



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

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

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

WTB&TS

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for 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 21:23-31.

## THIS JOURNAL AND ITS SACRED MISSION

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

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be 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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—1st John 104:30.

JANUARY 10: God hath begotten us to a hope of life.—1 Peter 1:3; James 1:18.

JANUARY 17: "The Lord God hath anointed me."—Isaiah 61:1, 2.

JANUARY 24: "God . . . hath also given unto us his holy spirit."  
—1 Thessalonians 4:8.

JANUARY 31: "God hath revealed [his deep things] unto us by his spirit."—1 Corinthians 2:10.

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### PROVISIONS FOR HIS OWN

*"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15:4.*

**S**T. PAUL addresses this epistle to the "beloved of God, called saints." *Saints* means the purified ones. This purification comes only through the merit of Christ Jesus. These are justified by Jehovah, accepted as a part of the Lord's sacrifice, and begotten to membership in the new creation. The text suggests the loving provision that God has made for his own beloved ones.

The father of a family of children, desiring to do right, makes a reasonable provision for his children. If a loving parent, he makes a reasonable provision according to his ability. The Scriptures recognize this as a proper course of action. Having the mind of the Lord in the matter, St. Paul said: "Provide things honest in the sight of all men." (Romans 12:17) "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Timothy 5:8) Otherwise stated, the Apostle means that a father who is a Christian will provide the necessities for his own, especially those of his own house; and if he pretends to be a Christian and does not make such reasonable provision, then he is worse than an unbeliever.

The attribute of justice requires man to make reasonable provision for his dependent ones. The proper degree of family love induces him to take such action. Mutual family love binds together the members of that family and causes each member to look out for the interests of the other, while the father has a special regard for the welfare of all the family. Such provision embraces both temporal and spiritual things. A good father endeavors to see that his children are provided with good, wholesome food and proper clothing. Even more important than this, he gives attention to the instruction and education of his children. He teaches them the right and proper use of such things as they have. He points out to them that to be lazy or slothful is equivalent to being a great waster and displeasing to the Lord. He finds employment for them and teaches them to be industrious. He shows them how to apply properly their time and energy. He looks after their general education. The worldly father is particularly interested in educating his children in the way of making money. While this is very good as far as it

goes, the Christian father is more particularly interested in teaching his children the higher principles of righteousness by making them acquainted with the Lord. It is regrettable to see some who have embraced the Word of God conclude that thenceforth they must look out for themselves and let their children drift and just "come up" without any proper attention and education. Such a person is worse than an unbeliever. By his conduct he denies faith in God and the precious promises.

It is pleasing in these days to note that consecrated parents bring their infants before witnesses and consecrate them to the Lord. This is a step in the right direction. It impresses the parent with a greater responsibility of providing the spiritual as well as the temporal things for the children and of teaching them the way that leads to life and holiness. The parent feels a greater responsibility of inaugurating a home study of the divine plan. If this is found not practical, then he sees to it that the child attends some class provided for juvenile instruction. To aid in such work was the primary purpose of publishing "The Harp of God."

Realizing that the great King is present and has begun his reign, and that soon the anointed now this side the veil will be gathered home to meet the Lord, what greater heritage could such a parent leave to his children than a knowledge of the divine plan! Let parents see to it that their children do not idle away their time now, but spend it in a useful manner. Keep them busy with the proper duties of temporal affairs at proper hours, and see that they get a goodly portion of instruction in things pertaining to the kingdom now being put in operation.

It is well for each consecrated parent to consider the provisions the heavenly Father has made for his own, and then insofar as it is possible to follow such example concerning his own.

#### GOD'S FAMILY

The family of God consists of those who have fully surrendered unto him in consecration, and through the merit of Christ Jesus have been justified by him and begotten to the Father's nature. Such have been adopted into the family of God through Christ Jesus. (Romans

8:15) Seeing that it is pleasing to God that earthly parents make provision for their own, we may be sure that our heavenly Father is far more particular to make provision for his own. If every one who comes to the Lord could fully appreciate this fact and continue in that appreciation, he would continue to enjoy that peace of God that passes all human understanding. In proportion as we do appreciate our heavenly Father's provisions, in that same increased proportion shall we be thankful for all things provided.

#### HIS LOVE

God unselfishly exercised his love toward mankind in providing redemption. (John 3:16) He sacrificed the dearest treasure of his heart to provide a way to lead man back into harmony with himself. As a means of leading the world back into harmony with himself, God provided a house of sons and made his dearly beloved Son, Jesus Christ, the Head of that house. (Hebrews 3:6) While it is true that "in the dispensation of the fulness of times God will gather together in one all things in Christ, both which are in heaven, and which are on earth," yet in a special sense Christ Jesus and his bride constitute the members of the beloved house of God. For such he made provision before the foundation of the world. He appointed Jesus the chief one over that house and prearranged that all the members of that house should be adopted as children by Jesus Christ; and this is to the good pleasure of Jehovah.—Ephesians 1:5, 6.

The tie that binds together the members of this household is that beautiful family love, pure and holy, from above. Jehovah is the Father of that house. He exercises the family love toward the members of the house. "The Father loveth the Son and sheweth him all things." (John 5:20) "The Father himself loveth you, because ye have loved me." (John 16:27) The love here mentioned is that *philia*, family love. It is the same love that Jesus exercised toward his disciples, the early members of that house. Jesus asked Peter: "Lovest thou me?"—meaning, Do you possess that family love for me as a member of my house? If so, feed my sheep. It is the love of God that causes him to make provision for the family; and it is this same family love that draws them together.

Faith means to know God's Word and to rely upon it. A living faith should forever settle it in the mind of the child of God that our great loving Father has made all necessary provision for the members of his household. The one who begins to doubt should ask himself, Have I been adopted into the house of sons? Have I the witness of the spirit that I am one of his? And if answering these questions in the affirmative, then why not exercise the proper confidence in the Lord and know that he with loving care toward me, is providing just such things as I need?

#### TEMPORAL PROVISION

Jesus taught his followers to pray the Father for daily food. Therefore we may be sure that the Father is pleased to have us ask for such things as we need. But asking, we must also exercise our faculties with which we have been endowed to provide such things as are necessary. No one should think that he can sit down and idly fold his hands and expect the Lord to put into his lap just such things as he may need. God's way of providing is by giving us an opportunity of coöperating with him in acquiring the things needed. His child, then, will pray and diligently act in harmony with his prayer. The same rule of action applies to spiritual things. "Ask and ye shall receive." But act in harmony with such asking. Having acquired the knowledge by which we may know the will of God, then we must diligently endeavor to conform ourselves to that will. Following the divine rule, the child of God need not want.

#### SPIRITUAL FOOD

Having predestinated his house of sons, the Father long ago made all provision for the members of the household. Spiritual food is the chief thing required. He inspired his faithful servants of old to write things in his word that the sons of God would need, thus providing the spiritual food. Those holy men of old wrote as they were moved by the spirit of the Lord. (2 Samuel 23:2; Luke 1:70; 2 Peter 1:21) These men understood not what they wrote, but were inspired to write things that would be a provision for the new creation. They did not understand the mystery of God, yet they wrote about the mystery. (Colossians 1:26, 27) And to this house of sons now Jehovah speaks through his inspired witness, St. Paul, the words of our text: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." It was the love of God that caused him to make this provision. He did not provide that all the food should be served to the household at one time. He provided it as it was needed. In due time Jehovah has unfolded his plan. "Thou givest them their meat in due season," wrote his Prophet. (Psalm 145:15) Much of this food was long hidden under dark sayings; but as the sons of God developed, leading on to the perfect day, he caused greater light to shine upon his Word, thereby increasing the provision for his children.—Proverbs 4:18.

Through whom should we expect the food to be given to the household? Through the Head of the house, of course. All things are of the Father and all things by the Son. Let no one flatter himself into believing that the Lord has specially authorized him to provide food for the household of faith by interpreting the Scriptures; for the Scriptures are not of private interpretation. The Lord reveals his Word through his appointed means.

The Lord Jesus makes it clear that at his second appearing his true followers would have a deeper appreciation of the food provided. He promised that "he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke 12:37) Then with clearness he states that at that particular time he would appoint one as his faithful and wise steward, making him ruler over his household, to serve them their portion of meat in due season. (Luke 12:42) Our Lord did not say that he would have a learned and egotistical servant, but one who would learn to apply his knowledge according to the divine standard in meekness and humility.

The thought, then, is that Jehovah makes the provision. The Lord Jesus comes forth and serves the members of the house and appoints one wise and faithful steward to bear the food to them; or, stated under another figure, to point out to them the Lord's table, where they may feed.

#### THE ENEMY

Satan the opposer has at all times resisted the development of the house of sons. (Zechariah 3:1-7) From the time the apostles fell asleep until the return of the Lord, Satan succeeded in blinding the minds of many to the truths of God's Word. (2 Corinthians 4:3,4) With the precious food of the Lord's provision Satan mixed the doctrines of inherent immortality, eternal torture, trinity, and other like false things. When our Lord came again, he sent forth his faithful steward and provided him with the means to remove these falsehoods.

#### PRIVATE INTERPRETATION

Satan now must attempt some other method of deception. One of these methods is to inject into the minds of some who have believed on the Lord the thought that the food placed upon the table by the Lord through his chosen steward is improper food. Satan has induced some to believe that to them has been committed the privilege of a private interpretation of the Scriptures, and that they should spread their thoughts far and wide amongst the household of faith. We should expect such attacks as this, but no one with a true and thankful heart would be deceived by such.

Now we find coming from different parts of the field simultaneously private and individual interpretation of Scriptures, of which the following is a brief epitome:

That the church is not contemplated in the promises of the Old Testament Scriptures; that the four Gospels relate not to the church but to the Jews; that the Acts of the Apostles and the epistles of James, Peter and Jude and the Revelation do not pertain to the church but to the Jews, and that the promises are earthly; that only the epistles of St. Paul relate to the church; that the bride of Christ is not spiritual but will be an earthly class; that the Lord is not present and hence there has not been and is not now a harvest, and that the wise

and faithful steward of the Lord has not been made manifest; that there is no proper symbolic interpretation of Scriptures, but that the Scriptures must be interpreted literally as we find them, hence no deeper or hidden meaning is contained therein.

How wily is our enemy Satan! He uses the same old trick of fraud and deception in his attempt to lead the sons of God astray that he has heretofore used. But we are not ignorant of his devices. Satan tried a like scheme of literal interpretation on the Lord Jesus himself. (Luke 4:11; Psalm 91:11,12) He did not succeed then. He will not succeed now. If it is true that we are not to look for any hidden or symbolic meaning in the Scriptures, but that they must be interpreted according to their face meaning and to the meaning of the original words, then the college-bred man would have the advantage over the ordinary man. Exactly this has long been the claim of the nominal clergy. God's Word and the physical facts show that exactly the contrary is the rule; for a true follower of Christ can easily confound the wise.—1 Corinthians 1:27.

It has been long understood by Bible students that Psalms 120 to 134, inclusive, described as "Songs of Degrees," pertain to the time of the second presence of our Lord. Relating to that time the promise is: "For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity." (Psalm 125:3) The Lord did not promise that Satan should not again attempt to deceive, but that the rod (Satan's attempt to deceive and coerce the house of sons) should no longer continue amongst the righteous. The same thought is given to the church through Isaiah's prophecy: "Henceforth there shall no more come into thee the uncircumcised and the unclean. . . . Thy watchmen . . . shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:1,8.

Be assured, then, that Satan shall not succeed. Our Father and our Lord, who have so lovingly led us thus far, will lead us on unto the perfect day.

#### WHO MAY UNDERSTAND

The Lord's Word was not written for the worldly wise. If so, there would be no need for the giving of the holy spirit. To his disciples Jesus said: "It is given unto you to know the mysteries of the kingdom of heaven." (Matthew 13:11) When were they to know it? After the giving of the holy spirit. (John 12:16) "When the spirit of truth is come he will guide you into all truth." (John 16:13) "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (1 Corinthians 2:12) It is manifest that none can understand and appreciate the Word of God except those who have received the holy spirit and who abide in the spirit and walk in humility, and who appreciate the food which the Lord has provided for us.

### SATAN'S PURPOSE

We are now in the evil day. The fight is on between Satan's organization and God's organization. It is a desperate fight. Satan is attempting to destroy the morale of the Lord's organization and, if possible, to destroy the members of the house of sons. To this end he resorts to every possible scheme. He does not consider it a wise policy to attempt a complete repudiation of all the Bible at once. He concludes first that it would be better to induce some of the Lord's little ones to believe that the food for them is found only in one part of the Scriptures, and that hence they should not waste their time in considering the promises contained in the Old Testament, the four Gospels, nor in the Revelation.

Succeeding in this, Satan would have such cast away much that the Lord has provided for his people and has brought forth upon his table through his wise and faithful steward. He would cause them to cast away "Tabernacle Shadows," the greater part of the STUDIES IN THE SCRIPTURES, to disregard all the evidence of the second presence of the Lord, and to deny, of course, that Brother Russell filled the office of the wise and faithful steward; to disregard the evidence, Scriptural and otherwise, of the harvest time and the harvest work; to put aside all proof of the parallel dispensations and chronology, and hence to refrain from announcing the end of the world and the beginning of the reign of Christ. Succeeding in this, he would deprive such of the greater portion of the food which our Father has lovingly prepared for his saints to strengthen them in this hour of great conflict. Yielding to this influence of the adversary, soon such would be lulled to sleep while he binds them hand and foot.

But no true child of God will be thus deceived. Such will remember the words of St. Paul addressed to the saints when he said that whatsoever things were written aforetime were written for our learning, that we through patient endurance (of the hardships and trying experiences while contending for the faith) may have hope of attaining the prize set before us.

### GOD'S METHOD

We may know that everything which comes from the Father is orderly, and that in order and in due season he will serve his household. This house of sons is otherwise designated the flock of God, of which Jesus is the Over-shepherd. To St. Peter Jesus said: 'If you love me, feed my sheep.'

Faithful to his commission, St. Peter, one of that flock, wrote: "To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, . . . according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto

us exceeding great and precious promises, that by these ye might be partakers of the divine nature." (2 Peter 1: 4) This means that all who will make their calling and election sure must feed upon the great and precious promises of God, not seeking only a few and ignoring other precious promises. The principles of Jehovah are eternal. These are found in various parts of the Bible, here a little and there a little. Many of the precious promises to the church are found in the Old Testament.

The same faithful Apostle again addresses the "elect according to the foreknowledge of God" and then quotes literally a precious promise from the Old Testament, to wit: "It is contained in the scripture, Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious. Ye also, as living stones, are built up a spiritual house."—1 Peter 2: 5-7; Isaiah 28: 16.

God made promise to Abraham, saying, "In thy seed all the families of the earth shall be blessed." St. Paul quotes this promise, applies it to the church, the body and bride of Christ, and says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3: 8, 27-29) Again, St. Paul says to the house of sons that Abraham's wife Sarah pictured the great covenant and that her son Isaac was a type of Christ. (Galatians 4: 22-28) Again, the same Apostle tells us that the law foreshadowed good things to come, and that the sacrifices of the animals under the law covenant were patterns of things in the heavens, and that Christ has entered into the heavenly place to appear in the presence of God for us, the members of the Christ.—Hebrews 10: 1; 9: 23, 24.

We believe in the divine inspiration of the Scriptures (Old and New Testaments), and that these were specially prepared for the household of faith. Writing to these, St. Paul again said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3: 16, 17.

### PRECIOUS PROMISES

Following the rule, then, announced by St. Paul, that whatsoever things were written aforetime were written for the benefit of the house of sons, note this precious promise: "Thou [Jehovah] hast seized hold of me by my right hand. With thy counsel wilt thou guide me and afterward take me on to glory." (Psalm 73: 23, 24, *Leeser*) The only inference to be drawn from this is that he who will inherit the condition of glory in the house of sons will be the one who is guided by the promises of God, his counsel, his Word—he who feeds upon the food that the Lord has provided for him.

It is impossible here to call attention to all these promises. We give only a few. "Though the Lord give



you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isaiah 30: 20, 21) The great Teacher is the Lord Jesus, who is now present and conducting his own work in his own good way and who is making clear his Word to his people; and these are instructed that they shall hear the Word of God, written in the past by his holy prophets, directing the right way to go.

And as God's sons in course of development journey along the way though they may become tired and weary, by feeding upon God's Word and waiting upon him they will renew their strength. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isaiah 40: 31.

Another precious promise written aforetime for our benefit is, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." (Psalm 37: 4) "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3: 5, 6.

The Scriptures, both Old and New Testaments, abound with promises to the church. God has provided for his sons in a very particular sense. All their steps are ordered of him (Psalm 37: 23); the very hairs of their head are numbered (Luke 12: 7); his eyes are upon the righteous and his ears are open unto their prayers (1 Peter 3: 12); his angels are ministering spirits in their behalf, encamping round about them, protecting and delivering them (Hebrews 1: 14; Psalm 34: 7); he causes all things to work together for their good (Romans 8: 28) and no good thing will he withhold from them who walk uprightly before him.—Psalm 84: 11.

#### THE BRIDE

One of the most beautiful pictures under which the church is shown in the Scriptures is that of the bride of Christ. Satan would delight to destroy the comfort which the church receives from this precious promise. Indirectly he would succeed in this if he could induce the church to believe that the bride is an earthly class and not the body of Christ. But he cannot succeed; for the Lord will not permit his own to be deceived.

Jesus is designated as the Bridegroom, the one who has the bride. (John 3: 29; Revelation 21: 9) The Prophet pictures the Bridegroom rejoicing over his bride. (Isaiah 62: 5) The Bridegroom and the bride of necessity must have the same nature, otherwise there could be no close and joyful relationship between the two. The bride is pictured as a chaste virgin. St. Paul,

speaking to the church, says: "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Corinthians 11: 2) The Prophet pictures the Bridegroom speaking to his bride thus: "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." (Hosea 2: 19, 20) Jesus, praying to the Father for those whom the Father had given him, namely, his faithful disciples, who are the very pillars of the church, and for all of those thereafter who should come into like precious faith, prayed: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17: 21.

The bride of Christ then necessarily must be a heavenly class. To these same ones our Lord said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3) Thus the Lord himself definitely establishes the fact that his bride, the church, his body (meaning one and the same thing), shall be associated with him in the heavenly kingdom. And this is the thing for which we hope; and for this cause the Father provided all things written aforetime, that we might in patience and comfort have our hope made bright. These are some of the precious promises.

According to all the Scriptural evidence, Jesus was due to make his second appearance in 1874. Since then, fulfilled prophecy furnishes the evidence conclusively showing his presence. Agreeable to his promise, he comes to claim his bride, and in due time to take her where he is. His first work is a preparatory work; so he began to gather unto himself those who have made a covenant with the Father by sacrifice. The time of his presence would be "due season" to give the members of the bride class their meat, that they might be encouraged and strengthened. The Apostle shows that greater understanding would come at the time of our Lord's presence. Therefore it is to be expected that the church would have some special food; that is to say, a clearer understanding of what the Father has prepared for her. Agreeable to his promise, our Lord has girded himself and made the church to sit down to meat and has come forth to serve the members; and during his presence these have been bountifully served. True to his promise, he appointed a faithful and wise steward through whom he has given this meat in due season.—Luke 12: 42; Matthew 24: 45.

For whom can this claim be made of all the men that have been on earth aside from Brother Russell? In due time came forth THE WATCH TOWER announcing the presence of the Lord. In due season the church was given the "Tabernacle Shadows," picturing how God

has foreshadowed the great sin atonement by the sacrifice of bulls and goats under the Mosaic law. Likewise in due time came "The Divine Plan of the Ages," for the first time since the apostles' day beautifully harmonizing the great fundamental truths contained in God's Word which had long been hidden by the wrongful machinations of Satan. In due season followed each of the other volumes of *STUDIES IN THE SCRIPTURES*, elucidating these great fundamental truths and throwing more light upon them.

Whom has the Lord used to thus serve the church meat in due season? Every one who desires to state the facts must answer that he used Charles Taze Russell. Not that Brother Russell himself discovered the truth, but that in harmony with divine arrangement, the Lord now present directed him in bringing together the fundamental principles of the divine plan, that the consecrated, spirit-begotten ones might have a view of the beauty and harmony of that plan. Others then, in connection with Pastor Russell, have worked on the details and for the church the light has continued to shine more and more as we near the perfect day.

Keep in mind, then, that these truths have not been brought forth by private interpretation, but that the Lord himself, acting through his duly appointed way, has done so. Let all those, then, who insist on a private interpretation prove that they have occupied or now occupy a special position of servants of the Lord to interpret his Word; and failing in this proof, let them keep silent.

It was Jesus himself who said to the church, his bride in course of development: "Be thou faithful unto death and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 2:10; 3:21.

St. Paul was one of this class; and he says that his hope was to be forever with the Lord when he wrote: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Timothy 4:7, 8) Surely no one would love the Lord's appearing who at this time fails to recognize his presence and who repudiates the great amount of evidence showing his presence.

St. John was of the same class, and he wrote to those of like precious faith: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2) These likewise are some of the precious promises to comfort God's people.

Jehovah is the great King. Jesus, his beloved Son, is King and Lord of the church. The bride of Christ Jesus, then, is the daughter of Jehovah and properly

designated the Queen of Jesus Christ. The Prophet was given a vision of the calling and the preparation of the bride and her union with the Bridegroom, and he described it thus: "Kings' daughters were among thy honorable women: upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter [of Jehovah], and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king [Jesus] greatly desire thy beauty: for he is thy Lord; and worship thou him. . . . The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace."—Psalm 45:9-11, 13-15.

This is one of the things written aforetime in order that the church, while undergoing trials and tribulations, might endure them with patience, while at the same time feeding upon these precious things and rejoicing in the hope of that glorious union which shall take place when all the members of the bride class have been selected. Thus we see the abundant evidence that the four Gospels, the Revelation, and the Old Testament—and in fact all the Scriptures, as the apostles state—were written that the man of God might be made perfect, that the church might be developed and that she might be comforted while the developing process is going on.

What a wonderful Father we have! What a great, kind and loving God! Foreknowing all the experiences through which the church must pass, the many vicissitudes to which she would be subjected, the trying times of her faith, he has embodied in his Word line upon line, precept upon precept, here a little and there a little, promise upon promise, to comfort and strengthen the members of his house while traveling the narrow way.

#### INGRATITUDE DANGEROUS

Humility is an essential attribute of the Christian. Humility leads one to be submissive to the Lord's way. Concerning this the Lord announces his law thus: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly *with* thy God?" (Micah 6:8) To walk humbly with God means to go God's way, not man's way. We do well to ask ourselves, Am I sincerely trying to ascertain the Lord's way, or am I endeavoring to find some new interpretation of his Word? Do I study the Bible for the purpose of building up my own faith and that of others, or really to show wherein others have been wrong?

St. Peter shows that to be pleasing to the Lord we must go his way. "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:5, 6) If God has provided precious promises in the



inspired Scriptures for the feeding of the church and we should assume to say that only a part of the Bible is intended for the church, would that be submission and walking humbly with God? If we believe that the apostle Paul is an inspired witness of the Lord, then we must believe what he says, that all which was written aforetime was written for the comfort of the church, that the church might have hope; and upon this we should feed with joyful hearts. But if we disregard a great portion and disregard the way the Lord has provided, would this show a thankful and submissive heart? And if unthankful and proud, would we expect the Lord to add his favor or to let us drift?

To illustrate: Assume the position yourself of a father who has provided well for his children. His table has been bountifully laden with good and wholesome food. His sons have eaten at that table to their satisfaction for some years. After a time one of his sons comes to the father's table and, looking it over, says in substance: 'I do not believe the food that you have provided is proper and adequate. I have found something better,' and then turns away to feed upon food prepared by another. You would at once say: 'My son does not appreciate what I have done for him. I shall let him take his own course and suffer the results.'

What Christian today who has a knowledge of the divine plan, who understands the philosophy of the ransom sacrifice and the sin-offering, the covenants, the Abrahamic promise, the mystery, and the restoration blessings that will come through the seed of promise, has gotten that food anywhere else than from the table prepared by the Lord and which the Lord has caused his faithful and wise steward to serve during the past forty years or more? Who brought forth the evidence of the second presence of the Lord? Who gave Scriptural proof of the time of the harvest and actively engaged in that harvest? Who made clear all the ten great fundamental doctrines of the truth hidden from view, illustrated by the ten strings of the harp? Who above all men has been used of the Lord to gather together Christians from all parts of the earth and from all denominations, enabling them to see eye to eye concerning the divine plan? There is but one answer to this question, and that answer is, Charles Taze Russell.

When the physical facts so clearly and completely show fulfillment of our Lord's promise concerning his second presence, a servant, and the food for the household of faith, who will attempt to gainsay that this is the Lord's way? If, then, we have been feeding at the Lord's table these years past, have found the food satisfying and have received blessings in our hearts, and then should find ourselves later turning away from that table and seeking sustenance from some other, or assuming the role of a self-appointed interpreter and instructor of God's Word, or following some other such private interpretation, should we expect that the Lord would

continue to guide us or would he let us take our own selfish ways?

Would not such a course show an unthankful heart? Let us beware of this danger. God having made abundant provision for his own and having been pleased to send forth his beloved Son in due time, and the Lord having been pleased to appoint to the office of steward one faithful man, let us then beware of disregarding the way the Lord has chosen and beware of the danger of seeking some other way.

We therefore earnestly urge upon the friends not to forsake the Berean studies, but to continue them regularly. The Lord provided his people with the STUDIES IN THE SCRIPTURES and kindred publications put out through Brother Russell and his associates in service. He has blessed abundantly this provision to his people. Now instead of having too much preaching service, let us have more individual study and Berean lessons. This will enable every one to feed more directly upon that which the Lord has provided for us. To grow to the best advantage each individual must apply himself to feeding upon the food provided by the Lord and to exercising himself in harmony with such provision.

Be of good courage, dear brethren. Our Father made abundant provision for his house of sons long before the foundation of the world. He has protected and shielded the faithful, humble ones all the way. Thus far he has led us and he will lead us on. If, therefore, we walk humbly with him submitting ourselves under his mighty hand, gratefully receiving what he gives us and holding fast our confidence and rejoicing of hope unto the end, we shall reap the great and eternal reward.

#### BEREAN QUESTIONS

To whom are these words addressed? ¶ 1  
 What obligations has an earthly father toward his children? ¶¶ 2-4.  
 How will the children thus be benefited under the kingdom? ¶¶ 5, 6.  
 Who constitute God's family? ¶ 7.  
 How has God demonstrated his love toward us? ¶¶ 8, 9.  
 What is faith? ¶ 10.  
 How can we show sincerity in prayer? ¶ 11.  
 What arrangement has God for dispensing spiritual food? ¶¶ 12, 13.  
 Can we have a deeper appreciation of the truth now during the Lord's presence? ¶¶ 14, 15.  
 Why has Satan resisted the development of God's children? ¶ 16.  
 What are the dangers of private interpretation? ¶¶ 17, 18.  
 Summarize the errors Satan is now emphasizing? ¶ 19.  
 Is God using the worldly-wise to interpret his Word? ¶ 20.  
 Why must Satan fail in deceiving the loyal sons of God? ¶¶ 21, 22.  
 Who only may understand the Scriptures? ¶ 23.  
 Explain Satan's subtle tactics. ¶¶ 24-26.  
 Why must the new creature rely upon the precious promises? ¶¶ 27-30.  
 Why do we believe in the inspiration of both New and Old Testaments? ¶¶ 31, 32.  
 Who is the great teacher? ¶ 33.  
 What is the danger of ignoring certain parts of God's Word? ¶¶ 34-36.  
 Why is the bride of Christ a heavenly class? ¶¶ 37-39.  
 What evidence clearly indicates the Lord's return in 1874? ¶ 40.  
 Why was Brother Russell that wise and faithful servant? ¶¶ 41, 42.  
 Why is it a favor of the Lord to know the truth? ¶ 43.  
 Why should we rejoice in the Lord's second presence? ¶¶ 44-46.  
 Why are the names *queen* and *daughter* applicable to the church? ¶¶ 47, 48.  
 Why should we appreciate these favors of God? ¶ 49.  
 What is the danger of ingratitude? ¶¶ 50-52.  
 What truths did the Lord reveal through his wise and faithful servant? ¶ 53.  
 What safe plan can we follow? ¶¶ 54-57.

# JESUS SENDING OUT MISSIONARIES

— DECEMBER 3 — LUKE 9:1-62; 10:1-24 —

SPHERE OF OPERATION WIDENED—RESULTS OF FIRST MISSION—OUR LORD'S OWN MISSION—CONFLICT WITH THE DEMONS—TWO MISSIONARY TRIPS CONTRASTED—GOSPEL AND MILLENNIAL AGE WORK.

*"The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."*—Luke 10:2.

OUR topic is, Jesus Sending out Missionaries. But the portion of Luke's gospel given for study is crowded with events. Besides an account of Jesus sending out the twelve apostles, and later the seventy disciples, it includes such notable events as the miracle of feeding 5,000 men, Peter's confession of faith, the transfiguration, and many important sayings of our Lord. Our space does not, of course, allow us to deal with all these.

We are pleased that our lesson combines the accounts of the sending out of the twelve apostles and the seventy disciples; for though these events were not actually related in point of time, and might have been included in separate lessons, they are related in a figurative way, being illustrative of the work of our Lord and the church during both gospel and Millennial ages.

## SPHERE OF OPERATION WIDENED

After Jesus had given the disciples practical instruction gained by their traveling with him, he purposed to widen their experience and his sphere of operation by sending them out two by two into the towns and villages of Galilee. It seems probable that he intended to go alone to Jerusalem while they were thus engaged. He had now been in Galilee for a considerable time; and it would be wise for him to go back to Jerusalem for the encouragement of any there who had believed in him, and to continue his witness, that it might not appear that he had stayed away from Jerusalem out of fear of the Pharisees and chief priests.

Probably our Lord thought it wiser to go alone than to attract attention to himself by taking his company of twelve disciples with him. Notoriety and the attraction of attention to a work are not always in due season; and apparently the Lord judged so for himself on this occasion. In the meantime his disciples could be continuing his work in Galilee and gaining experience. It is very probable that the events recorded in John 5 took place on that journey.

When Jesus was ready to send the Twelve out on their mission, he called them together and gave them power and authority over all demons, and diseases; to heal the sick; and to preach the kingdom of God. This does not mean that our Lord indued them with the power of the holy spirit: that could not be until later. It was an outward power which, as God's representative, he could transfer to them, and which enabled them in his name to do the work to which they were appointed. They were to go out, not so much to teach (for the time at their disposal did not allow of that, nor were they equipped for that work) but to preach; that is, to proclaim the fact of the kingdom, and in the aforementioned way to manifest its power. It was to be a quick work; for Jesus wanted the people to have that witness given while there was an open door.

## RESULTS OF THE FIRST MISSION

Little is said of the results. Perhaps little was accomplished, and very probably Jesus did not expect that much would be accomplished. Also, as they had not the steady influences of the holy spirit, they might, had their commission attracted much attention, have taken the glory to themselves rather than have given it to him. Their work was to amplify his work and personal service, not to act

as for themselves. Jesus returned from the south as they returned from their mission, and they met somewhere on the borders of the sea of Galilee.

Jesus had now seen that Jerusalem was against him, and had no place for him; and also just about this time Herod had put John the Baptist to death. It may be that the mission of the Twelve had been received by the people in comparative silence; for there was an ever-growing feeling of suspicion about our Lord, cultivated assiduously by the leaders of the people. Perhaps for the disciples' encouragement, and that he might give them more personal instruction, and in the general interests of his mission, he now called them to come apart and rest awhile. They took ship to go to the northeast side of the lake; but their going was noticed: and the crowd, who had not seen Jesus for a time, went round the head of the lake and met him on the other side. There Jesus talked with them, telling them of the kingdom, and of the love of God, and "healed them that had need of healing."—Luke 9:11.

As the day wore on, the disciples came to him, urging him to send the multitude away in order that they might get something to eat. Perhaps they knew that to suggest to him that he should get something would be useless. Our Lord replied: "Give ye them to eat" (Luke 9:13); and there is a mild rebuke in his answer. The disciples had fallen into a very common error, one into which the Lord's disciples have since those days frequently fallen—that of attempting to direct him, and to say how he should conduct his work. Surely it is better to consult the Lord than to suggest to him, to follow rather than to direct.

Finding that there were in the company just five loaves and two fishes, Jesus caused the disciples to make the multitude sit down in order, in companies of fifty. Then looking up to heaven, he blessed the bread and the fishes, and brake them; and they multiplied in his hands. Next he gave them to the disciples to set before the people; and all ate and were satisfied. Perhaps this object lesson taught the disciples more of their true place in the Master's service and of their need of dependence upon him, and of how they were to be carriers of the bread of life, than they had learned in their recent itinerary. This is our lesson: He is the great multiplier; we are the channels of blessing, but privileged to serve him in giving out that which he has, and to serve the multitude in conveying to them that which the Master has to give.

Luke does not tell us of the subsequent events of that night—of how Jesus, after the multitude had been dispersed, told his disciples to go to the other side of the lake, and of how he retired to the mountain to pray. It was on this occasion, owing to a storm on the lake, that the disciples were unable to get across to the other side, although they rowed all night; and that Jesus in the dawning light of the morning appeared to them walking on the water.

When our Lord was here upon earth, he broke the bread of life for the people. Then he gave his little band a commission to meet him on the other side of the sea, and he himself went away up into the mountain—heaven. The church rowed all night over the stormy sea of the gospel age, and strength and faith were well nigh gone. In the dim light of the morning, in 1874, he "appeared" to the few faithful souls who desired him to return, coming on the

troubled waters. But even his own were at first afraid. They wondered whether these grand truths then being manifested were of the Lord till the Lord made his voice heard. "It is I," he said, "Be not afraid." Then, as with the disciples of old, they received him gladly; and since then the Lord's people have never had the slightest reason for doubting his presence with them.

#### OUR LORD'S OWN MISSION

These many calls upon our Lord and upon the disciples— for they of necessity would be kept busy along with him— prevented them from getting the quiet he desired. As it was now necessary that the apostles should be more fully instructed concerning his plans and his personal mission and his relationship to them, he took them away northward, going as far as the coasts of Caesarea Philippi. It was there that what is sometimes known as Peter's great confession was made, and there for the first time that the disciples saw something of Jesus as the Christ. (Matthew 16:13-20) It was there that he first mentioned the fact of the church, and then told them plainly about his death. Peter, in the impulsiveness so common with him, dreading the thought of the Lord being hurt and taken away from them, urged him to consider himself, and not to allow such a thing to happen. And then, so soon after Peter had been honored with this blessing from the Father, Jesus spoke to him sharply, saying, "Get thee behind me, Satan: thou art an offence unto me." (Matthew 16:23) Our Lord took occasion by this incident to show the cost of discipleship; that for the disciple, as for himself the Master, the only way to life was through death, by sacrifice unto death to glorious future service (Matthew 16:25-27); and that he who would "save" his life as Peter suggested should surely lose it.

After they had spent some time in that neighborhood they came south into Galilee; and Jesus took Peter, James, and John into the mount, and was transfigured before them; a representation of the honor and glory that were to be his in the glorious majesty of the kingdom. (2 Peter 1:17, 18) On coming down from the mount a strange scene met the eyes of Jesus and the three apostles. At the foot of the hill a great crowd had assembled. Hearing that Jesus had returned, a father had brought his boy who was grievously afflicted with an evil spirit, that he might be healed. When he arrived Jesus was away; and apparently he had asked the apostles to cast out the evil spirit; but they were impotent. It turned out to be one of the worst, if not actually so, of the cases of this kind that Jesus had. He called for the boy to be brought; and while he was yet coming the demon "threw him down and tare him." But the unclean spirit was cast out and the boy was healed and delivered to his father.

#### CONFLICT WITH THE DEMONS

Probably there is something significant in this incident. At the time of our Lord's first advent, as now in the time of his second, there was a great deal of demoniacal obsession; and it almost seems as if after any special time of manifestation of divine pleasure, or any special circumstance, the Lord was immediately met with this kind of obstruction from the devil. And it may be that these incidents are brought into relationship in this chapter in Luke's gospel that the church, represented by the apostles, might get those lessons which are necessary for its fullest service. The church's way now is in conflict with the powers of evil; and only as we keep near the Lord can we hope to get mastery over them.

We may reasonably take it that the nine apostles, who in this case were quite unable to exorcise the evil spirit,

had, during their ministry recently accomplished, cast out evil spirits according to the commission which was given to them. Why then were they unable to do this now? Is the answer indicated in verse forty-six? Apparently the disciples were too busy considering their position in relation to each other, to allow his words to have due effect. Perhaps it was for this reason that the Lord said, as if speaking with emphasis, or a measure of rebuke: "Let these sayings sink down into your ears." (Luke 9:44) In any case we know that those who are absorbed with questions about their relative position amongst the brethren are unable to do the works of God; they are like the nine apostles, impotent in the face of evil.

#### TWO MISSIONARY TRIPS CONTRASTED

It was after these things that the seventy disciples were sent out. Our Lord's ministry was getting limited; for he was not welcome in Jerusalem, as we have seen, and he had already gone over Galilee, in great measure personally, and then by the twelve apostles; and the allotted time of his ministry was nearly expired. But there was still a considerable district on the east side of Jordan, in Perea, where but little witness had been given; and in order that everything possible might be done, the Lord now gathered seventy of his disciples together, and sent these into the towns and villages whither he himself would go. He said: "The harvest truly is great, but the laborers are few." He gave them a commission, very fully related in Luke 9:1-16. Indeed, according to Luke's Gospel, he appears to have given more particular detail to the Seventy than he had done to the Twelve. But Matthew's account of the commission of the Twelve shows that our Lord saw in it a miniature of the true witness through the gospel age.

Generally speaking, the commission given to the Seventy corresponds to that given to the Twelve. But there is one important difference: the Twelve, according to Matthew's account, had commission to raise the dead (Matthew 10:8), though there is no record of their having wrought any such miracle. The sending out of the Seventy may be considered as the opening of the last phase of our Lord's ministry. When sending them out Jesus took occasion to speak concerning cities which had seen so many of his marvelous works. Over Bethsaida and Chorazin he pronounced woes, while Capernaum, which "had been exalted to heaven," should be brought down to Hades.

Our Lord himself continued his ministry while the Seventy were away. In due time they returned with their hearts filled with joy because, as they said, "even the devils are subject unto us through thy name." (Luke 10:17) That same hour our Lord was exalted in spirit. He had a vision of the downfall of Satan and Satan's empire, and of the exaltation of righteousness, and of the earth freed from the oppression of evil, and of God glorified.

#### BEREAN QUESTIONS

What does the lesson include? ¶ 1.  
The lesson is illustrative of what work? ¶ 2.  
What purpose had Jesus in sending out missionaries? ¶ 3.  
Why did not Jesus go along with one of the parties? ¶ 4.  
What instructions did the Lord give to his disciples? ¶ 5.  
What was accomplished in the first missionary trip? ¶ 6.  
Who met Jesus on the other side of the lake? ¶ 7.  
Into what common error did the disciples fall? ¶ 8.  
What object lesson was given to the disciples? ¶ 9.  
What were the subsequent events of that night? ¶ 10.  
How were the events of our day foreshadowed? ¶ 11.  
What things did the Lord now relate to his disciples? ¶ 12.  
What did the transfiguration scene represent? ¶ 13.  
How can we overpower Satan and his demons? ¶ 14.  
Why is whole-hearted service necessary? ¶ 15.  
Into what region did Jesus send the seventy disciples? ¶ 16.  
Contrast the two missionary trips. ¶ 17.  
Why were the returning disciples filled with joy? ¶ 18.

# STORY OF THE GOOD SAMARITAN

— DECEMBER 10 — LUKE 10: 25-37. —

OUR LORD'S TEACHING ABILITY—STORY OF THE GOOD SAMARITAN—OUR RESPONSIBILITY AS A NEIGHBOR—AN INCORRECT CONCLUSION—THE CHURCH IN POLITICS—TRUE MISSION OF THE CHURCH—THE GOLDEN RULE IN PRACTICE—ILLUSTRATION OF PRESENT-DAY CONDITIONS.

*"Thou shalt love thy neighbor as thyself."—Leviticus 19: 18.*

**T**ODAY'S story is the Good Samaritan; and our Golden text, "Thou shalt love thy neighbor as thyself." This beautiful story, told only by Luke, is one of the world's treasures. No other word written teaches the law of love from man to man so explicitly, so beautifully, as does this short story. Most of the things which are recorded of Jesus, whether his sayings or doings, arose out of circumstances—either questions by critics or by his disciples, or through calls upon him for help. Jesus could have taught as other men teach; for he was fully equipped with both knowledge and ability to impart it, besides having that attractive manner which enables a man to impart to others that which he has within himself. He had the loving heart as well as a clean mind. The disciples of Jesus should always remember that a gift is best given, and received, when conveyed in a gracious manner. A rough or ungracious demeanor discounts any gift, any effort to serve. The truth should always be given out with grace.

Our Lord did not undertake to establish a school to which pupils might come. His was the school of life, of experience, of work; and his disciples must enter therein with him. He taught so well that without our having a word of his writing, or of anything of his written from dictation, we know of him all that we need for our edification as disciples, and for our salvation in the sight of God. Jesus was the most wonderful story-teller who ever lived. None other could put so much into a few simple words or phrases, nor make the picture in his words spring so clearly to the mental vision of his hearers. No man, however great his ability, has ever come near the Lord in the construction of illustrative parables, to say nothing of the value of the teaching imparted by the parables.

It is clear that our Lord's chief aim was simplicity. Every true disciple of Jesus desirous of continuing his Master's teaching will seek to be plain and simple in what he has to say, will try to avoid long words and redundancy of speech, and with simplicity of heart and mind give out those truths which he has learned from his Master. To do this does not mean that the teacher will be commonplace, or use crude illustrations; but it means that he will use the best language he has in simplicity. He who has his mind best charged uses fewest words to tell his story; he who has but little in his mind needs many words to explain it.

## STORY OF THE GOOD SAMARITAN

This simple but holding story arose out of a question put by a critic. A lawyer stood up to Jesus to tempt him. He said: "Master, what shall I do to inherit eternal life?" Our Lord, following the course he frequently took, asked a question of his questioner: "What is written in the law? how readest thou?" The lawyer gave a good answer, and Jesus commended him, saying, "Thou hast answered right: this do, and thou shalt live."—Luke 10: 25-28.

The lawyer was set back: for he thought he was the superior person; he did not expect to be one to be commended. What had he expected Jesus would answer to his question? Perhaps he had expected Jesus to say that only those who were his disciples could have life, and that therefore to gain it he must become a disciple of Jesus; and he knew, as his answer shows, that the law of Moses offered life. It is clear that he wanted, if possible, to trip up the

Lord. The Lord's answer turned the lawyer's question upon himself, and he now was in the position of one who had asked a question which condemned himself; for if he had been living in accordance with his own summary of the law's requirements, he would not have gone to the Lord asking his question. On the contrary he would have felt life within himself.

The lawyer felt that he must justify himself; and so, lawyer-like, he asked for a definition of a term. He said: "And who is my neighbor?" Jesus might have answered by saying, "Any man in Israel, of course"; for that was what the law originally meant, since it was given only to Israel, who, being of one family, were in their habitations of necessity neighbors one to another.

But our Lord, while answering the question, at the same time gave the word a much wider meaning. He told this moving story of a certain man who went down from Jerusalem to Jericho and who fell among thieves. They stripped him, wounded him in the struggle, and left him half-dead. As he lay, there came a certain priest that way; but when he saw the wounded man he passed by on the other side. Then a Levite, either coming or going, when he was at the place came and looked upon him. He took a closer view than the priest, then acted as the priest had done—passed by on the other side. Then a Samaritan appeared who, when he saw the wounded man, had compassion and went to him and bound up his wounds, poured in oil and wine to cleanse and soothe them. He then set him upon his own beast, and walking by the side over the rough road, brought him to an inn and took care of him. The Samaritan followed up his kindly act by personal care, and on the morrow he spent money on him. He also requested the host to take care of the wounded man, and promised that whatever the cost might be he would bear it.

## OUR RESPONSIBILITY AS A NEIGHBOR

Jesus turned to the lawyer and said: "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" The lawyer would not say "the Samaritan"; for the Jews hated the Samaritans. So very meanly he said: "He that shewed mercy on him." (Luke 10: 36) Jesus closed the incident by saying, "Go, and do thou likewise."

At first sight the story seems to confirm the thought the lawyer had in his mind, namely, that those only are our neighbors who help us; for although Jesus had proved that the Samaritan was neighbor to the needy man, he had not directly proved that the needy man was a neighbor. We have known some Bible students to take this view. But to do so is to take the side of the lawyer, and to miss the point of Jesus' illustration, and the lesson.

Before the word neighbor can be used, there must be at least two persons; and the point of Jesus' story is that it is each person's responsibility to prove himself a true neighbor to whosoever he finds needing his help. The answer to the question, Who is my neighbor? will not be found by looking for those who do kindly acts to us, but in our personal preparation to be ready to help when a call for aid is seen. In other words, the burden of responsibility rests upon each individual to prove himself neighborly rather than find who is neighborly towards himself.

## AN INCORRECT CONCLUSION

The question naturally arises, To what extent are we to be guided by our Lord's illustration? Are his true disciples, members of the new creation, to seek out all who are distressed, and do everything possible for their healing, whether of body or of mind? And is the opinion, now so commonly held by the churches, that this is part of the work of Christ's followers—a true inference from Jesus' teaching? Or what are we to understand by the story, and how is it to govern our lives?

A few years ago, one of the best known non-conformist ministers in England, a much esteemed writer because of his well-marked ability in exposition of the Word of God, a man whose writings were of a more deeply spiritual tone than those of many expositors, at a meeting held in London in support of one of its large mission efforts, spoke of himself thus:

"I used to spend my time on the road going down from Jerusalem to Jericho doing what I could to help those who on that rough road were set upon by thieves and robbed and wounded. I made it my business to help all such as far as I could that they might be restored back to safety and health. But now I have left that work and have taken a house in Jerusalem; and I am now making it my business to endeavor to get things into such good order at the seat of power, that all thieves will be driven from that dangerous road, and men may travel in safety. You see my parable," he continued. "I mean this: I used to spend my time in endeavoring to heal the spiritually sick as I found them, and to bring them back into health. But now I have altered my views and my plans. I am now seeking to clear out these bands of robbers that infest these roads and seize upon people, ruining them body and soul. I am endeavoring by getting clean municipal government, and by attempting to get good laws through Parliament, to do away with the need of being on the road down to Jericho."

What this gentleman said in parable has since been said openly and in practice by the great systems of Christianity. With one consent they have given up thinking only of the restoration of the soul and are gone down to the world's level of attempting to amend its ways. They have entirely lost sight of the hope of the church; and they have wholly gone down to the world to work according to its fashion and to enter into its politics. And so much is this the case that there is hardly a church to be found that holds out for the spiritual side of our Lord's teaching; or a preacher who dares speak of the heavenly hope. The churches are now a part of the system of human politics, and therefore are part of the devil's empire. They forget or ignore James' word, "Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4) Just as the governments have used their churches as instruments by which to rule and deceive men, so the devil is now setting forth these organizations as something by which to deceive men—the churches give some show to the devil's kingdom.

## TRUE MISSION OF THE CHURCH

But if the church's mission is not to play the part of the Good Samaritan to the world—is not to attempt to adjust the conditions of life to an ideal standard—what is its mission? We reply that so far as the world is concerned it has no direct mission except as that is implied by a life lived according to the pattern of Jesus himself, and as a witness to the fact and power of the grace of God. The church's chief mission is to walk according to his commandments, and in this way to perfect itself, make ready for the great work that is to be done when it is

changed to the divine glory. It has no mission to convert the world, but to witness to the world of the fact of the incoming kingdom. Therefore it should take no part in human politics of any kind whatsoever. It is because the nominal church has allied itself with the world that it has become the impure woman of John's vision, Mystery-Babylon.—Revelation 17:5.

What then is the lesson of the Good Samaritan? Our Lord's own conduct in his relationship to the circumstances of his time gives us the guidance we need. It is clear from the record of his life that he did not charge himself with the task of seeking out those who were specially needy, whether in body, mind, or financially; nor did he make any attempt to amend the social conditions of the people. Those who were healed and blessed came to him desiring his help; and these found him always ready to be called upon and to respond to the appeals they made. He was always ready to be a neighbor either to those who told him of their need or to those whom circumstances brought immediately to his attention, and none can doubt that our Lord is "the Good Samaritan," the chief figure in life's story. Christ's footstep followers must see that they have the same mind as he, ready to do good as the Good Samaritan did to all whom they find in need, to prove themselves to be true neighbors to all such.

The question also arises in respect to ecclesias: What is the duty of each one to his neighbor? If a member of a congregation be sick or incapacitated, is every member to act as a good Samaritan towards such an one by each giving personal care and attention? The answer must be No; for such a course is not reasonable. A community of the Lord's people has the same relation to the individual member as a properly organized state has to each individual citizen. The duty of the individual must not be shirked, but full care devolves upon the community. In an ecclesia, if one member knows another is sick he may very properly give immediate help, if that be possible; but his responsibility should not of necessity extend any further than seeing that the need is made known to the elders of the church.

We know of some cases where a brother or a sister has taken upon himself or herself the personal care of a sick or infirm person, and where this has gone on so long as to deprive the one who gives of things that are necessary for personal interests, and where the recipient has come to look upon the help as a kind of pension which there is a right to expect. It is clear from our Lord's illustration that being a good Samaritan does not involve any such grave responsibilities; and that no one should either give, or expect another to give beyond reason. The story of the good Samaritan is the Golden Rule put into practice, and is an illustration of "Thou shall love thy neighbor as thyself."

## BEREAN QUESTION

- Why is this parable of great importance? ¶ 1.  
 Why was Jesus so apt in relating parables? ¶ 2.  
 What lessons in teaching may we learn from the Master? ¶ 3.  
 What circumstance gave rise to the parable? ¶ 4.  
 How was the young lawyer trapped in his own answer? ¶ 5.  
 How did the young man seek to justify himself? ¶ 6.  
 How did the Master answer him? ¶ 7.  
 Why was a Samaritan used in this parable? ¶ 8.  
 What wrong view may be taken of the parable? ¶ 9.  
 To whom can each of us be neighbor? ¶ 10.  
 Can we use the parable as a basis for physical healing today? ¶ 11.  
 Does knowledge alone fit one to teach? ¶ 12.  
 Into what illusion did an English minister fall? ¶ 13.  
 Is the church commissioned to meddle in politics today? ¶ 14.  
 What is the mission of the church? ¶ 15.  
 What example did the Lord set for us? ¶ 16.  
 What responsibility rests upon a member of an ecclesia? ¶ 17.  
 What safe rule can the new creation follow? ¶ 18.

# JESUS AMONGST FRIENDS AND FOES

— DECEMBER 17 — LUKE 10:38—11:54 —

**AN ANXIOUS HOUSEKEEPER—LESSONS FOR OUR DAY—A MODEL PRAYER—OUR LORD AMONG FOES—SIGN GIVEN THE PRESENT GENERATION—WHY LIGHT-BEARERS ARE HATED.**

*"Ye are my friends, if ye do the things which I command you."—John 15:14.*

OUR last Sunday's lesson disclosed Jesus as a wonderful story-teller; but this description might almost be applied likewise to the writers of the Gospels, specially to Luke. Today's lesson tells us of Jesus at the home in Bethany; and Luke, like an artist in words, with a few strokes of his pencil gives us a picture that is world-famed. We follow Jesus to the home of these three dear friends, Martha, Mary, and Lazarus, and see him resting for a little while from his arduous labors, free from the many calls for help, and from his critics. Here is a place where he could find congenial hearts and friendship, and rest. And yet he was disturbed, as we shall see. The servant of the Lord has to learn that he must often find his rest in his labor.

When Jesus went into the home Martha, following her usual manner and the bent of disposition, immediately began to make preparation for Jesus' need and pleasure. Mary, just as careful for Jesus, would find him a place where he might rest; and then a place for herself at his feet that she might listen to him. After a while Martha apparently found things were not going quite to her desire, and she appears to have become irritated. At last she went to the Lord and said: "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she may help me."—Luke 10:40.

Martha, the hostess, forgot the respect due her guest; there was a rebuke to him implied in her words—"Dost thou not care?" This might have made our Lord very uncomfortable; but here, as ever, master of the situation, he took the trouble in hand. We may very properly suppose that Mary knew that Martha was quite able to undertake all that was necessary, and usually wished to do so; and the Lord himself must be presumed to have understood that this was the case. Neither he nor Mary was of such a disposition as to sit down enjoying each other's fellowship at the expense of another. Our Lord was always ready to impart instruction, but he would do so only under proper conditions. Jesus kindly said; "Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."—Luke 10:41, 42.

## LESSONS FOR OUR DAY

Probably Jesus meant that if Martha had prepared one dish only it would have been sufficient for their need. In effect he said that he also had food to give, and that of the two dishes being served that which Mary had chosen was the better one. And as kindly, but definitely he said it should not be taken from her. Jesus would not wish to go hungry, but he would have preferred that Martha should share his dish rather than she should be so concerned with care for his temporal need as to make the whole house uncomfortable. Mary was a true disciple, sitting at the Master's feet. When their brother Lazarus died, and Jesus came to the tomb, Mary fell at his feet weeping. (John 11:32) And on a still later occasion she is again found at his feet. She anointed Jesus' feet with a pound of very costly spikenard, and wiped them with her hair; and the house was filled with the odor of the ointment. (John 12:3) The fragrance of that beautiful, loving, devotional act has come down even to us.

There are valuable lessons here for the Lord's people.

Many sisters use precious time in preparation of elaborate dishes when there is no need to do so. They like to be Marthas, and take pride in their work. A visit by a pilgrim brother is made an occasion for much preparation; nearly always needlessly so, and very frequently to the discomfort of the pilgrim. And very often table conversation on spiritual things is made impossible by continual requests to pass somebody some food or by asking them if they may be helped to some more. Hostesses are frequently more concerned that their guests shall go away with a good impression of them and their hospitality, than they are that they should have partaken of the heavenly food which each guest can supply.

It is well that there are some sisters of a practical turn of mind who are ever ready to see to bodily needs. Let such take care that they do not overburden themselves, and their service for the Lord will bring the due measure of blessing. And let not the Marys, those of a reflective, non-practical turn of mind, forget their duties, nor despise those more temporal things which, after all, are necessary to the Lord's work. Probably Martha's careful eye had noticed the Lord's need of food.

## A MODEL PRAYER

Our lesson now turns away from Bethany and tells us of one of Jesus' disciples saying to him, "Lord, teach us to pray, as John also taught his disciples." (Luke 11:1) On first thought it seems singular that Jesus had not taught his disciples about prayer. But in this he was following his method of teaching; that is, of teaching by example in order to start questions in the minds of his disciples. In response he gave that form of words commonly known as the Lord's Prayer. He told his disciples what to say and how to pray.

A disciple of Jesus is to approach God with reverence; and to pray that his kingdom may come, so that his will may be done on earth as it is done in heaven; and to ask for a daily supply for personal needs and for forgiveness of his sins. (The Lord obligates his disciples in this matter; he puts the Golden Rule into operation. The disciple is to pray for the forgiveness of his sins against God according to the measure of his own forgiveness of those who wrong him.) And then he must ask for God's overruling providences that he may not be led into temptation, and that he may be delivered from the power of the evil one. Here are but few words but how comprehensive is their meaning! He who will pray according to this manner must of necessity be kept in close relationship with the will of God.

How is the disciple to pray? Jesus illustrated this by telling of how one would go to his friend at midnight telling of a need, and get what he wanted because of his persistence, not because his friend was considerate for him. Jesus could not mean that our Father in heaven is not loving towards us, or answers only because of our persistence; for the whole of our Lord's teaching, and of God's acts inform us to the contrary. The meaning, quite evidently, is that the prayer of the Lord's people must be their heart's desire, inspired by a real need. True prayer is the expression of the heart's desire sought for earnestly, and therefore is not the mere making of a request which passes the lips and is gone forever.



## OUR LORD AMONG FOES

Luke now takes us among the foes of Jesus. A man afflicted with a dumb demon was brought to him. Here was an uncommon kind; for they usually want to talk. The casting out of this demon, giving the one possessed liberty of speech, was evidently a notable miracle. The people said: "It was never so seen in Israel."—Matthew 9:33.

The Pharisees were disturbed. Something must be done; so amongst themselves they began to ascribe the power of Jesus to Beelzebub, prince of demons, Jesus was moved: it was a wicked and cruel suggestion. He showed the absurdity of their statement. If what they said were true it would mean that Satan was working against himself; that his kingdom was divided against itself, and a kingdom thus divided must fall. Besides, their sons, that is to say, their disciples, reckoned to cast out demons. What power were they using? The Pharisees could not say their disciples were using the power of Satan—and Satan himself would not help them. Therefore they were self-condemned in making the statement.

In making this reply Jesus shows that Satan has a realm, an organized kingdom. It is well for the Lord's people to recognize this. Satan is not merely an evil unit, and the fallen spirits and evil powers merely so many evil beings; all these forces of evil are organized under Satan as the chief ruler. Our Lord speaks of him as a strong man armed, keeping his palace. (Luke 11:21) In verse 22 he shows how a still stronger one will come upon him, overcome him, take away from him all his armor and divide his spoils. Our Lord referred to the time when he would attack Satan's empire, break down his forces, bind him, and liberate all those captives that Satan has held in his control. That time is now present: the war is on. Jesus declared that he cast out demons with the finger (or power) of God, and that this was an evidence that the kingdom of God had made its appearance. He claimed to be God's representative, and as such he did not acknowledge as beneficial the work of the Pharisees' sons who exorcised demons.

## SIGN GIVEN THE PRESENT GENERATION

The Pharisees had also asked our Lord for a sign. Referring to it he said: This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. (Matthew 12:39) When Matthew refers to this incident he goes on to say: "For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth." (Matthew 12:40) It is commonly accepted that our Lord referred to the fact of his death, interment, and resurrection; and it is very probable that he did so. Indeed, our Lord, as John reports, in his early days in Jerusalem, when asked for a sign had referred to his destruction and resurrection. "Destroy this temple, and in three days I will raise it up."—John 2:19.

We think, however, that the omission by Luke of any reference to the death and resurrection of Jesus allows another suggestion. We are inclined to think that our Lord referred to the fact of himself and his ministry as a sign to that wicked and adulterous generation. In what way was Jonah a sign to the Ninevites? They did not know about his adventure with the whale, nor of his experiences with the Lord. Jonah himself was the sign. His entrance into Nineveh so stirred that great city that from the king downwards they were all excited about it. Our Lord Jesus was such a sign to his generation. It was a wondrous thing to have such an one as he going through the length and breadth of the land for three and a half years, doing things

that caused men to say that the power of God was amongst them. It could almost be said that he was the only sign they had or could have. It is true that the fact of his resurrection was proclaimed by the apostles, and that their witness was a sign in Israel, but the fact of Jesus himself was preëminently the sign.

And so today, the proclamation by his messengers of the presence of the King, that he is here to set up his kingdom of righteousness, is to the wicked and adulterous generation of our day the only sign that God will give them. How then does it behoove us to be faithful to the charge given to us, the ministry of the church in this our day! We cannot work miracles as Jesus did, but we can witness to the fact of the coming kingdom and tell out the truth of God. And surely it is true that the men of Nineveh will condemn this generation also: for they repented at the preaching of Jonah, but the men of this generation will refuse the message and the messengers as the Jewish leaders did in Jesus' day.

## WHY LIGHT-BEARERS ARE HATED

The Lord goes on to speak of the responsibility of one who has a light—that he should use it for the benefit of those about him; also of the danger of having an eye that is not true. Let us, then, who have the light put it where it can be seen; and let us see that we keep our eye single to the glory of God lest the very light that is in us become darkness. A man who has an eye that leads him astray is in a more dangerous condition than is a man without sight.

At that time a Pharisee wanted Jesus to dine with him, and Jesus consented. The Pharisee made some comment openly or secretly about Jesus not washing his hands before sitting down to meat. This washing of hands was one of the small things of life which the Pharisees had elevated into an important part of religion; it had gotten far beyond any question of cleanliness. As Jesus knew his man, probably he purposely refrained from washing. He did not wait for something to be said to him, but began to tell the Pharisees some plain truths. He showed that they had blood guiltiness upon their hands because of the evil in their hearts, and that retribution was fast coming upon them. The guilt of their fathers would come upon them because they had not benefited by the lesson of the past, and were refusing the present message which God had sent. A lawyer intervened and said his class also was reproached (insulted) by his words. And Jesus gave the lawyers their portion. They had taken away the key of knowledge, would neither use it themselves, nor let others use it. All these people hated Jesus because he told them the truth. They were self-seekers, ready instruments of Satan, haters of good, and therefore were the foes of Jesus.

## BEREAN QUESTIONS

- Where was Jesus on the occasion of this lesson? ¶ 1.  
 Why did Martha become irritated? ¶ 2.  
 What was the difference in the attitude of Martha and that of Mary? ¶ 3.  
 How did Mary show true discipleship? ¶ 4.  
 What lesson can we apply today from the account here given? ¶ 5.  
 Was there something commendable in Martha also on this occasion? ¶ 6.  
 Why had Jesus spoken little previously about prayer? ¶ 7.  
 How is simplicity shown in the Lord's prayer? ¶ 8.  
 How did Jesus illustrate the way to pray? ¶ 9.  
 How were the Pharisees self-condemned in their statement? ¶¶ 10, 11.  
 Why is it proper to know the tactics of Satan? ¶ 11.  
 What difference was there between Jesus' followers and the Pharisees? ¶ 12.  
 Why is it wrong to expect a physical sign? ¶ 13.  
 Why was Jesus himself the real sign to Israel? ¶ 14.  
 Is the Lord's presence today a test of faith? ¶ 15.  
 What is the safe course for the new creation to follow? ¶ 16.  
 Why are self-seekers ready instruments of Satan? ¶ 17.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

Duluth, Minn. ....	Dec. 17	Vulcan, Mich. ....	Dec. 27, 28
Bruce's Crossing, Mich. ....	" 18	Duluth, Minn. ....	Dec. 31
Marquette, Mich. ....	Dec. 19, 20	Aiken, Minn. ....	Jan. 1
Manistee, Mich. ....	" 21, 22	Kimberly, Minn. ....	" 2
Sault Ste Marie, Mich. ....	" 23, 24	Federal Dam, Minn. ....	" 4
Sault Ste Marie, Ont. ....	Dec. 25	Boy River, Minn. ....	" 5

## BROTHER J. A. BOHNET

Springfield, Mo. ....	Dec. 17	Ash Grove, Mo. ....	Dec. 24
St James, Mo. ....	" 18	Bolivar, Mo. ....	" 25
Rolla, Mo. ....	" 19	Clinton, Mo. ....	" 26
Lebanon, Mo. ....	" 20	Coal, Mo. ....	" 27
Verona, Mo. ....	" 21	Deepwater, Mo. ....	" 28
Monett, Mo. ....	" 22	Chilhowie, Mo. ....	" 30

## BROTHER E. F. CRIST

Brockville, Ont. ....	Dec. 15, 17	St. John, N. B. ....	Dec. 24
Troquois, Ont. ....	Dec. 18	Evandale, N. B. ....	" 31
Montreal, Que. ....	" 19	Blaine, Me. ....	Jan. 3
Sherbrooke, Que. ....	" 20	Lincoln, Me. ....	" 7
Woodstock, N. B. ....	" 21	Oldtown, Me. ....	" 8
Fredericton, N. B. ....	" 22	Bangor, Me. ....	" 8

## BROTHER A. J. ESHLEMAN

Jennings, La. ....	Dec. 17	Bogalusa, La. ....	Dec. 26
Crowley, La. ....	" 18	Zona, La. ....	" 28
Baton Rouge, La. ....	" 19	Picayune, La. ....	" 29
Folsom, La. ....	" 21	Hattiesburg, Miss. ....	" 31
Sidell, La. ....	" 22	Gulfport, Miss. ....	Jan. 1
New Orleans, La. ....	Dec. 24, 25	Laurel, Miss. ....	" 2

## BROTHER M. L. HERR

Palestine, Texas ....	Dec. 21	Tarpley, Texas ....	Dec. 29
Austin, Texas ....	" 22	Bandera, Texas ....	" 31
San Antonio, Texas ....	Dec. 24, 25	Utopia, Texas ....	Jan. 2
Kerrville, Texas ....	Dec. 26	San Marcos, Texas ....	" 3
Comfort, Texas ....	" 27	Temple, Texas ....	" 4
Pipe Creek, Texas ....	" 28	Bastrop, Texas ....	" 5

## BROTHER W. M. HERSEE

Woodstock, Ont. ....	Dec. 24	Sarnia, Ont. ....	Jan. 10
Ingersoll, Ont. ....	Jan. 3	Chatham, Ont. ....	" 11
Thamesford, Ont. ....	" 4	Windsor, Ont. ....	Jan. 12, 14
Nilestown, Ont. ....	" 5	Leamington, Ont. ....	" 15, 16
London, Ont. ....	" 7	Blenheim, Ont. ....	Jan. 17
Petrolia, Ont. ....	" 9	Ridgeton, Ont. ....	" 18

## BROTHER H. HOWLETT

Elko, B. C. ....	Dec. 4	Shellbrook, Sask. ....	Dec. 13
Fernie, B. C. ....	" 5	Cannwood, Sask. ....	" 14
MacLeod, Alta. ....	" 6	Prince Albert, Sask. ....	" 15
Regina, Sask. ....	Dec. 8, 10	Dedholm, Sask. ....	" 18
Bladworth, Sask. ....	Dec. 11	North Battleford, Sask. ....	" 19
Saskatoon, Sask. ....	" 12	Edam, Sask. ....	Dec. 20, 21

## BROTHER S. MORTON

Sumter, S. C. ....	Dec. 14	Palatka, Fla. ....	Dec. 21
Florence, S. C. ....	" 15	Sanford, Fla. ....	" 22
Charleston, S. C. ....	" 17	St. Petersburg, Fla. ....	Dec. 24, 25
Savannah, Ga. ....	" 18	Tampa, Fla. ....	Dec. 26
Jacksonville, Fla. ....	" 19	Orlando, Fla. ....	" 27
Green Cove Springs, Fla. ....	" 20	Apopka, Fla. ....	" 28

## BROTHER G. R. POLLOCK

Vancouver, B. C. ....	Dec. 22, 24	Nanaimo, B. C. ....	Jan. 7
Victoria, B. C. ....	Dec. 31, Jan. 1	Matsqui, B. C. ....	" 9
Malahat, B. C. ....	Jan. 2	Clayburn, B. C. ....	" 10
Ladysmith, B. C. ....	" 3	Sardis, B. C. ....	" 11
Port Alberni, B. C. ....	Jan. 4	Chilliwack, B. C. ....	Jan. 12, 14
Courtenay, B. C. ....	" 5	Agassiz, B. C. ....	Jan. 15

## BROTHER B. M. RICE

Terrell, Okla. ....	Dec. 15	Plano, Texas ....	Dec. 22
Wichita Falls, Texas ....	" 17	Dallas, Texas ....	Dec. 24, 25
Electra, Texas ....	" 18	Weatherford, Texas ....	Dec. 26
Bowie, Texas ....	" 19	Eastland, Texas ....	" 27
Stonewall, Texas ....	" 20	Abilene, Texas ....	" 28
Fort Worth, Texas ....	" 21	Merkel, Texas ....	" 29

## BROTHER V. C. RICE

Virgelle, Mont. ....	Dec. 19	Casper, Wyo. ....	Jan. 2
Great Falls, Mont. ....	Dec. 21, 22	Cheyenne, Wyo. ....	" 4
Butte, Mont. ....	Dec. 24	Greeley, Colo. ....	" 5
Beer Lodge, Mont. ....	" 25	Boulder, Colo. ....	" 7
Missoula, Mont. ....	" 27	Berthoud, Colo. ....	" 8
Pablo, Mont. ....	Dec. 28, 29	Denver, Colo. ....	" 9

## BROTHER O. L. SULLIVAN

De Funiak Springs, Fla. ....	Dec. 17	Waynesboro, Miss. ....	Dec. 24
Pensacola, Fla. ....	" 18	Meridian, Miss. ....	" 25
Bay Minette, Ala. ....	" 19	Selma, Ala. ....	" 27
Silverhill, Ala. ....	" 20	Montgomery, Ala. ....	" 28
Mobile, Ala. ....	" 21	Union Springs, Ala. ....	" 29
Deer Park, Ala. ....	" 22	Clayton, Ala. ....	" 31

## BROTHER W. J. THORN

Rome, N. Y. ....	Dec. 13	Lockport, N. Y. ....	Dec. 20
Mannsville, N. Y. ....	" 14	Niagara Falls, N. Y. ....	" 21
Watertown, N. Y. ....	" 15	Tonawanda, N. Y. ....	" 22
Gloversville, N. Y. ....	" 17	Buffalo, N. Y. ....	Dec. 24, 25
Fort Johnson, N. Y. ....	" 18	Westfield, N. Y. ....	Dec. 26
Rochester, N. Y. ....	" 19	Erie, Pa. ....	" 27

## BROTHER T. H. THORNTON

Marianna, Fla. ....	Dec. 14	Tampa, Fla. ....	Dec. 22
Monticello, Fla. ....	" 15	St. Petersburg, Fla. ....	Dec. 24, 25
Jacksonville, Fla. ....	" 17	Bradentown, Fla. ....	Dec. 26
Green Cove Springs, Fla. ....	" 18	Arcadia, Fla. ....	" 27
Palatka, Fla. ....	" 19	Punta Gorda, Fla. ....	" 28
Waldo, Fla. ....	" 20	Lakeland, Fla. ....	" 29

## CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

CLEVELAND, O., Dec. 10; Hyatt W. Mathews, 7524 Harvard Ave., S.E.  
BOSTON MASS., Dec. 17; Alexander Ogston, 48 Wyllis Ave., Everett.  
BROOKLYN, N. Y., Dec. 24;  
T. M. Bedwin, 8118 Chichester Ave., Woodhaven, L. I.  
DAYTON, O., Dec. 31; ..... P. D. Pottle, 36-1/2 E. 4th St.

## I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

### Chapter IX: Ransom and Restitution

Week of Jan. 7.....Q. 20-24 Week of Jan. 21.....Q. 8-14

Week of Jan. 14.....Q. 1-7 Week of Jan. 28.....Q. 15-21

Question books on "The Divine Plan" 15c postpaid.

## HYMNS FOR JANUARY

Sunday	.....	7	130	14	13	21	279	28	44
Monday	.....	1	34	8	136	15	315	22	57
Tuesday	.....	2	191	9	177	16	298	23	180
Wednesday	.....	3	1	10	83	17	217	24	45
Thursday	.....	4	313	11	18	18	309	25	363
Friday	.....	5	292	12	52	19	114	26	149
Saturday	.....	6	74	13	304	20	163	27	150