. S. MURRAY

Greenville, Tenn.	Nov. 18	Lebanon, Tenn.	Nov. 25, 26
Morristown, Tenn.	" 19	Nashville, Tenn.	" 27
Knoxville, Tenn.	" 20	Gadsden, Tenn.	" 28
New Tazewell, Tenn.	" 21	Big Sandy, Tenn.	" 30
Luttrell, Tenn.	" 23	Palmyra, Tenn.	Dec. 1
Rockwood, Tenn.	" 24	Adams, Tenn.	" 2

BROTHER G. R. POLLOCK

Hanover, Pa.	Nov. 17	Chester, Pa.	Nov. 24
York, Pa.	" 18	Pottstown, Pa.	" 25
Downingtown, Pa.	" 19	Boyetown, Pa.	" 26
Paoli, Pa.	" 20	Linfield, Pa.	" 27
Camden, N. J.	" 21	Chester Springs, Pa.	" 28
Philadelphia, Pa.	" 23	Norristown, Pa.	" 30

BROTHER B. M. RICE

Superior, Wis.	Nov. 16	Merrill, Wis.	Nov. 24
Withee, Wis.	" 17, 18	Wausau, Wis.	" 25
Unity, Wis.	" 19	Marion, Wis.	" 26
Marshfield, Wis.	" 20	Chiltonville, Wis.	" 27
Milladore, Wis.	" 21	Bonduel, Wis.	" 28
Junction City, Wis.	" 23	Green Bay, Wis.	" 30

BROTHER V. C. RICE

Oldsmar, Fla.	Nov. 6	Hull, Fla.	Nov. 14
St. Petersburg, Fla.	" 7, 9	Wauchula, Fla.	" 16
Bradentown, Fla.	" 10	Lakeland, Fla.	" 17
Sarasota, Fla.	" 11	Avon Park, Fla.	" 18
Arcadia, Fla.	" 12	Moore Haven, Fla.	" 19
Punta Gorda, Fla.	" 13	Palm Beach, Fla.	" 21

BROTHER C. ROBERTS

Smiths Falls, Ont.	Nov. 21	Belleville, Ont.	Nov. 30
Ontario, Ont.	" 23, 24	Trenton, Ont.	Dec. 1
Carleton Place, Ont.	" 25	Stirling, Ont.	" 2, 3
Pembroke, Ont.	" 26	Havelock, Ont.	" 4
Flower Station, Ont.	" 27	Peterboro, Ont.	" 5, 7
Kingston, Ont.	" 28	Linasset, Ont.	" 8

BROTHER R. L. ROBIE

Streator, Ill.	Nov. 17	Milton, Tenn.	Nov. 25
Bloomington, Ill.	" 18	Normandy, Tenn.	" 26
Mattoon, Ill.	" 19	Doyle, Tenn.	" 27
Evansville, Ind.	" 20	Mc Minnville, Tenn.	" 28
Nashville, Tenn.	" 23	Beans Creek, Tenn.	" 30
Smyrna, Tenn.	" 24	Chattanooga, Tenn.	Dec. 2

BROTHER O. L. SULLIVAN

Springfield, Mass.	Nov. 17	Dayville, Conn.	Nov. 24
Easthampton, Mass.	" 18	Norwich, Conn.	" 25
Holyoke, Mass.	" 19	New London, Conn.	" 26
Hartford, Conn.	" 20	Deep River, Conn.	" 27
New Britain, Conn.	" 21	Brainford, Conn.	" 28
Cromwell, Conn.	" 23	New Haven, Conn.	" 30

BROTHER W. J. THORN

Berlin, N. Dak.	Nov. 24	Chancellor, S. Dak.	Dec. 4
Huron, S. Dak.	" 25, 26	Davis, S. Dak.	" 5
Mitchell, S. Dak.	" 27, 28	Yankton, S. Dak.	" 7, 9
Hartford, S. Dak.	" 30	Irene, S. Dak.	" 8
Parker, S. Dak.	Dec. 1	Corsica, S. Dak.	" 10, 11
Nenno, S. Dak.	" 2, 3	Vermillion, S. Dak.	" 12, 14

BROTHER T. H. THORNTON

Jennings, La.	Nov. 11	Logansport, La.	Nov. 20
Lake Charles, La.	" 12, 14	Foreman, Ark.	" 27
Leesville, La.	" 13	Idabel, Okla.	" 2
Glenmora, La.	" 14	Valiant, Okla.	" 25, 2
Kelly, La.	" 16	Antlers, Okla.	" 27
Shreveport, La.	" 19, 21	Albion, Okla.	" 28

BROTHER S. H. TOUTJIAN

Healsburg, Calif.	Nov. 18	Turlock, Calif.	Nov. 27
Eureka, Calif.	" 19, 20	Hanford, Calif.	" 28
San Rafael, Calif.	" 21, 23	Fresno, Calif.	" 30
Richmond, Calif.	" 24	Selma, Calif.	Dec. 1
Stockton, Calif.	" 25	Tulare, Calif.	" 2
Modesto, Calif.	" 26	Bakersfield, Calif.	" 3

BROTHER L. F. ZINK

New Albany, Ind.	Nov. 13	Nashville, Ind.	Nov. 20
Salem, Ind.	" 14	Martinsville, Ind.	" 2
Orleans, Ind.	" 16	Whiteland, Ind.	" 4
Mitchell, Ind.	" 17	La Porte, Ind.	" 5
Sparksville, Ind.	" 18	Michigan City, Ind.	" 7
Bedford, Ind.	" 19	Grand Rapids, Mich.	" 27-30