



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 the-  
that answer me"—Habakkuk 2 1

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Upon the earth distresses 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

**T**his 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 'partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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**Editorial Committee:** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, G. H. FISHER.

**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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### MEMORIAL DATE—1923

The date for celebrating the Memorial in 1923 is Friday, March 30. The time is calculated from the new moon nearest to the Spring equinox. The Spring equinox this year is March 21. There is a new moon March 17, which marks the beginning of the month Nisan. The fourteenth of Nisan then would be March 31. The day begins at six o'clock on the evening previous; therefore Friday evening, March 30, after six o'clock, is the proper time for celebrating the Memorial.

### BIRMINGHAM CONVENTION

A three-day convention of the International Bible Students Association will be held at Birmingham, Alabama, February 9-11. A number of the Pilgrim brethren will be present and address the convention, as will also the President of the Society. For further information write to Mr. T. W. Miller, 1515 19th Street, Birmingham, Alabama.

### JACKSONVILLE CONVENTION

The International Bible Students Association will hold a general convention at Jacksonville, Florida, February 16-18. This convention will furnish an opportunity for the friends of Florida, Georgia, and other adjoining states, to have a season of personal fellowship. It is expected that this will be well attended, as it is the only convention held in the Southeastern section during the winter. Several Pilgrim brethren will be present, and also Brother Rutherford. For local accommodations and other information address Mr. E. L. Riddick, 2030 Liberty Street, Jacksonville, Florida.

### HOUSTON CONVENTION

A general convention of the International Bible Students Association will be held at Houston, Texas, February 23-25, affording three days of fellowship of the brethren in Texas, Oklahoma, Arkansas, Louisiana, and other adjoining states. Brother Rutherford expects to serve at this convention, and a number of the Pilgrim brethren will also participate. For further information address Mr. Joseph Isaac, Jr., 905 Thompson Street, Houston, Texas.

### CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

BROOKLYN, N. Y., February 4.....(No convention)  
BIRMINGHAM, ALA., February 11.....T. W. Miller, 1515 19th St.  
JACKSONVILLE, FLA., February 18.....E. L. Riddick, 2030 Liberty St.  
HOUSTON, TEXAS, February 25.....Joseph Isaac, Jr., 905 Thompson St.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV

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No. 3

### ARE YOU USING HIS POUND?

*"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."*

—Luke 19: 13.

**T**HE Lord has come unto his temple. The day of reckoning is here. Some have grown weary in well-doing. Some others are inclined to do so. It is a severe testing time.

Just at this time we should expect the Lord to turn more light upon his Word; for he promised that the pathway of the just shall shine with increased brilliancy as we come near to the end of the way. Indeed, to those who really love the Lord and his presence the way grows brighter and the days happier. Blessed will be that day when we have reached the full consummation of our hopes.

Some are inclined to become doubtful about 1925; hence they are growing lukewarm. But, beloved of the Lord, what difference does it make whether the things expected to transpire in 1925 do transpire or not? God will not change his plans. He made his plans long ago. He has made no mistakes. He will carry them out, and bring to pass exactly what he has prearranged. Have we not long ago agreed to do his will? Then we should say to him now, joyfully: 'I will acquiesce in whatsoever is thy will, and bide thine own good time to bring it to pass.'

But suppose 1925 finds the bride class all beyond the veil. If you have held fast to the faith in the spirit and have not relaxed your zeal for the King and the kingdom, then your joys will be full and complete. It is safer not to take any chances now by becoming weary in well-doing. Love for the Lord, and a full and devoted interest in his kingdom, must be the moving cause for all of our activities, in order that the Lord may be pleased to say: 'Enter thou into my joys.'

#### AN ILLUSTRATION

Before you were consecrated to the Lord, when you were a part of this old world organization that is now dying, were you ever deeply interested in some great political campaign? The candidates were all selected; the campaign was on. One of the leading candidates came to you and said: 'You can prove an important factor in this community. I have need of some one here to whom I can commit my interests in this campaign. I have to be in another part of the field. I want

some one here to look after my interests faithfully. I expect to be elected to office; and when I am elected, I will have some rewards to give to those who have faithfully represented me. Now may I count on you to undertake to safeguard my interests in this part of the field?'

And you replied: 'Yes, my friend. I am for you; I will faithfully guard your interests to the end. Tell me what you want me to do and I will do it; and I will encourage others to do the same thing.'

The election day comes on. The excitement runs high. You have labored hard. Your friend wins. He comes back to see you and to ascertain how you have looked after his interests. If you made a good report, he smiled and, clapping his hand on your back, said: 'Good! Come now and occupy a lucrative position under my administration.' If you had neglected his interests, he would say something different.

Now, dear brethren, take your Bibles and read concerning the parable of the pounds, as set forth in the gospel by Luke (19: 11-27). This parable was put here for a purpose, to be understood in due time. Whatsoever may have heretofore been written or said concerning this parable, we shall not now stop to quibble or quarrel about. What now may be said is no criticism of what has heretofore been said or written. It is easier to understand a parable after it has been fulfilled, or is in course of fulfillment, than before. That much all must admit. The Lord is his own interpreter. He will make it plain. The Scriptures are not of private interpretation. He has promised to make plain these things in due time. His interpretation comes to his church from him, not from man.

Now note the record reads: "He added and spake a parable, *because* he was nigh to Jerusalem, and *because* they thought that the kingdom of God should immediately appear." The time and the place seem to be important here, as well as the classes to whom the words were addressed and about whom the parable speaks. This indicates that the parable would be understood just before the last members of the kingdom class enter into the new Jerusalem and when they think the kingdom is immediately at hand. The disciples with the Lord con-

stituted the very beginning of the class that forms the members of the kingdom, together with the Lord, the Head. The very last members of that kingdom class are now, we believe, on earth. Where are they going just now? To the heavenly Jerusalem, to be sure. Should we not expect the Lord just now, as the church is approaching the heavenly Jerusalem, to make plain this parable? At the moment the parable was uttered Jesus and the disciples were approaching Mount Zion in the city of Jerusalem, which is a type of the kingdom of God. Concerning this very same thing St. Paul wrote: "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven."—Hebrews 12: 22, 23.

A parable represents a reality. It is like a picture thrown on the screen, indicating the existence of a real object. "A certain nobleman went into a far country to receive for himself a kingdom, and to return." The picture says that Jesus Christ is that nobleman, who went into heaven itself, there to receive at the hands of Jehovah full and complete authority to set up God's kingdom in due time. (Daniel 2: 44; Hebrews 9: 24) Jesus said that he would come again and receive his bride unto himself. (John 14: 3) In 1874 he returned. In 1914 he took unto himself his great power and began to reign. (Revelation 11: 18) In 1918 he came unto his temple. (See Z'22-334, column 2.) The record shows that the accounting by his servants was required "when he was returned, having received the kingdom."

Before the nobleman departed for the far country he called his servants. And why did he do that? He was going away and wished to leave in their hands whatsoever interests he had to leave behind him. His servants here represent the class of Christians who have fully consecrated themselves to follow the Lord whithersoever he leads them. How many servants did he call? "And he called his ten servants." *Ten* is a symbolic number representing all on earth; that is to say, the entire number of the called ones. He "delivered unto them ten pounds." Here again *ten* is symbolic and represents all the pounds. Represents all of what? All the interests of his kingdom. "And he said unto them, Occupy till I come."

We paraphrase Jesus' words thus: 'As you have heretofore heard me say, the kingdom of heaven is at hand. I am the King. My chief vocation is to establish my kingdom, that will bless mankind and undo all that Satan has evilly done. For this cause came I into the world. But it is necessary for me to go away; otherwise you could not be of my kingdom. My desire is that you shall be with me and be one with me and share with me in that kingdom. Hence I go away to open the way for you. Since I am going, I will leave some one in charge of my interests, relative to my kingdom on earth. Will you undertake to look after the interests of my kingdom

while I am away? I am the light of the world. When I go away, you will be the light of the world. You will be my representatives. By you I mean you who are now my faithful disciples and all those who shall believe on me through your teaching of my doctrines. To all these I will commit all the interests of my kingdom. And I will expect each one of you, according to the measure of faith committed unto you, to look well to the interests of my kingdom while I am away.'

The Scriptures show that such were the thoughts in the mind of Jesus, for the reason that a little while later he prayed to the Father thus: "All mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17: 10, 11) "I appoint unto you a kingdom, as my Father hath appointed unto me."—Luke 22: 29.

Briefly stated, then, the ten pounds may be defined as *all the interests on earth of the kingdom of Christ*. These interests are valuable things pictured in the parable by money, committed into the hands of the Lord's servants during his absence. The parable distinctly shows that ten (all) of the pounds (interests) were committed unto ten (all of his) servants. The pounds do not belong to the servants, but belong to the Lord.

Now the pounds could not be said to represent the justification of each Christian, for the following good and sufficient reasons: (1) Justification is granted to each individual by Jehovah (Romans 8: 33), and is an instantaneous thing which is received before one really becomes a servant of the Lord; and (2) justification means *made right with God*, hence justification cannot be increased by use or otherwise; and (3)—which is even a more potent reason—justification is that which is had and enjoyed by each individual servant of God; whereas in this parable, be it noted, the pounds are not the property of the servant, but remain the property of the Lord himself. The servant also recognizes that the pound is not his own, but that it belongs to the King, as the record reads: "Then came the first, saying, Lord, thy pound has gained ten pounds." Otherwise stated: "Thine interests concerning thy kingdom with me have increased ten times, because of the manner in which I have used thine interests or pounds."

The King having committed unto the servant class the interests of his kingdom, and this servant class having undertaken to look after his interests, there are thereby furnished to such servants opportunities faithfully to represent the Lord. Hence we repeat, that the *pounds represent the interests of Christ's kingdom committed to his servants, which interests thus committed furnish the servants opportunities to prove their faithfulness unto the Lord*, which faithfulness would warrant him in advancing them to a position of honor and responsibility in his kingdom.

In a kingdom there are two separate and distinct classes: First, the royal line or ruling class, composed in this instance of Jesus Christ and his servants who prove faithful unto death, and to whom is promised a share in his kingdom; and second, the subjects of that kingdom, called citizens. The parable shows these two different divisions. It reads: "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."

How true to the facts! Shortly after Jesus had gone into heaven and the early church was organized and began its operations, ambitious men crept into it; and soon the message went forth from "Christendom" so-called, 'We will not have Christ Jesus to reign over us. We will set up a hierarchy of our own on earth and will not wait for him but begin the rule now.' For centuries the Roman Catholic church did this very thing. Then the Protestants were organized and followed in the same course. And today, throughout the entire world called "Christendom," the ruling class—big business, big politicians and big preachers—claim by their words, 'We are Christian nations.' Yet they utterly ignore the King, now present. They persecute the representatives of his kingdom, and say: 'We will rule the world through a combination which we call a league or compact.' The Lord proceeds, however, with the setting up of his kingdom.

"And it came to pass, that when he [the Lord] was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money [his valuable interests], that he might know how much every man had gained by trading [by faithfully using his opportunities in looking after the interests of his kingdom]." It will be noted that he returns and then takes his kingdom. It was after his return to wit, in 1914, that the King took unto himself his power and began his reign. And then in 1918 he came unto his temple and began to reckon with his servants, who had undertaken to look after his interests.

He calls the first, evidently meaning the first class who have been zealous and faithful and devoted representatives of the Lord. Those of this class responded: "Lord, thy pound hath gained ten pounds." They do not say: 'Lord, *my* pound has gained ten other pounds'; but they do say, "*Thy* pound hath gained." Otherwise stated, "The interests of your kingdom committed to us furnished us opportunities for using the faculties with which you endowed us; and having put forth our efforts, by your grace, to serve you and to look after the interests of your kingdom, this interest with us has increased ten times and to your glory. We are happy that we have had this blessed opportunity of serving you, and give you the glory." The King is pleased with this report and commends this first class for their faithfulness, saying, "Well, thou good servant; because thou hast been *faithful* in a very little, have thou authority over ten cities."

There can be no doubt about the fact that there will be degrees in the kingdom glory; and these degrees will be determined by the faithfulness of those who represent the Lord. Concerning this the Apostle says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; and one star differeth from another star in glory. So also is the resurrection of the dead." (1 Corinthians 15:41, 42) Some have been faithful to the last degree of their ability. Others have been less faithful.

The Lord then calls the second class, evidently representing that class of servants who have loved the Lord, loved his cause and his interests, and have been faithful to a degree, but who might have been even more faithful. These come with their report. "And the second came, saying, Lord, thy pound [not *my* pound] hath gained five pounds." "The interests of your kingdom committed unto us we have looked after. This has furnished us opportunities, and we have performed them with gladness of heart; hence your interests with us have gained fivefold." Mark that Jesus does not speak to them as to the first, "Well, thou good servant"; but "he said likewise to him, Be thou also over five cities." He rewards them for their faithfulness, but not to the extent of the others who have been faithful to the last degree.

Then comes another class of servants, to whom was committed the interests of the kingdom but who did not look after these interests, and who did not take advantage of the opportunity that the interests furnished. These say to the Lord: 'We feared you, because you are austere; and so we have brought back to you all that you gave us.' Paraphrasing Jesus' reply to them, he says: 'You knew that the dearest objects on earth to me were the interests of my kingdom. You knew that I would reward faithfulness in looking after my interests. You knew that I would require a strict accounting for the opportunities committed unto you. You have done nothing. If you did not do anything, then why did you not commit this interest to some one else, that at my coming there might have been some gain to them? You are a wicked servant; for you have wasted the time and have been unfaithful in looking after what I committed to you. My Father justified you and begot you and anointed you, and I appointed you my representative to guard well my interests. You became indifferent to the message of my kingdom; and even though you have known about it you have kept it to yourself, and you have gone about lending your influence to the opposer. You have been unfaithful in what you have and it shall be taken away from you and given to the faithful class.'

One way to know that we have the proper understanding of a dark saying or parable of the Lord is, that the facts which have transpired fit the picture. How true to the facts thus indicated is the parable! All along there have been some who have known the truth and who have chosen to keep it to themselves and not to use it to the Lord's glory. In 1918 there was a

marked change in the work. The work of the church pictured by Elijah's experiences ceased, and a little later the Elisha work began. The Lord coming to his temple about that time, the reckoning began, especially with his servants on earth. There was then a class who said: "The work is all done. What more can we do? We will do nothing. We will have nothing to do with those who are working, and we will even persecute and misrepresent those who are doing it. We will find fault with them." Some such turned away from the truth and even denied it, after having received it.

Then the Lord revealed to his church that the time had come to proclaim boldly his presence and to announce his kingdom and to declare that the day of jubilee is at hand; hence that millions now living will never die. Not only did some of his servants balk at this and refuse to labor, but they turned against their fellow servants and even denied the presence of the Lord. Now the presence of the Lord may be denied in two ways: (1) By the direct statement that the Lord, the King, has not come; and (2) indirectly, by utter indifference to the interests of the kingdom, and a failure or refusal to use opportunities that come to one to proclaim the King and his kingdom. It seems quite clear that those who recognize the presence of the Lord, and who love his appearing, would delight to make the best showing possible of having looked after the interests committed to them and having done all they could to aid others in accomplishing the same thing.

Then the King commands that the pound shall be taken away from the wicked servant and given to him that has ten pounds. Seemingly some object by calling to the attention of the Lord that this servant already has ten pounds. But the Lord waives this objection aside and says: "Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." In other words, those who have loved the interests of the Lord's kingdom and looked for it by faithfully serving him, shall have more committed unto them; while those who have had something and have not used it shall have it taken away from them.

From time to time we have complaints and murmurs from some who object to the work of the Society being put on an efficiency basis, and who say that there is always something being said to the friends about service. To use their language: "It is always service, service, service, and we are tired of it." To such we would say, Brethren, stop and ask yourselves these questions: Is the King of glory present? Are we at the end of the world? Is it the due time to tell forth the glad tidings that the kingdom is here? Is it true that the new kingdom is taking its place in the divine plan and that this should be announced? Am I a consecrated child of God? Have I agreed to obey the King, whatsoever he commands?

If these questions are answered in the affirmative, then ask: What is the proper attitude of one who ex-

pects to be in that kingdom class and to share with the King in his glory? Does not the Psalmist answer that we must have the zeal peculiar to his house? (Psalm 69: 8, 9) Is not the business of the King our business? Then what shall we do? St. Paul answers: Be "not slothful in business; fervent in spirit; serving the Lord." (Romans 12: 11) Again: "As ye abound in every thing, in faith, and utterance, and knowledge, and in *all diligence*, and in your love to us, see that ye abound in this grace also." (2 Corinthians 8: 7) And again: "We desire that every one of you do show the *same diligence* to the full assurance of hope unto the end." (Hebrews 6: 11) And St. Peter adds: "Wherefore the rather, brethren, give *diligence* to make your calling and election sure: for if you do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Peter 1: 10, 11) The converse of this must be true. If one is negligent, indifferent, then he is liable to fall.

Everywhere the Scriptures condemn slothfulness. Everywhere they exhort Christians to diligence. Does not the King's business require our best endeavors? This parable shows that those who are diligent and faithful are the ones who receive the Lord's approval. Experience shows that those classes throughout the country that give heed to the words of the Lord, who are diligent in their Berean studies, diligent in engaging in the service work week after week, calling from house to house, placing the books, and holding meetings, have the least trouble amongst themselves and have the greatest joy. Our only reason for urging the brethren to greater diligence and activity is, that they might be better equipped to withstand the assaults of the adversary and to win the prize that God has set before them that love him, supremely.

#### BRETHREN, AROUSE YOURSELVES!

Let us have in mind that the Lord's reckoning with his servants does not take place in the small space of twenty-four hours. Probably he may permit some to see their opportunities slipping away from them and their zeal for his interests waning, and then give them a chance to regain that zeal and go forward and grasp the opportunities. Each one, then, who feels a disposition to grow lukewarm or indifferent at this hour should arouse himself and examine himself and the Lord's Word, and look about him for opportunities of glorifying the Lord. We are now in a dangerous hour. Especially are the elders and other more prominent servants of the church in danger. Some of these have about come to the conclusion that no real or actual service is expected of them, because of their importance in the church; that all that is needed is for them to make a speech once a week before the class or the public. They have forgotten the interests of the Lord's kingdom, and are looking more to self or to things about them. Hence



the danger of being lulled to sleep in this very critical and important hour.

Those who shine the brightest in the kingdom will not be the ones who hold the most prominent positions on this side the veil, necessarily. It is *faithfulness* that the Lord rewards. Some isolated ones who have attracted little or no attention, but who have been faithful and true to the Lord under all circumstances and grasped what few opportunities of service came to them, will doubtless be of the first class.

Greater responsibility, however, rests upon those who are more prominent in the classes. Let us remember, dear brethren, that the Lord has committed the interests of his kingdom to his servants and has particularly made the elders overseers of the church; that these should be examples to the flock in zeal, in earnestness, in service, in loving devotion, in action, in conduct, and in exhibition of the fruits and graces of the spirit. It will not do merely to ask the brethren to go forward, and then to hold our hands and do nothing, nor to content ourselves by doing a little of what seems the more honorable work. Let each one remember that his faithfulness to the Lord will be proven by his loving devotion in doing with his might whatsoever his hands find to do. There is much to do now.

#### HEART DEVOTION

There can be no real, faithful service without love. Unselfish devotion to the Lord and his kingdom must be the moving cause. It must be that love which brings to ripeness the fruits and graces of the spirit. The servants possessing such love will have such a keen desire to look after the King's interests that they cannot remain silent and inactive. It indeed will be like a fire in their bones, impelling them to go and not to refrain their tongue from speaking and their hands from doing. The more keenly we appreciate the fact that it is our privilege to represent the Lord and his interests on earth, the greater will be our desire to represent him faithfully.

The facts show that this parable is being fulfilled furthermore in this, that those who have had the interests of the kingdom committed to them by knowing the truth, and have failed to use the opportunities, are having such opportunities removed from them and are going into inactivity and then into darkness; while others who have been faithful in what has been committed to them are having increased opportunities. The Lord will have his work done. No one can hinder it. No amount of criticism or opposition can for a moment retard the work. The kingdom is majestically taking its place. Would that every consecrated child of God might fully appreciate this fact.

#### PRESENT REWARDS

No one ever loses anything by faithfully serving the Lord. St. Paul, fully appreciating the value of faithful service, earnestly beseeches the brethren to present them-

selves as living sacrifices, holy, acceptable unto the Lord, as their reasonable service.—Romans 12:1.

There is a class of Christian servants who not only grasp opportunities of service as they come to them, but are always on the alert, looking for opportunities. There is another class, who are to a degree faithful, yet not fully so. When the one pound is taken away from the wicked servant it is not given to the one who has gained five, but to the one who has gained ten; therefore the class which has been zealous and faithful to the greater degree, which has not only been active, but which has had more loving devotion to the Lord's kingdom, which has been striving to help others along the narrow way—to this class is the greater reward. The Lord loves faithfulness. The Lord rewards faithfulness. And when one really loves the Lord and his kingdom above everything else he will not permit anything to interfere with his service, but will be anxious to do what he can to the glory of his kingdom.

#### SLAYING HIS ENEMIES

Note that the first work of the King is to take account with his servants, and then comes the slaying of his enemies. The same process is going on just now. "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." God has withdrawn his favor from nominal Christendom. No more is the voice of the Bridegroom and of the bride heard in her. She has allied herself with the devil's organization in a combination to rule the world, ignoring Christ as the great King of kings and Lord of lords. And so now the Lord is slaying them with the brightness of his presence and the force of his message of truth. He is destroying their influence with the people. He has come forth to judge and to make war, and is making it. The time of conflict is on. The King is grandly marching to victory.—Revelation 19:11-16.

#### ENTERING THE KINGDOM

Another thing about this parable seems to possess a time feature. "And when he had thus spoken, he went before, ascending up to Jerusalem." Since Jerusalem represents the heavenly kingdom, the thought is here suggested that with the reckoning of the servants comes the slaying, with the message of truth and his presence, of those who refuse to hear him, and then the ascension into Jerusalem, indicating that this is the last work for the church to do on this side of the veil. The last members of the church are now, we believe, before the holy city, on this side of the veil, approaching the new Jerusalem, the general assembly of the church of the first-born. According to their degree of faithfulness and loving devotion they are putting their hands and their feet and their voices, and everything they have, into service to the Lord's glory, and doing it joyfully. They have the song of gladness upon their lips and are crying out: "Behold the King of glory; the kingdom of heaven is at hand!"—which is another way of saying, "Behold the

Bridegroom!" Those who really appreciate the hour in which we are living cannot refrain from telling forth the message.

Brethren, we beseech you to forget your petty differences now. Let every disposition to faultfinding and sullenness be dispelled by you. Let each one ask himself the question now: How am I using his (the King's) pound? Am I faithfully representing my King? Am I giving a good report? Let love and zeal and devotion to the Lord and his cause be the moving factor now for whatsoever is done. Gird up the loins of your mind and go forward, looking well to the interests of the King. Slack not your hand now. The words of St. John, speaking for the Lord Jesus, should ring now in the ears of each consecrated one, like the clarion notes on the morning air: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."—2 John 8.

"Behold, behold the Bridegroom,  
And all may enter in  
Whose lamps are trimmed and burning,  
Whose robes are white and clean."

#### QUESTIONS FOR BEREAN STUDY

Why is this a severe testing time? ¶ 1.  
Why should we expect increased enlightenment from the Lord? ¶ 2.  
Should unfulfilled expectations shake our determination to serve the Lord? ¶ 3.  
Why is it dangerous now to become weary in well-doing? ¶ 4.

Why is faithfulness appreciated even in worldly organizations? ¶ 5.  
How does our faithfulness encourage others? ¶ 6.  
How is faithfulness sometimes rewarded after a successful worldly election? ¶ 7.  
Why is it safe to wait upon the Lord in Scriptural interpretations? ¶ 8.  
Why is it important to consider the circumstances of this parable? ¶ 9.  
What is a parable? ¶ 10.  
Why did the nobleman call his servants to himself before departing? ¶ 11.  
What commission did Jesus give to his disciples before leaving? ¶ 12.  
How did Jesus show his concern for the welfare of his disciples? ¶ 13.  
What do the ten pounds represent? ¶ 14.  
Why does the pound not represent justification? ¶ 15.  
How does the use of the pound provide a test of faithfulness? ¶ 16.  
Who are the two classes in this parable? ¶ 17.  
How have the servants of the Lord been persecuted? ¶ 18.  
When did the Lord begin to reckon with his servants? ¶ 19.  
How does the King reward the faithful servant? ¶ 20.  
Upon what will the rank of a servant in the kingdom of glory depend? ¶ 21.  
Why does the second class receive a less reward than the first? ¶ 22.  
Why was the pound taken from the third servant? ¶ 23.  
What test can we apply to determine the correct interpretation of a parable? ¶ 24.  
In what two ways may one deny the presence of the Lord? ¶ 25.  
Does an increase in opportunities to serve the Lord indicate faithfulness? ¶ 26.  
Why will self-examination prove helpful to one who murmurs and complains? ¶ 27.  
Quote some scriptures indicating that we should be zealous in serving the Lord. ¶ 28.  
Why should we seek the Lord's approval at all times? ¶ 29.  
Seeing an opportunity of service, why should we seize it immediately? ¶ 30.  
Does prominent position this side the veil necessarily entitle one to an exalted place in the kingdom? ¶ 31.  
Why should the elders be examples of service in the church? ¶ 32.  
Why should love be the impelling motive in our service? ¶ 33.  
Can criticism or opposition retard the Lord's work? ¶ 34.  
What does the expression "living sacrifice" mean? ¶ 35.  
Why is alertness a great asset to the Christian? ¶ 36.  
How has the truth performed a slaying work? ¶ 37.  
What other time-feature is in this parable? ¶ 38.  
Why should each determine to prove his zeal for the Lord? ¶ 39.

## PRAYER-MEETING TEXT COMMENTS

*"The spirit beareth witness with our spirit, that we are the children of God."—Romans 8: 16.*

**T**HIS text is addressed and applies to the saints. The word saints means purified ones. Such purification results from the imputed merit of Christ Jesus. These are the steps: Full consecration, imputation of Christ's merit, presentation to the Father, justification, spirit-begetting and spirit-anointing. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—2 Corinthians 5: 17.

When undergoing a severe or trying experience often the Christian begins to doubt whether he is a child of God. Doubt is the result of a weak faith. Faith means to know God's Word and confidently rely upon it. The text for this week, therefore, is very important; for the Christian is thereby enabled to determine whether or not he is a child of God.

God's spirit testifies to the mind or spirit of the Christian that he (the Christian) is God's son. A witness is one who gives testimony to prove a question of fact at issue. By the mouth of two or more witnesses all questions of fact were settled according to the law given to Israel. The question of fact here is, Am I a child of God, that I may be transformed into my Savior's likeness?

God has given two separate and distinct lines of testimony to the Christian to prove this fact: (1) By and

through his Word of truth; and (2) by his dealing with the one who is his child. To remove doubt from the mind each one should examine himself according to the witnesses.

One of the first testimonies given to prove our sonship is, that we can understand and appreciate the deep things of God's Word. Only the new creature in Christ can thus understand. (1 Corinthians 2: 14, 9, 10) This precious relationship was pictured by the light in the Holy of the tabernacle, to which only the priest was admitted. The children of God belong to the priesthood.

Another testimony is that we are not ashamed of the gospel of Jesus Christ, but find it to be the power of God unto salvation to us who believe. (Romans 1: 16) One who really appreciates the love of the Lord and his message of glad tidings is not ashamed to declare it to others and to own that he is a Christian.

Another and most convincing testimony is love for the brethren. "We know that we have passed from death unto life, because we love the brethren." (1 John 3: 14) Only the new creation have passed into the life condition, because they are begotten to a new hope of life.—1 Peter 1: 3.

Another Scriptural testimony is zeal for the Lord and his cause, which leads one to perform his reasonable service. "The zeal of thine house hath eaten me up."



(Psalm 69:9; Romans 12:1) Zeal is the result of love for God and the Lord Jesus. If we appreciate what our Father and our Master have done for us, we shall really have an anxious desire to do something to their glory; and we shall be watching for opportunities to prove this love and loyalty to the Lord. This will lead to activity in the Lord's service and to a careful watchfulness, that we may develop the fruits and graces of the spirit, to the end that we may be transformed into the character likeness of our Lord and Master.

#### HIS DEALINGS

His spirit also testifies to us by his manner of dealing with us. In bringing many sons to the glory of his kingdom it has pleased him to perfect them through sufferings. (Hebrews 2:10) If we bear these trying and fiery experiences patiently, *i. e.*, cheerfully, we thus receive the testimony that our Father is dealing with us as sons.—Hebrews 12:5-8.

If because of our zeal for the Lord we are reproached either by the world or by those who claim to be Christians, this is another testimony that we are the children of God. Jesus was thus reproached. The servant must have experiences like unto his Lord's. (John 15:18-20) If we find that in the midst of these fiery experiences and persecutions our love for God and for Christ Jesus is increased, that our love for the brethren is also growing, and that we can even have a kindly feeling toward our enemies, desiring to do them good, this is a testimony of the Lord that we are his and that he is dealing with us as his children. It is his spirit bearing witness with our spirit. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Love for and loyalty and devotion to the Lord and his service will bring persecution. If persecution is cheerfully borne for Christ's sake, it yields the peaceable fruits of righteousness, brightens our hope, shapes our character into the likeness of our Lord, and leads to everlasting glory.

#### TEXT FOR FEBRUARY 14

*"Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the holy spirit, and in much assurance."*  
—1 Thessalonians 1:4, 5.

This text is another testimony given to us by the spirit of God that we are his children. It is positively and emphatically stated by the Apostle that we *know* our election or selection by the Lord. Why? Because the glad tidings of the divine plan, that the Lord is selecting the seed of promise and that through that seed he will bless all the families of the earth, comes to us not merely in word, but also in power and in the spirit and in much assurance. We have received this message not merely in a formal way, nor do we treat it indifferently, but to the Christian it is a message of life, hope, energy, and power.

Call to mind when we were in the nominal church and believed our God to be a fiend that would torture his creatures in a lake of fire forever. It was difficult for us to love such a God. We were then afraid. We had no assurance. We were weaklings. But when the eyes of our understanding were opened and we began to see some of the lengths and breadths and heights and depths of God's love, the glad tidings of the kingdom became unto us a power. That power resulted because of the operation of the holy spirit. From that time forward we had assurance that Jehovah is God; that he is a God of love; and that no good thing will he withhold from those who walk uprightly before him. These glad tidings became to us such a power that we were not abashed in the presence of the mighty ones of earth, nor proud and boasting in the presence of the weakest ones. But having his spirit, we became willing, yea, glad, to tell one and all, meekly and gently, of the blessings of the Lord's kingdom. And as we have told this precious message, each one thus telling it has grown stronger. In proportion to our faithfulness to the Lord, in that proportion has our power increased, because of the glad tidings and his spirit operating in us. Only those who have the spirit of the Lord have such power and such blessed assurance from the Lord.

Sometimes it is asked: Why is it that persons of slight education in the ordinary walks of life, who have no particular influence amongst men, would even pretend to present the message of truth? And why is it, that when they do, it is clearly and lucidly presented and puts to flight and to shame the clergyman who is a professed follower of the Lord? The answer is: As a rule the professed clergyman has not received the spirit of the Lord; whereas this holy spirit, operating on the minds of the meek and teachable ones, those of little wisdom of this world, has made them bold and strong in the Lord, with the ability to make clear the message of the truth now revealed. The Christian who has this testimony of the spirit and who appreciates his privileges, joyfully and boldly goes forth in the strength of the Lord to put forth the message of his kingdom; and as he continues faithful he grows stronger.

The Apostle admonishes all Christians, saying, "Finally, my brethren, be strong in the Lord and in the power of his might." It is not our power, but the power that comes to us by the operation of his spirit; and thus his spirit operating in the mind of the Christian is transforming him into the image and likeness of his Lord and Master.

#### TEXT FOR FEBRUARY 21

*"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."*—Romans 8:11.

This text can apply to no one except the new creature in Christ. If, upon examination of self in the light of the Scriptures hereinbefore considered, we have the wit-

ness of the spirit that we are the children of God, then we should expect to find that the text under consideration applies to us. The word *quicken* as used in this week's text means to vitalize; to energize; to enliven; to cause to move with rapidity. It means to do something to the Lord's glory, and not to remain inactive. It means to glorify God with the body, which is his.—1 Corinthians 6:20.

The new creature in Christ consists of the will, devoted to the Lord; the mind, which is searching God's Word that it may be in harmony with his will; and the heart, which is the seat of affections and from which emanates the motive for action. And since a creature cannot exist without an organism, the body of flesh, called the mortal body, is for the time being the organism of the new creature. With this body and upon it the Lord has arranged for the new creature to practise until such time as he develops a character pleasing unto the Lord, and which will warrant the Lord in clothing him with a new and glorious body.

The transformation of the new creature takes place chiefly in the mind. "Be ye transformed by the renewing of your mind," says the Apostle. (Romans 12:2) The mind is really the battleground. "Gird up the loins of your mind, be sober, and hope to the end." (1 Peter 1:13) The mind searches out God's Word to ascertain his will; and the will of the new creature directs and controls the mortal body as to what it shall do. "Now if any man have not the spirit of Christ, he is none of his." (Romans 8:9) But if one has the spirit of Christ dwelling in him, he belongs to Christ; and the spirit of Christ will make his body alive to action, to the Lord's glory. Therefore says the Apostle: "To be carnally minded is death; but to be spiritually minded is life and peace."

The holy spirit, the spirit of Jehovah, is so mighty that it raised up Jesus from the dead. It is able to make alive, energize, the human body to activity in service for righteousness, even though that body was once given over to sin. The Lord therefore urges all who have the

spirit or mind of Christ not only to be dead to sin but to permit the spirit of Christ dwelling in them to make them alive to holiness and to God's service. One who thus has the spirit of the Lord is the son of God, and he must bear fruit unto holiness. The holy spirit dwelling in one, therefore, causes such a one to study (consider) to show himself approved unto God, a workman that needs not to be ashamed; that is to say, he tries diligently to ascertain from God's Word what is the will of God concerning himself, and then faithfully endeavors to bring himself within the scope of the divine will, that by so doing he may be transformed into the likeness of his Lord and Master, Christ Jesus.

The new creature now is responsible for the mortal body. Hence the spirit of Christ dwelling in him will lead him to use his strength, energy, time, influence, money, and everything he has, to the Lord's glory. This spirit will lead him to give all diligence to increase his faith by studying and relying upon God's Word; to increase his fortitude or steadfastness in the Lord and in his service; to grow in knowledge; to bring himself under the proper control; to endure trials cheerfully; to grow more Godlike; and to exercise kindness toward the brethren and love toward all, doing good unto all as he has opportunity, especially to the household of faith. So, says the Apostle: "Brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." This admonition of the Apostle to diligence, together with our week text, shows the necessity of activity in the Lord's service. Of course we must give the time to provide things needful for ourselves and dependent ones. This is our avocation. Our real vocation or business is to prepare ourselves for the kingdom; and in order to do this we must use our bodies, as well as our minds, to the glory of the Lord. The transformation into the likeness of the Lord is a gradual growth. The reward comes to one who continues faithfully unto the end.

### "HERE AM I, SEND ME, SEND ME"

Hark! the voice of Jesus crying,  
 "Who will go and work today?  
 Fields are white and harvest waiting;  
 Who will bear the sheaves away?"  
 Loud and strong the Master calleth,  
 Rich reward he offers thee;  
 Who will answer, gladly saying:  
 "Here am I, send me, send me?"

If you cannot cross the oceans  
 And the heathen lands explore,  
 You can find the heathen nearer:  
 You can help him at your door.  
 If you cannot speak like angels,  
 If you cannot preach like Paul,  
 You can tell the love of Jesus;  
 You can say he died for all.

If you cannot be the watchman  
 Standing high on Zion's wall,  
 Pointing out the path to heaven,  
 Offering life and peace to all,  
 With your prayers and with your bounties  
 You can do what heaven demands—  
 You can be like faithful Aaron,  
 Holding up the prophet's hands.

Let none hear you idly saying,  
 "There is nothing I can do";  
 When the hearts of men are failing  
 And the Master calls for you.  
 Take the task he gives you gladly;  
 Let his work your pleasure be;  
 Answer quickly when he calleth:  
 "Here am I, send me, send me."

# THE SPIRIT OF PRAYER

—FEBRUARY 11—LUKE 18—

THE PRAYER WITH ANSWER DELAYED—THE PRAYER NOW ANSWERED—THE TRUE HEART ATTITUDE FOR PRAYER—HUMILITY  
ALWAYS AN ESSENTIAL—THE DANGER OF RICHES—URGENT DESIRE IN PRAYER.

*"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."*  
—Psalm 51:17.

**J**ESUS continued his instruction to his disciples, and through them to the church. Now he speaks to them about prayer. The Authorized Version reads as if our Lord said: "Men ought always to pray"; but he did not say that. Our Lord never urged all men to pray; for prayer is a privilege given to God's people. He knew that during the interval between his departure and his return to them from heaven, much trial would come upon his followers.

When, sometime previously, the disciples had asked their Master for instruction how to pray, and in response he had given the prayer known as the Lord's prayer, he also gave them an illustration of the power of persistency, and led them to understand that there must be considerable importunity for a prayer to gain its end. (Luke 11:1-9) When now our Lord reverts to the subject of prayer, he said that his disciples ought to pray continually, and not grow weary. To illustrate he spoke a parable. He told of a judge who neither feared God nor regarded man. In his city was a widow who went to the judge, asking for justice and deliverance from an oppressor. The judge cared nothing for the justice of the case, nor for the suffering of the widow; but he said: "Though I fear not God, nor regard man; yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me." Jesus takes this parable and uses it in two ways: (1) by comparison, and (2) by contrast. We are to suppose that our Lord intended his disciples to understand that importunity is necessary; and therefore that the woman's persistency must be an example for those who go to God in prayer. But we must also take it by contrast; for we could not think other than that he is compassionate towards those who go to him, and especially so towards his own elect who cry to him day and night. Jesus said: "I tell you that he will avenge them speedily."

But questions arise: Why must there be a trial of faith and patience in prayer? Why the need of the injunction not to faint in prayer if God answers speedily? And what is the meaning of Jesus' words, "Though he bear long with them?" And why the query raised by Jesus, "Nevertheless when the Son of man cometh, shall he find *this* faith on the earth?" (v. 8, *Diaglott*) as if there would have been so much trial of faith and patience that hardly anyone would be found expecting a response.

## THE PRAYER WITH ANSWER DELAYED

From these two parables many have thought that Jesus meant his disciples to understand that the only way to get answers to prayer is by a persistent and even noisy importunity. We believe this is a serious mistake, and contrary to the Master's intention. However, the fact remains that God does not answer all prayers quickly, and that often he keeps his children suppliant at the throne of grace. Yet it is as often the case that God's answers to prayers are remarkably quick, as the prophet Isaiah has it: "Before they call, I will answer; and while they are yet speaking, I will hear."—Isaiah 65:24.

There is one prayer, however, which has been offered more frequently and more fervently than any other—the first and the last great prayer of the church, for the answer to which God has therefore kept his people waiting longest and with greatest desire, and whose non-answer has worn out the faith of many—the prayer, "Thy kingdom come." And there is little doubt that this was the prayer which Jesus had in

mind; for he knew that his church would be oppressed, and his people caused to cry for deliverance from their oppressors. Like Israel in Egypt, their type, they needed deliverance from Satan's injustice. They cry for the avenging of their blood, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:10) God could not answer this prayer before the due time; and the time was long, and Satan tried to wear out the saints of the Most High.—Daniel 7:25.

But immediately the hour came, speedily God sent deliverance. The Psalmist speaking of this says: "In the morning shall my prayer come before thee." (Psalm 88:13) Immediately the morning of the Millennial day came, early, and before his people realized it had come, God sent the answer. The Redeemer returned to save and bless his people. Without doubt this parable was given to cheer God's people in those long, dark days of waiting, and to nullify any temptation to believe he was negligent to their cry.

The one prayer of the church, "Thy kingdom come," has long been delayed, but now approaches the hour for the answer. Although the kingdom has not fully come, the King himself has returned. The Lord came exactly on time; and since then he has delivered his people from the Egyptian darkness, and the terrible bondage of error; and they know that the prayer of the church has been answered. Now they proclaim, "The Lord has come, his kingdom is here, and will soon be revealed, and the will of God done on earth as it is done in heaven."

The time of waiting has had the effect on many that Jesus foresaw. This belief that Jesus would return, bringing deliverance to his people, was hardly existent upon earth; it had almost died out. Outside those who know the truth through the Lord's instrumentality for its dissemination, there is hardly any of this faith in God, or even any faith in him as a controller of earth's affairs, and as the gracious Creator and Benefactor of his human children, and even those who have professed their faith in a personal return show but little confidence in their belief. The true church now no longer sends up the piteous cry for the manifestation of God's favor to it; but, realizing the Lord's presence, it lifts up its voice with singing, declaring to all the advent of the King, and the establishment of the kingdom.

## THE TRUE HEART ATTITUDE FOR PRAYER

Jesus continued his instruction about prayer. He spoke a parable "unto certain which trusted in themselves that they were righteous, and despised others." Two men went up into the temple to pray, one a Pharisee, the other a publican. The Pharisee stood by himself and addressed God, saying, "I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." The publican standing afar off would not lift up so much as his eyes to heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

It is easy to see these two men as they prayed—the one standing out from his fellows quite prominently, as the Greek word indicates; and the other shrinking away out of sight. The Pharisee can be seen looking around at others in the temple courts and comparing himself with them. Then he prays expressing his thanks to God—not for mercies received, nor for his privilege of knowing and worshipping

God, but because he is better than others, especially the publican some distance away beating his breast. The Pharisee probably thought that the publican had good cause for repentance as he came before God. His feeling of righteousness increased as he meditated upon it. The other, the publican, was just the opposite in the opinion of himself. He realized his unworthiness, and cried to God to be merciful towards him; for he saw himself a sinner. Jesus did not express a definite pronouncement about the standing of this man before God, but he did definitely say that one was more acceptable than the other.

Here is further instruction about prayer, some guidance as to the spirit in which God must be approached. Boastfulness, self-confidence, a confident review of oneself, and satisfaction therefrom are poor things with which to go to God. Many a man who prays publicly would be shocked to have anyone suggest that he carried to God any of these things; and yet they may be in the heart unuttered. We have heard some pray in public to God as if they were heading a deputation to him. Acknowledgment of need of mercy is pleasing to God. It dethrones self and exalts him. (Psalm 51:15; Isaiah 57:15) The faithful servant of God may go to the throne of grace with his eyes lifted to his Father, and can rejoice in his presence; for he has something that the publican could not then have: he has the standing of a son through Christ. But even he must retain the attitude of heart represented by the publican. No man can long stand in the presence of God in the attitude of the Pharisee. Self-exaltation is part of the great sin of presumption.—Psalm 19:13, 14.

Prayers to be acceptable to God are not required to be lengthy either when they are on behalf of one's personal interests, or when an individual is leading others in prayer, either at study meetings or at any other time. It is a mistake to think that God needs to be told everything that the mind can for the moment think of. It is better to remember that God knows all, than to think that we have to tell him everything. We might almost venture to say that it is possible God is wearied with some of the long prayers which are made to him.—Malachi 2:17.

#### HUMILITY ALWAYS AN ESSENTIAL

As if to continue the lessons in humility and the proper attitude to bear before God, Luke tells of some infants being brought to Jesus in order that he might touch them, and of the disciples interfering and rebuking the parents. But Jesus was very much displeased, and had the children brought to him; and he took them in his arms and blessed them. (Mark 10:13-16) Then in those beautiful and wondrous words which have come with so kindly a message through the centuries, he said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." He also added: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." The kingdom of heaven is for those who accept its rule and authority as children accept these from their parents. It and its blessings are for those only who are willing to obey, to learn; those who are gulleless and meek as are young children.

It was about this time that the rich young ruler came to Jesus, asking him the way to life. Jesus referred him to the law and to the commandments; for the keeping of the law was the only way to life then open. The law provided that the man who kept it should live by it. (Leviticus 18:5) The young man innocently answered: "All these have I kept from my youth up." It is plain that the young man made a mistake; for had he kept the commandments, he would not have been asking Jesus the way to life, but would have felt life working within him. The Lord told him that the one thing he needed to do, was to sell all, distribute to the poor,

and come and follow him. But this counsel was too hard for him; "for he was very rich." He went away very sorrowful. Jesus too was sorrowful; for, as Mark says, "Jesus loved him."

Here again are comparison and contrast—these two men, both of whom were righteous in their own estimation—but how different. Jesus loved the rich young ruler, while the Pharisee must have been painful to him. The one was self-righteous and self-satisfied; the other was satisfied that he had kept the law, but was hungering for something. "One thing thou lackest." He needed the companionship of the Master, and that poverty of outward things which would enable him to become a good disciple. The riches of self-satisfaction such as those possessed by the Pharisee had evidently stopped their possessor from getting the kingdom, while those held by the rich young ruler made it almost impossible for him to get the kingdom.

The Lord was a teacher who was turning things up-side-down; he was stripping the false life of the Jews of everything they held worth their attention, thought, and endeavor. Simplicity of life, of heart, and of purpose, sincerity towards God and man, are the desirable things. Lowliness of mind and meekness of spirit are pleasing to God; and he who is in the will of God lives the richest, fullest life. To gain all this, and this is God's desire, one must be a disciple of Jesus. "Come, follow me," he said. To those who follow him there are rewards in this life manifold, and life everlasting in the world to come.

Today's chapter concludes with an account of a stirring incident. When Jesus was near Jericho, and as he was passing along the road, great crowds accompanied him; for it was approaching Passover season, and many travelers were going up to the feast, that feast for which he was to be God's Lamb for sacrifice. Two blind men hearing the commotion, asked the reason, and they were told: "Jesus of Nazareth passeth by." They cried out: "Have mercy on us, O Lord, thou son of David." They were rebuked and told to hold their peace; but here was perhaps the only chance they might ever get of hearing his healing word, or feeling his healing touch, and they cried out the more. When Jesus came up, he stood and commanded that they be brought near to him. He asked: "What will ye that I should do unto you?" And they said unto him, "Lord, that our eyes may be opened."—Matthew 20:32, 34.

Jesus must have known what they wanted. Then why ask the question? Probably he wanted a definite request, and here is a further lesson in prayer which we may take to ourselves. It is much better to be particular in prayer than general. God desires for our own sake that we state what we want, and the heart is brought into a better condition to receive when we make our requests known to God than if we content ourselves with general expressions asking the Lord to bless us. "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16.

#### QUESTIONS FOR BEREAN STUDY

- For whom were the words of this lesson intended? ¶1.  
 What lesson did Jesus teach in the parable of the widow? ¶2.  
 Why is prayer a test of faith? ¶3.  
 What serious mistake is sometimes made in prayer? ¶4.  
 Why have the saints earnestly desired the kingdom? ¶5.  
 How has the dawning Millennial day strengthened our faith? ¶6.  
 Why should we in particular now praise the Lord? ¶7.  
 Why has the faith of many grown cold? ¶8.  
 Why are the prayers of the proud not heard? ¶9.  
 What is commendable in the prayer of the publican? ¶10.  
 What special favor have we which the publican did not have? ¶11.  
 Why should prayers be short and marked by simplicity? ¶12.  
 How did Jesus encourage a childlike faith in his disciples? ¶13.  
 How did the rich young ruler entrap himself in his answer? ¶14.  
 Why is the companionship of the Master more desirable than riches? ¶15.  
 How had the Jews deceived themselves? ¶16.  
 Whom did Jesus meet near Jericho? ¶17.  
 Why should we be definite in our requests? ¶18.

# JESUS AND ZACCHEUS

—FEBRUARY 18—LUKE 19:1-10—

THE PUBLICAN A SON OF ABRAHAM—THE GOSPELS GIVEN UNDER HOLY SPIRIT GUIDANCE—SUDDEN CONVERSIONS HAVE PREDISPOSING CAUSES—JESUS SAVES THAT WHICH WAS LOST—SOME LESSONS FOR US.

*"The Son of man is come to seek and to save that which was lost."—Luke 19:10.*

**E**VERYBODY knows about the man of short stature, the publican of Jericho, who ran ahead of a crowd to climb a tree in order to see Jesus of Nazareth as he passed along the road. But not everyone knows how the story is set for the truths of the gospel. At this period of our Lord's ministry, as in former day in Galilee, he was nearly always the center of a crowd; but now because the feast of the Passover was near at hand, the numbers were increased by the many travelers going through Jericho up to Jerusalem. Movement would be slow; for the crowd was not marching like an army, but going with comparative leisure, under no leader, but impelled by a common desire—an orderly crowd of people well disposed towards each other. They had approached Jericho, which lies in the Jordan valley about seventeen miles from Jerusalem. They moved on through the little city's narrow streets, and began to emerge into the suburbs on the Jerusalem road; and it was then that the incident occurred.

Zaccheus, who in his relationship to the Lord provides our study for today, was a tax gatherer, called in the Authorized Version, a publican. Jericho was well situated for collecting those taxes which the Romans imposed upon the Jews; for all travelers from the north or from the east must pass through it. Indeed, Jericho on the east was as Capernaum on the north—a toll gate, at which the travelers must pay to pass. Here in Jericho were many tax gatherers, hated of the people. Zaccheus, the chief, was a rich man; for tax gathering was a profitable occupation. He was very desirous to see this wonderful miracle worker, but Jesus was in the center of the crowd; and Zaccheus being short in stature had but little chance of getting his desire satisfied. However, he was a man of resource; He perceived that if he went quickly ahead and climbed a tree nearby the road, he could satisfy his desire. Not being heavily weighted with personal dignity, he immediately ran on before and climbed the tree. And this would draw Jesus' attention to him.

As soon as Jesus was come to the tree, he looked up and saw Zaccheus. Then he stopped and called to him: "Zaccheus, make haste, and come down; for today I must abide at thine house." Zaccheus made haste to come down, and took Jesus home joyfully. The multitude, when they saw this, murmured; for this man who a little while before had given sight in a miraculous manner to two blind men, and who thus gave evidence of being a messenger of God, and who was on his way to the Passover feast in Jerusalem, had actually left this company of righteous persons to go to be the guest of a man, who, being a publican, must be a sinner!

The journey to Jerusalem was a difficult one, and it is almost certain that it would not willingly be begun late in the afternoon. It is therefore probable that evening was approaching when the incident happened, and Jesus invited himself to the home of Zaccheus to spend the evening and night with him. Probably Zaccheus got much more company than he expected; for the Master had his disciples to care for as well as himself. But Zaccheus' heart was full; and as his house would be large, and the needs of the disciples small, the Master would know that he was not putting him to any inconvenience when he offered to be his guest.

## THE PUBLICAN A SON OF ABRAHAM

It was probably at supper that Zaccheus made a declaration of his purpose. A change had come into his life, one he little dreamed of in the morning of that day. Standing

before his company, he said unto the Lord: "Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold." This was a most unexpected thing for a tax gatherer to say. It has been suggested that here was a troubled conscience seeking to clear itself from a burden; but there is no good reason for that conclusion. Zaccheus was so evidently sincere that he certainly would have spoken directly of any known acts of injustice or fraud. Instead of saying, "If I have taken anything from any man by false accusation," he would have said: "To all whom I have defrauded I will restore fourfold." And if he were making a disposition of half his goods for the poor, he could not have been expecting to pay many fourfold sums out of the half remaining to him. Probably he was a fairly honest man, especially for a tax gatherer. It is probable that the false accusations he had in mind were overcharges which were made by those subservient to him, and which he had not been particular about inquiring into.

That it was not merely emotion which caused Zaccheus to speak thus is certain; for our Lord, who knew what was in man and who would certainly understand, said: "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." To go with Zaccheus, and indeed to invite himself to go to the house of a noted publican, was a bold thing on Jesus' part. He did not stop to consider that his action would probably cause wonderment and some estrangement on the part of many of the crowd, and that this association might prejudice his work in Jerusalem. He knew what was best, and he did it. He numbered himself with the transgressors, and took salvation with him.

## THE GOSPELS GIVEN UNDER HOLY SPIRIT GUIDANCE

Every incident recorded of our Lord's life, both of his sayings and doings, should be received as specially chosen for the benefit of his disciples and for the church. As Jesus was God's messenger, and his life under the guidance of the holy spirit, both by the care of his Father in heaven and through his own care and desire to do the will of God, it must be understood that the selection made of his sayings and doings is made according to a purpose. We ought therefore to approach every study with these thoughts in mind. One incident will be seen to have a relation with another, and the whole to be viewed as in the certain setting.

That this is the case with each gospel is clearly evidenced in and by their different accounts. The whole of the gospels, the records of our Lord's life, are four views of his work as our Father would have us see it—four windows into the divine revelation of his Word. Luke, in giving us these records of our Lord's last journey from the north, seems to do nothing more than to place together, in what seems natural sequence, certain incidents of the daily happenings. Yet it is easy to discern a connection between them as if a lesson, or lessons, common to each were to be brought into prominence.

In our present lessons, for instance, we have had three men introduced, the (representative) Pharisee who tithed himself over and above that which the law called for; the rich young ruler who was sure he had kept the law, but who was utterly void of the Pharisee's self-confidence; and now the rich publican. The Pharisee and the rich young ruler missed the blessing which Jesus had to give, but here the rich publican received it. Different men need different

treatment; and the Lord, the great Physician, knew how to treat every heart and mind which came before him. It seems almost certain that here is a connection of purpose as well as of narrative. Luke under the guidance of the holy spirit relates these things to show the various methods used by the Lord in his ministry to the lost sheep of Israel. And undoubtedly Luke wrote to show Jesus' desire to help the publicans and sinners.—Luke 3:12; 5:29; 7:29; 15:1; 18:10.

#### SUDDEN CONVERSIONS HAVE PREDISPOSING CAUSES

There is nothing on the face of this narrative to indicate that Zaccheus had any special reason for trying to see Jesus, but there must have been some reason deeper than appears; for our Lord would not have given so much time and attention to Zaccheus merely to satisfy his curiosity. The publican of the temple court and those of our Lord's recent audiences reveal much feeling amongst these men. Zaccheus had surely heard how Matthew, the publican of Capernaum, had been taken by Jesus to be a disciple, and of Jesus' sympathy towards them as a class. Perhaps he had heard what Jesus had said about the publican going down to his home after prayer justified rather than the Pharisee. Then the wonderful event of that morning, the healing of the blind men, had moved his heart. When Jesus stopped beneath the tree, it was not a coarse, sullen, curious face that he saw, but one of earnest interest.

We need not suppose that Jesus used any miraculous power in getting the name of Zaccheus. Probably he was told who the man was; perhaps Matthew told him. At once the Lord took the opportune moment to the blessing of Zaccheus. The change in Zaccheus was sudden, and probably unexpected by all except Jesus. But there must have been causes which led up to this crisis, and which perhaps Zaccheus himself would hardly have acknowledged. A comparison may be made with the so-called conversion of Saul of Tarsus, in whose case also there was a sudden reversal of life. In Saul's case we know there were predisposing causes (for Saul had found it hard to kick against the goads), so that when Jesus was revealed and understood, there was ready acceptance. In both cases it was the revelation of love which turned the heart. Paul always felt its power, and Zaccheus was melted at the love and compassion of Jesus in going to his house in the face of the hostile thought of the multitude and of the people of Israel.

Jericho was a city of the priests; and as it was a "customs" city, it might be said to be a city of priests and Levites and publicans (and of course) sinners. Jesus' action in staying overnight with the foremost publican made his attitude all the more marked, and was therefore received by Zaccheus as a token of love and righteousness; for he and all others of like mind must have felt that of the Pharisees and priests to be very unjust. Jesus' words show his reason—these were sons of Abraham, though they were as "lost sheep." By this action Zaccheus showed that he was a true son of Abraham. The Pharisees boasted that they were Abraham's seed. (John 8:33) If Zaccheus was a son of Abraham, why should salvation not come to him? The afflicted woman of the synagogue (Luke 13) and the rich publican were both children of Abraham needing a deliverer, and both were in a condition of heart to receive the blessings of Jesus.

#### JESUS SAVES THAT WHICH WAS LOST

What did Jesus mean by salvation? Two thoughts have always been associated with the use of the word. Sometimes the chief thought has been salvation *from* something, sometimes salvation *to* something. Both ideas are necessary—salvation from death, and then into favor and life. The lost sheep was saved by being restored, the lost piece of money was retrieved, the prodigal some came home. There is salvation in each case, but viewed from different aspects.

In the earlier part of the day the blind men had received sight, but they did not get salvation. Here in Zaccheus' case was something which affected the inner life of the publican, and which was better and greater and more to be prized than any physical blessing. It was said of Jesus that he should bring salvation to Israel and save his people from their sins. (Matthew 1:21; Luke 1:77) The horn of salvation, or power, was to be his; and as this would not be interpreted to mean deliverance from Rome, it must mean deliverance from the enemies of the inner or moral life.

Zaccheus' manner of life and disposition of heart had hitherto kept him away from communion with God, but now he experienced a change. Henceforth he would seek to please God rather than himself. Jesus did not call him to be a disciple, to leave all and follow him; for Zaccheus did not need that experience as the rich young ruler did. Nor did Jesus call everyone to follow him as he called his immediate disciples and the Twelve. His mission was to proclaim the coming of the kingdom of righteousness and truth, and thus save God's people from the bondage of evil and ignorance under which they lived; and some of the earliest acceptors of the message had the privilege of being chosen to be with him. If Zaccheus continued to hold the salvation which came to his house that day, he would, after Pentecost, be found amongst those who were blessing and praising God, understanding well that the salvation of God had come to his people, and would experience the power of the holy spirit.

But such salvation is not all that God has provided through Jesus. The life ministry of Jesus, the calling and selection of his disciples and apostles, and later at Pentecost the diffusion of those blessings to all who would receive them—all these together form an illustration of the greater ministry and its results. The long period from the first advent till now has in God's purpose been for the selection of the church members, represented by the apostles. This day of grace and special selection is nearly over. Soon there will be that which corresponds with Pentecost, an outpouring of the spirit of God upon all mankind; when all oppression of Satan, of priestcraft, of Phariseism, of fleshly weakness, will be banished, and when the whole human family will be brought to the Lord's feet. "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isaiah 40:5.

#### SOME LESSONS FOR US

Jesus came "to seek and to save that which was lost"—not only those, the publicans and sinners, and the poor sheep of the family of Israel who were lost to God's blessings, but to save their covenant; for the Abrahamic Covenant was lost to them. And he came to save the whole world of mankind, and the original blessing of life which God intended them to enjoy, and which for a brief moment they had enjoyed in Eden. Did Jesus succeed in his mission in seeking the lost? The answer must be No, if we stop our inquiry at the close of his life. His work was continued by those he chose to be with him—his disciples. Since then, and until now, they have represented him and his work. Are the lost persons and things yet found and saved? Again the answer is No. But the Savior completed his work on earth, and was raised to divine nature that he might be the Savior in power; and his witnesses have nearly completed their work (or his through them), and are soon to appear with him. Then the love that broke upon the heart of Zaccheus and Saul will break upon the world—Israel first—and 'a nation shall be born in a day' (Isaiah 66:8); and the blessing to the world will follow. It will then have its opportunity of obtaining life in peace and happiness.

There are other encouraging lessons which arise out of this study: (1) We may be sure that just as in the days long past God knew of Rahab of Jericho and the disposition



of her heart (Joshua 2:9-11), and guided the spies to her house, and so brought about her salvation through faith and works, so Jesus found out Zaccheus of Jericho. Thus the first and the last mention of this city tell of a woman of the town, a harlot, and a publican, finding salvation of the Lord; (2) Jesus passes none who wish to see him, or who make endeavors to find him; (3) Jesus invites himself if there is a willing heart. How gladly we received the truth which he brought to us before we really knew that we wanted it!

Thus this interesting human episode tells us of the heart of Jesus, its love, its strength, his ready disposition, his fearlessness. And too, if we want Jesus we must seek him. Many in that crowd could have taken that which Jesus gave to Zaccheus, but there was only one Zaccheus in all that multitude. In the day when the blessings of Jesus are dispensed, it will still be necessary to seek them—and him. Whoever is as ready to put self and self's possessions on one side as Zaccheus was, is not far from the place where he will see Jesus.

#### QUESTIONS FOR BEREAN STUDY

- What was the occasion that took the multitudes to Jerusalem? ¶ 1.
- What did Zaccheus do to attract the attention of Jesus? ¶ 2.
- Why did the multitude murmur? ¶ 3.
- Why did Jesus invite himself to the home of Zaccheus? ¶ 4.
- How did Zaccheus show his generosity? ¶ 5.
- What blessing did Jesus bring to the house of Zaccheus? ¶ 6.
- What should be our attitude of mind in every study? ¶ 7.
- What purpose is served by Luke's record of our Lord's journey from the north? ¶ 8.
- Why had the Pharisee and the rich young ruler missed the blessing which Zaccheus received? ¶ 9.
- Why was Zaccheus moved by more than mere curiosity? ¶ 10.
- In what respect are the conversions of Zaccheus and Saul of Tarsus similar? ¶ 11.
- How did Zaccheus show himself to be a true son of Abraham? ¶ 12.
- What is salvation? ¶ 13.
- What incentive from the early disciples have we to be faithful in proclaiming the kingdom? ¶ 14.
- What will follow after the selection of the church class? ¶ 15.
- Who are included in the "lost" to be saved by Jesus? ¶ 16.
- Why must willingness of heart prompt one who would find the Lord? ¶ 17.
- How does the lesson reveal the love of Jesus? ¶ 18.

### INTERESTING LETTERS

#### TRUTH-HUNGRY IN THE WEST INDIES

DEAR BROTHER RUTHERFORD:

Enclosed please find report covering the Pilgrim visit to the Colony of Grenada.

I landed in St. Georges, the capital of Grenada, on the evening of December 7th. The class there is small, numbering about seventeen. The brethren, however, are very well grounded in the truth and loyal to the Lord's arrangements. I was quite pleased to find such a well-established class here. The prejudice against the truth is very marked. Two-thirds of the people are Roman Catholics; the remainder are Anglicans, with a few Methodists, Presbyterians, etc. For the last eight months a general campaign has been carried on, vilifying Pastor Russell and misrepresenting the truth.

Learning the conditions I decided to give as strong a witness as possible during my visit. I applied for the use of the court house at as low a rental as possible. They kept me waiting until Saturday afternoon before a reply was given, when they charged me full price. It was then almost too late to advertise. I anticipated, however, that they might thus keep me waiting; and accordingly I had the advertising all prepared. On Sunday evening I delivered two addresses; one at 6:30, and the other at 8:30. At 6:30 less than 100 persons assembled. At 8:30 the hall was nearly full—about 400 were present. The following evening, Monday, word had gone over the town and the place (St. Georges has a population of 4,000; the Colony of Grenada 70,000) was crowded. My boat was scheduled to arrive on Tuesday; but at 11:30 Tuesday morning I was informed that she would be a day late. Accordingly I hired the theatre and had my hand-bills printed; and that evening I gave an illustrated lecture upon the message of the hour. Long before the time of service a large number of people had assembled, and the building was soon crowded and the doors closed. The crowd then threatened to push open the doors, and it took five policemen to keep them back. Many stood along the side of the building, which was open; and thus they were able to hear, as well as to see the Scriptures upon the screen. The lectures were used of the Lord to break down much prejudice. The common people hear the message gladly.

While in Grenada a well-educated young man came to my room. He informed he had been interested for some time and could see the Plan of Redemption so clearly he felt it was his duty to make a full consecration to serve the Lord. There are quite a number of just such people in all these places ready and open to receive the message of

God's grace. The brethren in Grenada are all poor. They raised \$20.00 to help along the witness; the balance of the funds necessary I used from the funds of the Society.

I landed in Trinidad the morning of the 14th instant; and as I advised you in my previous letter, I will await your definite instructions here as to whether you wish me to proceed to Jamaica or to go South. There is plenty of work to keep me busy here for some little time. The truth is spreading quite rapidly in Trinidad. The brethren here are doing a good work. In some respects Trinidad is the best field in the West Indies for spreading the truth.

Your brother in Christ,

GEORGE YOUNG.

#### A CASKET OF RICH TREASURES

DEAR BRETHREN:

I am enclosing money order for renewal subscriptions to THE WATCH TOWER and THE GOLDEN AGE, the best two papers printed. Truly, the Lord is giving us meat in due season which he so graciously promised, through the columns of of those dear little journals. Everything is made so plain to the consecrated ones.

The HARF OF GOD is indeed a casket of rich treasures, brought out so clear and convincing that none but the blindest could fail to understand. Surely the light grows brighter as we near the perfect day.

May the Lord continue to bless you all abundantly in the prayer of

Your sister in Christ,

Mrs. W. W. BAILEY, Oregon.

#### THE JOYS OF THE LORD

DEAR BRETHREN:

We enjoy the TOWERS more and more and wish to express our appreciation of your service for the household of faith. The spirit of the Lord is manifested in each article, and it is food for our spiritual life.

This is a small city of about 2,700 inhabitants, but we have a nice class of about twenty and we meet twice a week. There is such a spirit of peace and harmony in our class that we always feel so refreshed after each meeting. It certainly is helpful for brethren to meet together, and we know that the Lord's blessing rests upon them. We also have a Sunday school class of about twenty children.

Am enclosing money order for \$5.00 for the Lord's work.

We ask the Lord's rich blessing upon you and your service to him daily, and wish to be remembered in your prayers.

Yours in his service,

DORA AHELS, Wash.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER J. A. BOHNET

Wilburton, Okla. ....	Feb. 16	Denison, Tex. ....	Feb. 27
Atoka, Okla. ....	" 18	Sherman, Tex. ....	" 28
Durant, Okla. ....	" 19, 20	Madill, Okla. ....	Mar. 1
Arkinda, Okla. ....	" 21, 22	Ardmore, Okla. ....	" 2
Achille, Okla. ....	" 23, 26	Leon, Okla. ....	" 4
Coleman, Okla. ....	" 25	Wynnewood, Okla. ....	" 5

## BROTHER G. R. POLLOCK

Yorkton, Sask. ....	Feb. 22, 25	Wakaw, Sask. ....	Mar. 2
Bredenbury, Sask. ....	" 23	Saskatoon, Sask. ....	" 4
Tuffnell, Sask. ....	" 26	Humboldt, Sask. ....	" 6
Viscount, Sask. ....	" 27	Quint Lake, Sask. ....	" 6
Saskatoon, Sask. ....	" 28	Chair, Sask. ....	" 7
Prince Albert, Sask. ....	Mar. 1	Wadena, Sask. ....	" 8

## BROTHER B. H. BOYD

La Grange, Ore. ....	Feb. 18	Nampa, Ida. ....	Mar. 1, 4
Joseph, Ore. ....	" 19	Melba, Ida. ....	" 3
Weiser, Ida. ....	" 20, 21	Buhl, Ida. ....	" 5
Ontario, Ore. ....	" 22, 23	Twin Falls, Ida. ....	" 6
Boise, Ida. ....	" 25, 26	Pocatello, Ida. ....	" 7, 8
Emmett, Ida. ....	" 27, 28	Butte, Mont. ....	" 10, 11

## BROTHER B. M. RICE

Beaumont, Tex. ....	Feb. 15, 16	Bastrop, Tex. ....	Feb. 26, 27
Houston, Tex. ....	" 18	Taylor, Tex. ....	" 28
Crosby, Tex. ....	" 19	Austin, Tex. ....	Mar. 1
Galveston, Tex. ....	" 20, 21	San Marcos, Tex. ....	" 2
Alvin, Tex. ....	" 22	San Antonio, Tex. ....	" 4
Houston, Tex. ....	" 23-25	Comfort, Tex. ....	" 5

## BROTHER A. J. ESHLEMAN

Waycross, Ga. ....	Feb. 15	Bradentown, Fla. ....	Feb. 26
Jacksonville, Fla. ....	" 16, 18	Arcadia, Fla. ....	" 27
Waldo, Fla. ....	" 19	Punta Gorda, Fla. ....	" 28
Williston, Fla. ....	" 20	Lakeland, Fla. ....	Mar. 1
Thomasassa, Fla. ....	" 22, 23	Oldsmar, Fla. ....	" 2
Tampa, Fla. ....	" 25	St. Petersburg, Fla. ....	" 4

## BROTHER V. C. RICE

Kansas City, Mo. ....	Feb. 18	Terre Haute, Ind. ....	Feb. 25
Sedalia, Mo. ....	" 19	Brazil, Ind. ....	" 26
Jefferson City, Mo. ....	" 20	Anderson, Ind. ....	" 27
St. Louis, Mo. ....	" 21	Muncie, Ind. ....	" 28
E. St. Louis, Ill. ....	" 22	Sydney, Ohio ....	Mar. 1
Pana, Ill. ....	" 23	Marion, Ohio ....	" 2

## BROTHER M. L. HERR

Ratan, N. M. ....	Feb. 18, 19	Payson, Ariz. ....	Mar. 7, 8
Albuquerque, N. Mex. ....	" 20, 21	Yuma, Ariz. ....	" 11
Gallut, N. Mex. ....	" 22, 23	San Bernardino, Calif. ....	" 12
Phoenix, Ariz. ....	" 25, 26	Redlands, Calif. ....	" 13
Chandler, Ariz. ....	" 26	Riverside, Calif. ....	" 14
Safford, Ariz. ....	Mar. 2, 4	Ontario, Calif. ....	" 15

## BROTHER R. L. ROBBIE

Weatherford, Tex. ....	Feb. 16	Sealy, Tex. ....	Feb. 26
Cleburne, Tex. ....	" 18	Waller, Tex. ....	" 27
Hillsboro, Tex. ....	" 19	Corsicana, Tex. ....	" 28
Teague, Tex. ....	" 20	Athens, Tex. ....	Mar. 1
Normangee, Tex. ....	" 21	Tyler, Tex. ....	" 2
Houston, Tex. ....	" 23, 25	Big Sandy, Tex. ....	" 4

## BROTHER W. M. HERSEY

Milverton, Ont. ....	Feb. 22	Harriston, Ont. ....	Mar. 2
Stratford, Ont. ....	" 23, 25	Palmerston, Ont. ....	" 4
Seaforth, Ont. ....	" 26	Allenford, Ont. ....	" 5, 6
Goderich, Ont. ....	" 27	Hepworth, Ont. ....	" 7
Wingham, Ont. ....	" 28	Wairton, Ont. ....	" 8, 9
Fordwich, Ont. ....	Mar. 1	Owen Sound, Ont. ....	Mar. 11, 12

## BROTHER O. L. SULLIVAN

Coeburg, Va. ....	Feb. 18	Chatham, Va. ....	Feb. 27
Pennington, Va. ....	" 19, 20	Java, Va. ....	" 28
Princeton, W. Va. ....	" 22	Meadville, Va. ....	Mar. 1
Roanoke, Va. ....	" 23	Dry Forks, Va. ....	" 2
Lynchburg, Va. ....	" 25	Danville, Va. ....	" 4
Hurt, Va. ....	" 26	Keysville, Va. ....	" 5

## BROTHER H. HOWLETT

Chilliwack, B. C. ....	Feb. 21	Trail, B. C. ....	Mar. 4
Pentiction, B. C. ....	" 23	Cranbrook, B. C. ....	" 5
Vernon, B. C. ....	" 25	Fernie, B. C. ....	" 6
Oyama, B. C. ....	" 26	Lethbridge, Alta. ....	" 8
Peachland, B. C. ....	" 27	Medicine Hat, Alta. ....	" 9, 11
Nelson, B. C. ....	Mar. 1, 2	Maple Creek, Sask. ....	" 12

## BROTHER W. J. THORN

Toledo, Ohio ....	Feb. 18	Elyria, Ohio ....	Feb. 25
Fremont, Ohio ....	" 19	Dundee, Mich. ....	" 26
Bellevue, Ohio ....	" 20	Ann Arbor, Mich. ....	" 27
Sandusky, Ohio ....	" 21	Ypsilanti, Mich. ....	" 28
Danville, Ohio ....	" 22	Plymouth, Mich. ....	Mar. 1
Lorain, Ohio ....	" 23	Windsor, Ont. ....	" 2, 4

## BROTHER O. MAGNUSON

Lynn, Mass. ....	Feb. 12	Kittery, Me. ....	Feb. 19
Cliftondale, Mass. ....	" 13	Kennebunk, Me. ....	" 20
Nashua, N. H. ....	" 14	Sanford, Me. ....	" 21
Milford, N. H. ....	" 15	Saco, Me. ....	" 22
Pittsfield, N. H. ....	" 16	South Windham, Me. ....	" 23
Manchester, N. H. ....	" 18	Portland, Me. ....	" 25

## BROTHER T. H. THORNTON

Spartanburg, S. C. ....	Feb. 18	Kannapolis, N. C. ....	Feb. 24
Greenville, S. C. ....	" 19	Salisbury, N. C. ....	" 25
Gastonia, N. C. ....	" 20	Hickory, N. C. ....	" 26
Charlotte, N. C. ....	" 21	Skyland, N. C. ....	" 27
Lincoln, N. C. ....	" 22	Asheville, N. C. ....	Feb. 28, Mar. 4
Shelby, N. C. ....	" 23	Brasstown, N. C. ....	Mar. 1, 2

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### Chapter XIII: Kingdoms of this World

Week of March 4.....Q. 46-51    Week of March 18.....Q. 7-13  
Week of March 11.....Q. 1-6    Week of March 25.....Q. 14-20

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## PRAYER-MEETING TEXTS FOR MARCH

MARCH 7: "Strengthened with might by his spirit."—Ephesians 3:16.

MARCH 14: "He shall give you another Comforter, . . . even the spirit of truth."—John 14:16, 17.

MARCH 21: "The spirit of truth . . . will guide you."—John 16:13.

MARCH 28: "That . . . God . . . may give unto you the spirit of wisdom."—Ephesians 1:17.