



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

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

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

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

## THIS JOURNAL AND ITS SACRED MISSION

**THIS** journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1874, "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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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### OUTLOOK FOR NINETEEN-TWENTY-THREE

WORLD CONDITIONS—THE CHURCH AND THE HARVEST—OUR DUTY—YEAR TEXT.

*"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Corinthians 3: 18.*

**E**NTERING upon the duties of another year, we do well to view the situation before us. As Christians our faith is being put to the test. Some will doubtless be overreached by the seductive influences of this world, even though it is passing away. Against such temptations we should fortify ourselves. If we view the conditions about us in the light of the Scriptures and confidently rely upon the Word of God as to the reason and the remedy for present ills, we shall be strong in faith and hence more determined to press on during the year.

#### WORLD CONDITIONS

August 1, 1914, marked the end of the gentile times. It also marked the legal ending of the old world. There the ouster proceedings began, when he whose right it is took unto himself his power. Christians viewing the development of affairs in the light of the Scriptures can see the conclusion of the ouster proceedings near at hand. Satan's empire is tottering to the fall. The rightful King is here. His kingly powers are being exercised and the old order is rapidly disintegrating that the way may be clear for the reign of righteousness and the establishment of everlasting peace.

The World War did not make democracy safe; that is to say, a rule of the people, by the people and for the people. Conditions show that it came far short and, instead of bettering matters, made them worse. None except those who are easily deceived ever did believe that the war would better conditions for the world in general. Those who coined the phrase "make the world safe for democracy" did not believe such would be the result. They had a selfish motive in using such a phrase. Now we see that the World War left a great gaping wound which is far from being healed. More than four years have passed since the signing of the armistice. On that day the peoples of the world were wild with delight, believing that there would immediately follow peace and prosperity. Now in every land the people are in distress, the rulers are in perplexity, and men's hearts are failing them for fear. Pestilence, famine, and revolutions have followed quickly upon the heels of the war; and no human remedy has been offered

or can be offered that will remove distressing conditions.

Russia, once the mighty empire of the Czars, with her great wealth, learning, and power, is a wreck. Over the greater part of that country what is termed civilization has practically disappeared and the people have retrograded to the condition of barbarism and cannibalism. The four years following the war have been the worst of all for Russia. When some doubt that the things foretold in the prophecies could happen within the next three or four years, their attention is invited to Russia. Once the greatest wheat-producing country in the world, it suddenly became barren and millions of people starved to death. This condition drove the people to cannibalism, and in the valley of the Volga and the Caucasus great numbers of human beings ate other human beings. As an illustration, in one town recently there were two hundred prisoners awaiting trial on the charge of cannibalism. One man was charged with having devoured fifteen persons. He protested, saying that he had eaten but seven, and confessed that the first one was his own wife.

On November 1, 1922, a writer on conditions in Europe said in the public press:

"While I was in Prague last summer two cars of Czech refugees arrived from the Caucasus. They were brought by the Czech government. The original party was composed of more than five hundred persons. Sixty-four only arrived at Prague. They reported to their rescuers that their comrades, mostly women and children, had been killed or had succumbed to hunger and privation, and that their bodies had been devoured by the cannibal hordes in the Caucasus."

The public press recently gave wide publication to the fact that great hordes of Russians were crossing the river into Bulgaria and, being driven back to their own side, were immediately shot down by armed forces on the Russian side.

Private information recently received from Poland is to the effect that two brethren who were sent into Russia to do colporteur work came back practically physical wrecks, terrorized by the terrible things which they witnessed. Amongst other things reported was that what railway trains are operated are so crowded that many of the poor people ride on top of the trains. While a train

was making such a journey a woman missed her pocket-book. A lad sitting nearby was accused of taking it. A court was at once constituted on top of the moving train. This court went through a mock trial and convicted the boy; and a big, burly soldier in the party twisted off his head and threw the body between the moving cars. Within a short time the woman found her pocketbook. The same court tried her, and she met a like fate.

These hordes of malcontents are knocking at the door of all the nations of Europe, while their propaganda agents are actively promulgating their theories. Necessarily all Europe is disturbed with this condition. A writer in the metropolitan press recently said:

"The barbarians of the North who overran and destroyed the Roman civilization have returned to their ancient haunts; and impelled by hunger and a desire for plunder, they are again surging against the barriers imposed between them and the sun-kissed valleys of the Mediterranean."

From the Scriptural standpoint Palestine is the point from which directions are named; hence the "north country" would be that of Russia. The prophet Jeremiah foretold the conditions now observed in Russia. "Out of the north an evil shall break forth upon all the inhabitants of the land." (Jeremiah 1:14) "For I will bring evil from the north, and a great destruction." (Jeremiah 4:6) *Egypt*, as used in the Scriptures, is a type of the world. The same prophet says: "Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. . . . The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north." (Jeremiah 46:20, 24) Waters are a symbol of people. (Revelation 17:15) In symbolic phrase the prophet seems to refer to conditions now beginning: "Thus saith the Lord: Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl."—Jer. 47:2.

These prophecies seem to refer to a movement, destructive in its nature, that begins in the *north country*. While Christians must not participate in this or any other trouble, it becomes the duty of the child of the Lord to call the people's attention to these terrible things as a fulfillment of divine prophecy, evidencing where we are on the stream of time.

Today Europe is undergoing its greatest crisis since the beginning of the World War. France is on the verge of a financial collapse. She faces a great deficit with no resources of revenue in sight. Her people are restless. Italy's constitutional government has fallen; and Italy is now in the hands of a dictator, which government may prevail for a while, but will be of brief duration. Conditions in Poland are far worse than those described by the public press. Practically every one has turned profiteer. Under their law the owner of property has nothing to say as to who shall occupy it and the amount of rent to be paid. This is determined by the state authorities. The tenant, however, placed in the property

may put somebody else in and charge a large sum therefor, of which the landlord gets not a penny. And while this is a technical violation of the law, the law officers wink at it. Property owners are discouraged. The people are in distress; many of them are starving. The same property conditions prevail in Germany and Austria.

Austria, seething with unrest, is on the verge of another revolution. Her finances are a wreck; her business is practically gone. In Germany the people are in despair because of their economic and food conditions. A cold winter is on, with starvation staring millions in the face.

England has recently had a change of government, which was nothing short of a revolution; and the man who for several years has wielded the power of the nation now must take a back seat. The Labor party has been advanced to an official position, with more adherents than Mr. Asquith and Mr. Lloyd George combined. Already having lost Egypt and Ireland, Britain fears the loss of India, which would mean the rapid disintegration of the empire.

Recently there assembled in Rome leaders of the Moslem nations, who came for a conference as to ways and means for overthrowing the British empire. The trouble with the Turk in the Near East and the Balkans threatens to plunge the whole world into another war. All the nations a few months ago were agreeing to disarm, and now every nation is making feverish preparation for war. A short time ago there came to America a distinguished citizen of France, with the evident purpose of inducing America to prepare for another conflict and to take the side of France.

In the United States the recent elections have demonstrated the dissatisfaction existing amongst the people. Two years ago the country with an overwhelming majority of 7,000,000 turned down the officers in power. In the recent election the pendulum swung to the other extreme. Is it any wonder that the statesmen are in perplexity and the people in distress?

Even the financiers are now trembling. According to Mr. B. C. Forbes, who writes for the daily press and who speaks with authority from a worldly standpoint, it is feared that the incoming Congress will enact laws eliminating the guarantee of a fair return to railway capital, a bonus law adding extra burdens to taxpayers, a law interfering with the Federal Reserve Act, a tax designed to bear chiefly on capital. Mr. Forbes says: "These financiers are following closely political and social developments in Europe, and they do not like the way things are going."

Without doubt the United States is in far better condition, economically speaking, than any country in the world; and it is reasonable to expect a short period of prosperity in this country, and particularly in certain portions of it. This period of prosperity will furnish a test for some of the Lord's people. Not permitting their

vision to extend beyond the borders of the United States, some will be inclined to think that our calculations with reference to what may transpire within the next few years are entirely wrong and that we had better slow up in our proclamation of the message of the Lord's kingdom. This will be a great mistake. Let us see to it that we do not permit anything to prevent us from proclaiming the message of the presence of our Lord and the kingdom at hand.

#### THE CHURCH AND THE HARVEST

Looking over the field from the standpoint of the consecrated Christian we have every reason to be grateful and to rejoice. The church generally is in good condition. While there is a tendency amongst some to be overreached by the conditions of this world and to have their ardor for the Lord's kingdom somewhat dampened, such is the exception and not the rule. Generally speaking, the consecrated everywhere are alert and active in the proclamation of the kingdom. They realize that the King is here; that his kingdom has begun. In the countries suffering the greater amount of trouble there is greater activity on the part of the truly consecrated. In Germany during the past year there has been a tremendous witness of the truth; and the peoples whose hearts are sad and who view unsatisfactory conditions are inquiring the reason why, and many have turned their minds to reading God's Word.

The Cedar Point Resolution, calling attention to the fact that the remedy for the ills of the present order is the Messianic kingdom and bearing a message of good tidings, peace, salvation, and hope to the people, has had a wide circulation; and as the people study the conditions in the light of what is there set forth many more turn to the Lord's Word for consolation.

In Austria the truth is having a wider circulation than ever. It was reported in these columns some months ago how an attempt was made to break up a meeting in Vienna, which in part succeeded after the lecture was well-nigh finished. Our readers will be interested to know that a notice published in the paper the next day to the effect that the cause for such disturbances is set forth in the Word of God and explained in our literature, resulted in more than five thousand orders for the "Millions" book in less than three weeks; and now the Society's representative in Central Europe reports that a class of Bible Students attending regularly the meetings in Vienna numbers more than two hundred, and that thirty-seven have recently consecrated and symbolized their consecration. Thus the Lord makes the wrath of man to praise him, overruling Satan's interference.

From Scandinavia comes the report of an increased interest in the truth there and greater activity on the part of the brethren; and this is gratifying indeed.

The million or more copies of books contracted for by the Society for continental Europe during the past year have been completed and are going rapidly into the hands of the people.

From Switzerland come reports of an increased interest in the truth and greater zeal on the part of the brethren in publishing the message of glad tidings.

Recently Glasgow, Scotland, had a general convention. A report from the chairman of that convention amongst other things says: "This was not only the best convention, but the largest we have had here yet. We do not know exactly what Cedar Point was, but if it was better than the Glasgow convention it must have been more than sublime." The condition of the church in Great Britain has never been better, and the brethren are zealous and earnest in the proclamation of the message.

From Brother George Young, who for the past year has been in the West Indies, and British and Dutch Guiana, comes the report of a greatly increased interest in the truth in that section of the world, a larger attendance at all the public meetings, with houses packed out, and with a corresponding increase of zeal and devotion on the part of the brethren.

From Canada the Society's representative likewise reports increased interest and zeal in the proclamation of the message.

From Australia comes the report from Brother W. W. Johnston of a greatly increased interest in the work there and of a corresponding zeal manifested on the part of the brethren and a growth in grace.

In the United States the classes generally are in splendid condition; and while here and there some may be found whose faith grows weak, this is not the rule. Occasionally a class is found that says: "Why should we continue to preach 'millions now living will never die?' Why can we not have something else?" These should have in mind that the walls of Jericho were compassed about thirteen times before they fell. Doubtless those who walked around them, blowing their horns, had similar tests to what some of the brethren now are having. Probably they said: 'Joshua must be very foolish to have this done.' But in due time the Lord rewarded faith. We should remember that the Lord caused Moses to appear several times before Pharaoh and undergo some trying experiences with that ruler before he was permitted to lead the children of Israel out of captivity. Doubtless the Lord permits these things in order to test our faith and love and devotion to him.

#### OUR DUTY

The outlook for the year 1923 is indeed encouraging. As we view the disintegration of the old order as so much evidence bearing upon fulfilled prophecy, proving conclusively the presence of the King and the kingdom, every one of the Lord's consecrated should gird up the loins of his mind and be sober, pressing on, knowing that victory awaits every one who thus continues faithfully to the end.

The apostle Peter had a vision of the time which we now see actually. Clearly it appears to all the consecrated that the present order is being dissolved and the

new order coming in. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"—2 Peter 3:11.

There are two primary things we can now do and which devolve upon us to do: (1) To faithfully witness to the truth as opportunity offers; and (2) to be so exercised by the experiences that come to us that we may develop character pleasing to the Father, thus assuring our victory and the winning of the prize. These two things are so closely allied that they are inseparable. As ambassadors of the King of kings and Lord of lords we must now be faithful to our covenant, and to do so we must continue faithfully to testify the meaning of the things that are seen by all and to point the people to the better things that are soon to come. Our efforts will be misunderstood by some; while others, under the influence of the adversary, will deliberately misrepresent us. They will even accuse us of being in league with the radical element, seeking to overthrow the government. The Lord himself was likewise falsely accused.

As Christians we have no part in the troubles that afflict mankind. Our part is to stand aloof from all, taking sides with none and pointing out to others that the hope and salvation of the world lies not in international conferences or political leagues or schemes, but that the only hope is the Messianic kingdom. Some will misunderstand us here and say that we are advocating a rule by the Jews, meaning the profiteering Jew. Of course we have no such thought in mind. What we do hold and teach is that the Lord will take charge of the government and will run it in righteousness, and that his representatives will be the faithful men of old, Abraham, Isaac, Jacob, and others of the approved ones of God resurrected to perfected human condition.

It is a blessed privilege we have thus to testify to the sin-sick and oppressed world, showing the people that a better day is at hand. As Christians we are not pessimists. We are anything but pessimist. We are really the only optimists on earth; for we view the present situation in calmness, knowing that the Lord will bring it out on the right side and that soon he will establish a condition of righteousness and lasting peace in the earth.

#### YEAR TEXT

The text for the year 1923 relates to the transformation of the Christian into the likeness of our Lord and Master Christ Jesus. The complete transformation into his character likeness is the earnest desire of every one of his faithful followers. It should be their daily effort to accomplish this insofar as it lies within them. While we are giving testimony concerning the presence of the King and his kingdom, this must be prompted by one motive: namely, love for God and the Lord Jesus and a love for the betterment of our fellow creatures. And we must strive to be so exercised by the experiences which come to us that they will develop in us the character likeness of our Lord. St. Paul declares: "Whom he

[God] did foreknow, he also did predestinate to be conformed to the image of his Son." (Romans 8:29) Again he says: "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure." (Philippians 2:12, 13) The body members must be made like unto the Head, and the body members must be coworker, together with God to accomplish this end.

Seeing then that we are entering upon another year, hence a year nearer the consummation of our hopes, how appropriate the year text: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord!"

"We all" means all the members of the body of Christ this side the veil. All who in fact are in the race for the prize of the high calling must be included in this class; for those to whom the text does not apply could not be of the class that is being transformed. The text does not seem to admit of any exception.

"With open face" means those who have their vision illuminated by reason of the begetting and anointing of the holy spirit; those who have put away prejudice, superstition and fear and who are trusting implicitly in the Word of God. It means those who have but a single purpose; and that purpose, to know and to do the will of God. To this end such are applying their minds to ascertain the good and acceptable and perfect will of God. It means those who are holding to the truth for the love of the truth, and not holding to it or abandoning it because some one else is doing likewise. It means one whose heart is set fully upon the Lord with a determination to be faithful, regardless of who else may or may not be faithful.

"Beholding as in a mirror" means those who are fixing their mind upon the Word of God and relying upon his promises. When we look into a mirror we see the reflection of our countenance; and evidences of character or lack of character are written upon that countenance. The mirror within the meaning of this text, however, is the Word of God, which reflects the character of the Father and of his beloved Son, our Savior. The spirit of the Lord is in his Word; and those who have his spirit are specially attracted to his Word. Fixing the mind upon the Word of God, studying it and meditating upon it, one there beholds reflected the attributes of the divine character: to wit, wisdom, justice, love and power.

The transformation which guarantees one's abundant entrance into the kingdom will not be accomplished by viewing the defects in others, nor by meditating upon one's own defects; nor will it be accomplished by finding fault with the efforts of others in the proclamation of God's Word. A mere knowledge of the Word of the Lord will not prepare one for the kingdom. It is not sufficient that we merely understand the divine plan and rejoice in the fact that God has made gracious provisions for mankind. We must do something more. We must

view with joy the wonderful character of our Father and our Lord, and strive daily to copy that character. We must with gladness of heart tell the message to others; and if we really love the Lord, we cannot refrain from telling it. Hence we see that the two things, service prompted by love and an honest effort to grow in the likeness of the Lord, are essential to every one who would gain the prize.

*"From glory to glory, even as by the spirit of the Lord."* Glory means a position of honor in the presence of the Lord. The Lord is now present. Each one of his ambassadors holds an honorable position because of representing the Lord. The transforming power and influence is the spirit of the Lord; and as one is prompted by the Lord's spirit faithfully to perform his covenant in the position he now occupies, there is a gradual transformation from one degree of glory to a higher degree, ultimately reaching the position with the Lord in his kingdom, where there will be fulness of joy and pleasures for evermore.

As we look into this divinely provided mirror what do we see?

#### DIVINE ATTRIBUTES

In the Word of God we see the divine attributes reflected—wisdom, justice, love and power. The divine attributes, in equal and exact balance, we term character. The complete sanctification of the body members of Christ is the will of God; that is to say, their setting aside for his use and for growth into his likeness is his purpose concerning them.

We read: "Known unto God are all his works from the beginning of the world." (Acts 15:18) Hence we conclude that the divine attribute of wisdom completely formulated the divine plan concerning man before the beginning of the execution of any part of it. Divine power put into operation created man. Thereafter divine justice became active concerning man. "Justice and judgment are the foundation of thy throne." (Psalm 89:14) Jehovah in the exercise of his divine attributes, wisdom, justice, love, and power, decides what must be done, and his decision is designated his will; or otherwise stated, his law. God's will expressed toward man is his law concerning man. To man he expressed his law: "The soul that sinneth it shall die." The infraction of this law must result in the penalty prescribed; hence the office of justice is to see that the law is enforced in letter and in spirit. The unchangeableness of Jehovah is illustrated by his justice. Jehovah never changes. He never makes a mistake and never does a wrong. If God were unjust, we should have no basis for our abiding confidence and faith in him; but being just we may be sure that he will never fail us nor forsake us. Justice and truth go hand in hand. Justice may be properly used as a synonymous term for righteousness.

As we behold divine justice reflected from his Word we are to strive to copy that quality of character. Justice is the first thing necessary in the building of our own

character. This does not mean that we are to demand justice of every one. It does mean, however, that we are to render justice to all men. We must first be just before we can manifest love; and where one resorts to injustice it is an evidence that he has ceased to exercise the quality of love for the time being at least. This is one of the tests that are now upon the church. Jesus, referring to this time, said: "Because iniquity shall abound, the love of many shall wax cold." (Matthew 24:12) *Iniquity* means inequity, unrighteousness, or injustice, the very antithesis of justice. We should not lose confidence in any person without a just cause or reason. We should not indulge in evil surmising or evil speaking of another. Such a course is unjust. Justice knows no compromise and no deviation from the fixed rule of action. No one is entitled to thanks for doing justly. While it is the privilege of a Christian to receive justice from every one, yet if he suffers injustice it is likewise his privilege to bear it. No Christian will be authorized, however, under any circumstances to deal unjustly with another.

Love is the quality of character that prompts one to do good unto another even at a sacrifice to himself. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) It was love that made provision for the redemption of man. In God's due time he began to manifest his love toward mankind, and this manifestation he made particularly in the sending of Jesus to be our Redeemer. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:10, 9) Thus we see that the love of God being manifested to man caused him to suffer a great sacrifice. As we behold his character thus reflected from his Word we are taught that true love upon our part can be manifested only by sacrifice. Our adoration of Jehovah and our joyful submission to his will lifts us up to the point of loving him supremely because of his true worth. It becomes our privilege, then, to sacrifice our time, strength, energy, money, influence, and whatsoever we have, to glorify the Lord Jehovah and our Lord Jesus in telling forth the qualities of character possessed and manifested by them. Hence the only pleasing motive for service is that of love; and where love prompts the action of the Christian there is no fear either of man or of other adversary.

True love for the Lord Jehovah is the result of an abiding confidence in him. Trusting in his absolute power and love toward us, and in his justice and his wisdom exercised for us, we love him with all our mind, strength, heart, and being. Hence we joyfully sacrifice whatsoever we have, that his name might be glorified. It is the holy spirit, the spirit of God operating in us, that leads us to this development of character; and



thus by this power or spirit are we transformed into his character likeness.

Love for the brethren means an unselfish desire to do good to them, and doing good, even though it costs us much. Recognizing a brother as a fellow member journeying toward the kingdom, our honest heart's desire is to see him progress. Justice would forbid us trying to do injury to him. Love would impel us to make a sacrifice that he might be builded up on the most holy faith.

Love for the peoples of the world does not mean a desire to have their approval or to agree with them; but it means a desire on our part to help the peoples of the world by pointing them to the only means of salvation and blessing. And since we see that God loved us while we were sinners, developing that Godlike attribute we shall have a pity for the poor groaning creation and a sincere, honest desire to see them benefited by a better condition. And this love leads us joyfully to tell to them the message of the Messianic kingdom. The majority of the peoples of the world, especially the leaders, are arrayed against God's people; hence termed enemies. But we are commanded to love our enemies as God loves his. This does not mean to sympathize with their course; but it does mean to have an honest, sincere desire to see them lifted out of the mire and degradation and given a position of blessing.

We view the terrible conditions of the world as hereinbefore briefly described; and while we are not at all in sympathy with any of the wickedness, crime, and wrongdoing carried on by any class or any people, yet the heart's sincere desire of the Christian is, prompted by the spirit of the Lord, to see all classes of men lifted out of the mire of degradation and to see them enjoy the sunlight and blessing of the Messianic kingdom now coming into power.

From the divine mirror we see the wisdom of Jehovah reflected. Wisdom permitted justice to act first. Wisdom held back love until the due time for its manifestation; and wisdom in due time will operate the power of God to the general good of all mankind.

Wisdom is knowledge applied in such a manner that will result in the greatest amount of good. We acquire knowledge from the Word of God. We study the Word of God that we may thereby ascertain his good and acceptable and perfect will. We become wise, then, in proportion as we imbibe and follow the Word of God. Hence as we behold the perfect wisdom of Jehovah and strive to copy it we are transformed into this attribute of character likeness.

The time has come for the Lord to exercise his power concerning the kingdoms of this world. Jehovah is exercising this through his great and beloved Son Christ Jesus, the King of kings and Lord of lords. In Revelation we behold a picture of our Lord, "called Faithful and True, and in righteousness he doth judge and make war." He comes forth now to exercise divine power against the unrighteousness of Satan's empire. The

members of the body this side the veil possess little or no power, and whatsoever they have they are admonished to use but for one purpose. They are specially admonished never to use what little power they have as the world uses it. "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." (2 Corinthians 10:3, 4) In proportion as we have the spirit of the Lord, in that proportion we will use what faculties we possess to the Lord's glory. It is our privilege, then, to exercise the little power with which we are endowed on this side the veil in advertising the King and his kingdom.

Gazing into the mirror of the Lord, we see now his power being made manifest for good; and as we imbibe that spirit there is a gradual transformation of ourselves more and more into his likeness, appreciating the fact that it is our privilege to use all of our faculties to his praise and glory. The more we study the matter, the more we see the absolute necessity of engaging in the Lord's service as his true representatives and proving ourselves faithful and true witnesses in order that we may develop the character likeness of our Lord and King. Let us see to it, then, that all of our acts are based upon justice; that they are all prompted by the spirit of love; that we act wisely and in harmony with the divine Word; and that we use our powers and faculties to the glory of the Lord. Thus as we continue to gaze upon the perfect character of our Father and upon that of his beloved Son, who is the express image of the Father; and as we diligently strive to copy this character likeness, moved always by the spirit of loving devotion to him, we are changed into his image from one degree of glory to another, even by the spirit of the Lord.

Each week we will have a text in harmony with this general thought. Taking the weekly text, then, as a basis of thought and study, we shall find many corresponding texts that will enable us to obtain a clearer understanding of the year text and to profit by it. It will be the purpose of THE WATCH TOWER to publish in advance a brief statement of each one of the weekly texts, as suggesting rather a line of thought; and our readers possessing the STUDIES IN THE SCRIPTURES, THE WATCH TOWER, and the other helps can follow this up further each week. Thus doing, we shall all during the entire year be studying the same general subject matter; and it is to be hoped each will be growing more and more into the likeness of our Lord and Head.

#### FIRST WEEK

The text for the first week of the year is: "*Thou sendest forth thy spirit, they are created.*" (Psalm 104:30) *Spirit* means the invisible power or holy influence of God. The words of the Psalmist are to the effect that God's invisible power is exercised and his creation follows. Quoting from Volume 5 of STUDIES IN THE SCRIPTURES: "The power of God, his vehicle of energy,



fecundated waters, or rendered them fruitful, prolific. Similarly, 'holy men of old spoke and wrote as they were moved by the holy spirit,' the holy influence or power of God fecundated their minds, causing them to bring forth thoughts such as God wished to have expressed. (2 Peter 1: 21) Similarly, the skilled workmen whom Moses selected to prepare the paraphernalia of the Tabernacle were brought under the influence of the divine power, to the energizing or quickening of their natural faculties, without affecting them in any moral sense, even as the waters of the great deep were not affected in a moral sense. . . . Likewise, we are informed that Jehovah God put upon Moses and the elders of Israel *his spirit*, with special power for judging in Israel's affairs, preserving order, etc." —E175, 176.

Our study this year, however, deals with the new creation, of which Jesus is the Head, the Firstborn. "He is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Colossians 1:18) The Logos was the beginning of all God's creation. The Scriptures then introduce us to a new creation of the divine nature (2 Peter 1: 4), a creation far above other powers and principalities, of which Christ Jesus is the preeminent head over all. (Philippians 2: 9-11) In preparing this new creation, which will have preeminence above all others, God followed the rule of first putting the members through trying experiences, thus affording them an opportunity to prove their loyalty and devotion to the Creator and his principles of righteousness. Christ Jesus, the Head of this new creation, "though he were a Son, yet learned he obedience by the things which he suffered." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." Hebrews 5: 8; 2:10.

It is the spirit of God, his invisible power sent forth, that results in all of his creations, including the new creation. Each of these must be developed in the school provided for that purpose. It will be profitable, then, for each one of us in the school of Christ during this year to behold in the mirror of God his character likeness and that of the Head of the new creation, that we may be by his spirit transformed into the likeness of our Lord and King.

#### SECOND WEEK

"*He hath begotten us to a hope of life.*" (1 Peter 1: 3) Jesus, the Head of the new creation, was begotten to the divine nature at the Jordan. Begetting means beginning; hence this was the beginning of the new crea-

tion. For three and a half years he taught his disciples. They were fully consecrated followers, learning of the Lord. Before, however, they could be begotten to the divine nature the great ransom price must be presented to divine justice as a sin-offering. When Jesus ascended on high this was thus presented, and evidence of this was given when at Pentecost the holy spirit was manifested upon the disciples in the form of tongues of fire. Before that time they were consecrated, but now they were justified, accepted as a part of the sacrifice of our Lord, and begotten to the divine nature; hence it was their beginning.

This begetting is likened unto a contract. A contract requires two parties, whose minds must meet. There must be something done on each side. When we come to the Lord and fully surrender ourselves in consecration, that act is equivalent to agreeing that the Lord shall take us and use us in whatsoever manner he sees best and grant unto us just such blessings as his love and wisdom dictate. It is a promise to do the will of God. The Lord Jesus, then imputing his merit, presents such an one to the heavenly Father. "It is God that justifieth." Being justified, we have peace with God through our Lord and Savior Jesus Christ and are thus made acceptable as a part of his sacrifice; and being thus accepted, we are begotten to the divine nature, and this is done by the Lord Jehovah giving to us his exceeding great and precious promises. He promises that we shall be of the divine nature, provided we fulfil our part of the covenant. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18) "His divine power hath given unto us all things that pertain unto life and godliness, . . . whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." (2 Peter 1: 3, 4) "God . . . hath begotten us unto a hope of life by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible."—1 Peter 1: 3, 4.

And when the time came for the gathering unto the present King the members of his body, this Scripture applies: "Gather my saints together unto me, those that have made a covenant [contract] with me by sacrifice." —Psalm 50: 5.

Otherwise stated, we sacrifice our all by full surrender to the Lord, and he gives us the exceeding great and precious promises; and this is the beginning. Then we have new hopes, new ambitions, new prospects, and new desires; and as new creatures we begin to be transformed into the likeness of the Head, Christ Jesus.

#### THE ENDURING WORD

"I opened the old, old Bible  
And looked at a page of Psalms,  
Till the wintry sea of my troubles  
Was soothed by its summer calms;

"For the words that have helped so many,  
And that ages have made so dear,  
Seemed new in their power to comfort  
As they brought me a word of cheer."

# JESUS HEALING ON THE SABBATH

—JANUARY 7—LUKE 13—

**SATAN TRIES TO MAKE JESUS AFRAID—THE SABBATH A TIME FOR RESTITUTION—JESUS INDIGNANT AT HYPOCRISY—CORRUPTION OF KINGDOM TRUTHS—THE DANGER OF BEING SHUT OUT FROM THE LAST SERVICE.**

*"It is lawful to do good on the sabbath day."—Matthew 12:12.*

**I**T SEEMS certain that the events narrated in the thirteenth chapter of Luke's gospel took place when our Lord was making his last journey from Galilee to Jerusalem. He traveled on the east side of Jordan, in the district known as Perea, thus avoiding the road through Samaria, and visiting some districts where he had not previously ministered. Luke tells us that at this time there were some who came to Jesus to tell him of a terrible thing done by Pilate. That cruel, ruthless man had slain some Galileans who were visiting Jerusalem, and who, probably, were worshipping in the temple courts; and to show his utter contempt for the Jewish worship and sacrifices, he had mingled their blood with that of the sacrifices they offered.

Luke does not state why these people told Jesus of this, but the way in which he narrates the incident indicates that Jesus did not receive them as friends but rather as enemies. In all probability their object was to frighten the Lord; for, except Judas who betrayed him, he and his company were all Galileans. Perhaps they thought that the Lord would hesitate, and not continue his journey to Jerusalem. Whatever their motive, without doubt it was Satan who prompted their going to the Master. He had tried to seduce our Lord from the narrow pathway by making him special offers of advancement in the world; he had tried him through Peter's loving sympathy when Peter said about Jesus' death: "Lord, let it not be; pity thyself" (Matthew 16:22, margin); and now he was making an attempt to turn the Lord aside through fear of consequences to him and his little company. He failed; the Lord refused to be intimidated.

## SATAN TRIES TO MAKE JESUS AFRAID

Unexpectedly he questioned them. "Suppose ye," he said, "that these Galileans were sinners above all the Galileans because they suffered such things?" Then answering his own question, he said: "I tell you. Nay; but, except ye repent, ye shall all likewise perish." They presumed that these men were not under the care of God, as others were; else Pilate would not have been able to slay them; and there was an assumption that Galileans were sinners more than others. Jesus also reminded them that some time before, the tower of Siloam in Jerusalem had fallen and slain eighteen persons. Jesus said: "Think ye that these were sinners above all other men that dwelt in Jerusalem?" By putting these questions to them he showed that accidents could happen to those of Jerusalem as well as calamities to sinners of Galilee. The way he put the question shows that to him all the men of Jerusalem, as well as all in Galilee, were sinners. Said Jesus: "Unless ye repent ye shall all likewise perish."

Whether or not these were Pharisees who came to him we do not know; but the Lord shows that they and the ones who died, as well as all others of Jerusalem and Galilee—in other words, all the house of Israel—were sinners in the sight of God; and unless they repented and acknowledged him as the one sent of the Father, they would all perish, as these unfortunates had done. To emphasize his meaning our Lord spoke the parable of the fig-tree planted in a vineyard. He told that the owner came to find fruit for three years and found none, and then told the vine-dresser to cut it down, saying, "Why cumbereth it the ground?" The vine-dresser pleaded that it should have one more year's trial. He said: "Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down."—Luke 13:8, 9.

It is clear that the fig-tree represents the Jewish people, and the owner of the vineyard Jehovah their God. The three years represent the labor of Jesus already past, and without show of fruit. God could very properly have concluded the work of Jesus at that time: for all classes of people had rejected him; but in his mercy they were still to have the further period of trial until the full time of Jesus' ministry should have expired. Six months later he was crucified at the hands of that fickle, cruel people, so full of profession of loyalty to God, but so empty of devotion. After Pentecost many of them repented and turned to the Lord, and entered into the blessings which God then had for his people, but as a people they rejected him and were rejected by him, and passed on to their punishment. As a nation they perished, as a people they entered into the direst trouble that any people has ever had inflicted upon them by the providence of God.

The time of trouble now on the world corresponds to that which came upon the Jews after they had rejected the Lord. In the present world trouble some nations have already suffered heavily, but we need not think that they are sinners above the rest of the nations of earth, though it may well be that God will mark out for special tribulation those who have dealt hardly with his people, the Jews. We can, however, be certain of this—that all the peoples of the earth are sinners in the sight of God; for they neither acknowledge him nor his Christ, and they reject the truth with scorn, even as the Jews rejected Jesus. Also as then, so now Satan seeks to frighten the Lord's people from their work, through fear of evil consequences; but the true disciple goes forward as his Master did. All Christendom is involved in the world's trouble; and it is the church's business to tell to all that unless there is quick repentance all, Judean or Galilean, in Christendom or in heathendom, "will likewise perish." We thank God that we know that the time of trouble is not the end of all things. God's mercy with all its blessings of restitution lies beyond it.

## SABBATH A TIME FOR RESTITUTION

After this Luke relates the incident which forms the basis of today's lesson, and gives the thought for the topic: "Jesus Healing on the Sabbath." In our Lord's ministry there were many instances of healing on Sabbath days. During a part of his Galilean ministry Jesus must have daily spent many hours in the ministry of healing; but the Gospels, by bringing into prominence certain notable incidents of healing upon Sabbath days, emphasize the fact that Jesus' ministry and healing, and the Sabbath day are inseparably linked. Without doubt Israel's Sabbath was a figure of the time when God's true rest would be entered into in full enjoyment of his original blessings as in Eden. But Jesus shows that the true Sabbath, while a time of rest, is also a time of restitution and of blessings of healing.

On this Sabbath day in the synagogue where Jesus was teaching, there was a woman present who had "a spirit of infirmity." Jesus saw her amongst the company. She was bowed down, bent double, as it would be expressed in homely phrase; and it may be that her head raised up showed her eyes appealing to him; or it may be purely because he desired to show his true ministry that he spoke to her. We do not know. But we do know that he said to her: "Woman, thou art loosed from thine infirmity." Moving from his place, he laid his hands upon her; and immediately she was made straight, and glorified God.

**JESUS INDIGNANT AT HYPOCRISY**

The ruler of the synagogue was indignant and voiced his anger that Jesus should heal on the Sabbath day. He said to the congregation: "There are six days in which men ought to work [This was a rebuke to the Lord]: in them therefore come and be healed, and not on the sabbath day." This was a rebuke to the people. This attitude and the hardness of heart he disclosed caused our Lord to turn upon him immediately. "Hypocrite," he said, "doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

This ruler was evidently speaking for others in the synagogue who were of the same callous disposition as he, and our Lord spoke to them when he spoke to the ruler. Here is an exhibition of what a pharisaical mind will lead a man to. It would prefer that a good action should not be done unless it could be done according to the rules laid down by orthodoxy. The way Jesus puts his question shows that he took the Sabbath day as a day specially set apart for healing, and that they ought to have understood it thus.

Here was the position: A daughter of Abraham bound for eighteen years by Satan, and the Son of Abraham present who could loose the bond, and the day, God's own day of rest, a Sabbath to enjoy; yet these hard-hearted, formality-observing religionists preferred that one of God's children should remain in bondage of the devil rather than be released because they had certain ideas of what was proper to be done on that day. There is no cruelty like that of the creed-bound heart. The manner in which our Lord put this made these men ashamed of themselves, but it made the people glad and they rejoiced in all that was done by him.

The case of this woman seems to be of a semi-demoniacal trouble. Luke, who was a physician, says she was bound by a spirit of infirmity, as if she were possessed by a spirit which caused her to believe that she could not straighten herself. The touch of the Lord healed her, caused her to exert her will, giving her permanent cure. Here is an example for the consecrated. They are sons of Abraham, holders of the promises (Galatians 3:29); and it is their privilege, whenever brought face to face with those bound of the devil, at least to tell out the gracious message which, if received, will loosen every bond of Satan.

**CORRUPTION OF KINGDOM TRUTHS**

Luke then tells us that our Lord spoke two parables—that of the Mustard Seed and that of the Leaven. The mustard seed, which we are told is the smallest of all seeds, grew into a great tree, and the fowls of the air lodged in its branches. The leaven hidden in three measures of meal worked its way into the mass until the whole was leavened. Jesus likens the kingdom of heaven to both these growths. What is the point of the illustration? We know the common interpretation—that the truth as proclaimed by Jesus, sown by him as a small seed, would grow until it would be a tree that could shelter the nations; and that the little leaven of truth which he placed would work its way into the mass of humanity until all mankind shall be permeated with it. We do not accept these interpretations, however.

Probably our Lord had in mind that which had already happened in Israel. God had given them the Law and commandments at Sinai. But false professors had enlarged upon the Law with their own vain suggestions and, as Jesus said, had by their traditions made the word of God of none effect. Our Lord indicates that much the same thing would happen to his teaching. There would be those who would lay hold upon it, and fasten upon it vain traditions of men making

it of none effect. It is a clear matter of history that the church of God so called has grown into a huge establishment of an entirely abnormal growth; has been fostered by kings, potentates, and politicians; has been enriched by merchants and by those who have exploited men on behalf of organized religion; and that the great tree of Christianity has had, and still has, its branches full of "birds of the air," the agents of the evil one. Later, in Revelation 18:2, our Lord says that Babylon has become the hold of every hateful and unclean bird.

Respecting the other figure, leaven, we know that leaven is always used in Scripture as a symbol of evil or corruption. The woman, the false church, unfaithful to God, has placed leaven into that which was the true food of the church of God; and the corruption worked until truth could hardly be found. We thank God that the Lord in these days of his presence has once again given his people clean food free from defilement, the corruption of leaven, of Satan's lies, of the thoughts of evil men, and of the doctrines of demons.

**DANGER OF BEING SHUT OUT**

These remarks of our Lord caused one to raise the question, "Lord, are there few that be saved?" The Lord told him the main question was the personal one. He said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." The point of importance is not knowledge as to how many will be saved, but "am I getting inside the door of the house?" Personal responsibility is involved, and must be accounted for. The Lord speaks of the time when the door will be closed. It is as if he had referred to his ministry, then continued more than three years in Israel, and was making reference to the few who had listened to him. Perhaps our Lord meant to tell the speaker that there was a time coming very quickly when the house of Israel would find the door of God's favor shut.

But the Scripture certainly has reference to the end of the gospel age; that is, to our own day. The Lord says plainly that there will be a time when the Master of the house will rise up and shut the door: and he indicates that there will be some who will then knock, quite expecting the Lord to open it to them. They speak to him familiarly: "Lord, Lord, open unto us." Then the Lord declares that he will say that he does not know them or from whence they are. "But," say they, "we have eaten and drunk in thy presence, and thou hast taught in our streets." But the Lord will say: "I tell you, I know not whence ye are; depart from me, all ye workers of iniquity." These should have known the Lord's will, and they would not have misused their opportunity. They are bidden to depart from him, and are called "workers of iniquity."

The Scriptures are very definite that when the Lord enters into judgment—which time is now on—that all not found in harmony with him are treated as workers of iniquity. The Lord will not own them, even though they have "eaten and drunk in his presence." He indicates that there will be many surprises. Not only will many come from unexpected places and gain a place in the kingdom of God, but some last-comers shall enter into the highest places; some of the last will be first, and some of the first will be last.

We suggest that our Lord here does not refer only to the shutting of the door of the high calling, nor to entrance into heaven; but that he has special and direct reference to the last phases of the work and experiences of the church. There comes a moment when the door of opportunity for the enjoyment of the presence of the Lord with all its favors of service under his special direction is closed. Those who have for any reason not been so watchful as they ought

to have been, find themselves "outside" the privileges of service. They want to do something, but they have no guidance from the Lord. The leaders ask those who are led where they should lead them next; the shepherds ask the sheep for direction! They are surprised about this: they tell the Lord that they have worked and eaten with him. But he refuses to have any relationship with them; they must take their place with all other opposers of the kingdom—in the trouble and distress of the outer darkness in which Christendom is involved.

As our Lord was speaking some Pharisees came to tell him to get out of the country, because Herod intended to kill him. This was another attempt on the part of the enemy to get our Lord to turn back, to allow himself to be intimidated; but neither those who told him about the Galileans, nor these Pharisees, nor the devil himself, could instill a spirit of fear into our Lord. On a former occasion, in the exercise of his judgment, when he heard that Herod had killed John the Baptist Jesus had left the southern part of the country to go north. But when the time came that he should turn his face towards Jerusalem, nothing would deter him from his purpose of carrying out his Father's will, and he had no hesitation in speaking plain words to those who came to him. "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." Our Lord then

intimated that he expected to complete his work in Jerusalem, and there, and in the same way, to share with the many servants of God who had completed their service, slain by those to whom they had sought to convey the word of God. The prophets of God are still slain, or murderously attacked by those who are the responsible leaders of Christendom. Thanks be to God, even these shall yet see the truth in the kingdom, and will say, "Blessed be he that cometh in the name of the Lord."

#### BEREAN QUESTIONS

- Why did Jesus travel on the east side of Jordan? ¶ 1.
- What object had certain individuals who met him? ¶ 2.
- What lesson concerning accidents did Jesus teach? ¶ 3.
- Why is repentance necessary in order to be saved? ¶ 4.
- How was the fig-tree used to teach a lesson? ¶ 5.
- How was the present trouble pictured in Israel's condition? ¶ 6.
- What did Israel's Sabbath picture? ¶ 7.
- How did Jesus help the infirm woman? ¶ 8.
- What attitude did Jesus show toward the ruler of the synagogue? ¶ 9.
- What was wrong with the rules of orthodoxy? ¶ 10.
- How has Satan held the race in bondage? ¶ 11.
- What privilege has the new creature in loosening these bonds? ¶ 12.
- What common error has been taught concerning the parable of the mustard seed? ¶ 13.
- What is the true interpretation? ¶ 14.
- In what way was heaven used to teach a lesson? ¶ 15.
- In what sense has each a personal responsibility? ¶ 16.
- Why will some be left without the door? ¶ 17.
- Why is harmony with the Lord's work necessary? ¶ 18.
- Why should we seize every opportunity to serve the Lord? ¶ 19.
- What obstacle did Satan suggest to retard the Master? ¶ 20.

## JESUS TEACHING HUMILITY

—JANUARY 14—LUKE 14—

GOD DOING SABBATH DAY WORK—NECESSITY OF HUMILITY—MISSING OPPORTUNITIES—COST OF DISCIPLESHIP.

*"God resisteth the proud, and giveth grace to the humble."—1 Peter 5: 5.*

IN THE first verses of this chapter Luke gives another incident of Jesus' teaching respecting the Sabbath. He went into the house of one of the chief Pharisees to eat bread on the Sabbath day. There was present a man afflicted with dropsy. Jesus saw that the lawyers and the Pharisees present were watching him, evidently to see what he would do. Jesus immediately raised the question, "Is it lawful to heal on the sabbath day?" They held their peace; none could answer him. Then, while they were silent, he brought the sick man before all the company and healed him.

Whether or not this situation was devised we cannot certainly say, but we are inclined to believe that these people had set a trap for the Lord. In the first verse Luke says that they watched Jesus; and it is improbable that a man badly afflicted with dropsy would be present in that company except by arrangement. These men were always seeking to set a trap for the Lord, that they might raise an accusation against him or prejudice him in the minds of the people as one who had no respect for the traditions, which were held in such high esteem. These righteous men, so careful for the sanctity of the Sabbath, would have no hesitation in arranging an evil device on that day.

But Jesus, ever the master in every situation, caught them in their own trap. They were not expecting to be questioned, and they were put to silence; for the teaching of their rabbis had made no provision for such work as Jesus was doing, since never before in the history of Israel had there been such a healer as he. Then Jesus said to them: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" Again they were silent; for they knew that if ordinary compassion for an unfortunate animal would not cause them to deliver it from the pit their greed would do so.

These men were great sticklers for their own interpretations of the law, but were greedy and avaricious; and when

their own property was in danger their cupidity would lead them to keep the law in its spirit as well as letter. A stricken woman or a sick man, however, excited neither compassion nor love. Their ox or their ass might be bound, and they would loose it to give it water; but a son or a daughter of Abraham bound by Satan did not concern them. If they really had cared for the healing of the man afflicted with dropsy, instead of watching Jesus with a critical eye they would have brought the man to Jesus and besought for healing. What they wanted was to entrap the Lord into something which would seem contrary to the Sabbath law, in order to incite the people against him.

#### GOD DOING SABBATH-DAY WORK

Perhaps this incident was used of the Lord in a special way: for no other instance of healing on the Sabbath or other illustration seems just so explicit as to the real meaning of the Sabbath. By it Jesus shows God's loving attitude towards his fallen creatures and his plans for their restoration. God created man perfect, but he was heedless and foolish. Man was the ass which fell into the pit of sin and Satan's bondage, and that very early on God's Sabbath day. But his owner, his gracious Creator, did not leave him there to waste away and perish, but arranged to rescue him from the pit. The Father began to make arrangements for the rescue, and worked on preparing the covenant arrangements until he sent Jesus to earth. Then Jesus began to take up the work, as he said: "My Father worketh hitherto, and [now] I work."—John 5:17.

The work of getting the ass out of the pit will continue throughout the seventh day of God's rest. Very soon the church will be engaged in the work; and the last period of this great Sabbath day will be a very busy time while man is being delivered from the bondage of the pit, and his goings established in the paths of righteousness and peace,

and he brought back to that mental and moral image of God in which he was originally created.

#### NECESSITY OF HUMILITY

After this incident the Lord might very properly have left the company, but he stayed on. As he marked how those that were bidden chose out the chief places, he took the opportunity to continue his instruction. They required lessons in ordinary decency, and he spoke plainly to them. In the form of a parable he showed them the foolishness of choosing the chief rooms when bidden to a house or of choosing the chief seats when bidden to a wedding feast. The desire for honor caused them to lose sight of the simple rules of conduct, so that when they were invited to each other's house they had not the ordinary decency to wait until they were placed by their host, nor the courtesy to give each other the preference, but took for themselves the most honorable seats; and even though now and again one had to be put back to a lower place this did not teach them the necessary lesson.

Jesus further said: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." He lifts this matter from the ordinary affairs of life and declares it to be a principle upon which God acts; so that taking a seat at a host's table may mean something which affects one's eternal destiny. Humility is not stated to be one of the graces of the spirit, but it is a very necessary condition of heart. God gives grace to the humble (1 Peter 5:5); and no one may expect to make progress in the heavenly way or to win the prize of the high calling of God in Christ Jesus who does not put on the garment of humility. Humility is of the heart, and the garment of humility should be worn near it as an under-garment rather than an over-garment. Evidently the Lord has arranged that we must humble ourselves, and certainly this is a much pleasanter way than learning humility by being humbled.

The Lord's people must be careful to get the proper adjustment in this matter. Ostentatiously taking a back seat may reveal as much pride as seeking a prominent one; and there may be as much pride in the heart of a working man or woman as in that of a prince. Humility is of the heart, and that member must be kept in lowliness. In our service for the Lord we should not seek places wherein we can shine in the sight of others, or find self-satisfaction, but rather do that which lies at our hand, and which in the providence of God is very probably just the right service both for the Cause and for our development. If we find ourselves watching to see how we stand in the eyes of others, or watching for our position, or in any way thrusting ourselves forward, we are not humbling ourselves, but are rather feeding our pride; and we are certain to hurt ourselves. Again, some will not take service because they "prefer to be humble." These usually develop a spirit of criticism and judgment or, in other words, of pride. True humility serves in quietness of spirit, and like God's peace it is always active in its own silent way.

Jesus continued his lessons in humility. Speaking about another custom of the Pharisees who, when they made a feast, called their friends and those from whom they might expect something in return, he said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours: lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Surely these words reveal to us something of God's graciousness. We know that he is specially watchful towards his own, and that those who give a cup of cold water to a disciple are to be rewarded by him; but our

Lord here intimates that those who are kindly disposed towards the poor have something to come to them from God in the day of judgment.

There will surely be a reward for all those noble-hearted men and women who often at great cost to themselves have genuinely labored for the poor of the world, seeking to ameliorate their hard condition. There is nothing here spoken against social gatherings of friends, but only against set and ostentatious gatherings to "show off" or to get some favors in return. Danger lurks in such feasts. Let the Lord's people remember that true recompence comes from God in his own time.

#### MISSING OPPORTUNITIES

One who sat at meat with him said in a sudden burst of feeling: "Blessed is he that shall eat bread in the kingdom of God." The Pharisees certainly expected to be invited to any feast God should prepare. Then Jesus gave the parable of the man who made a great supper—his purpose being to show that these very people to whom he was speaking were then being invited by him to a feast that God had spread, and that they were refusing the invitation.

How easy it is for the human mind, filled with its own thoughts, to miss the things that God is speaking by means of the very circumstances of the occasion! Jesus told that a man made a great supper and invited his friends; and that they all with one consent began to make excuses; that then the invitation was sent out to others, and that still many refused; that it was still further sent out into the highways and hedges, and that it was only in this way that the seats at the feast were filled with guests. Our Lord in this way told these Pharisees and lawyers that they had been treated by God as his friends; and that he (Jesus) had brought them an invitation to a feast prepared, but that with one consent they contemptuously spurned the message, each having some excuse to make as to why he should not accept. Their own pleasures and interests were more to them than the pleasure of sitting down at meat at God's table of truth.

We see how the message of love, which, received into a loyal, loving heart, would transform one into the likeness of Christ, was spurned by Israel, and was then carried into the gentile world by the apostles and the early church. It passed on into Christendom; but, comparatively, only few of "that great city" heeded the invitation to walk in the footsteps of Jesus. Only a few really cared for the truth. Since the rejection of Christendom in 1881 the message of love has gone into the highways and byways, and its graciousness has compelled many to come in to the feast. There will be no empty seats when the Lord sits down with his guests. The Lord tells what is to happen to those who spurn the heavenly invitation. Matthew's account tells us the Lord said that the city would be destroyed; and this was true both of the Jewish people, and of the great city of Christendom—organized religion. The Lord will not permit his invitation to be spurned without taking notice of the rebellion of heart which underlies the rejection.

#### COST OF DISCIPLESHIP

After this Jesus went on his journey, making his way to Jerusalem, and many followed him. He was not traveling hurriedly, but from village to village; and the people crowded around him. Some were so attracted by his teaching as to want to follow him, but the Lord told them that no man could be his disciple who was not willing to give up everything ordinarily considered precious in life. All human ties must be snapped; yea, a man must hate his own life, must count all natural self desires as his enemy, if he would be Jesus' disciple. So he said: "Count the cost"—do as a man does when thinking to build a tower, or as a king does

when he thinks to make war. If the cost is not counted a man cannot complete his work, and people mock him; or if a king has not a sufficient army to overcome his enemy whom he attacks, instead of gain he himself is taken captive, his army is lost, and all his possessions are gone. No man can enter into the life of consecration and retain what he has. If one will lose all for Christ's sake, he gains all that Christ has to give. But if his consecration is not true, he still loses all, but gains nothing.

Jesus then uses a strange expression: "Salt is good: but if the salt has lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear." Much of the salt of the East is inorganic matter impregnated with saltiness, and under certain conditions it loses its savor. When it does so it is absolutely worthless; and being hurtful to vegetation, it can only be cast out upon the roadway, to be trampled under foot.

The thought is this: A man who has been led to the Lord by grace divine, who has received that grace and been quickened of the spirit, has salt within himself (Mark 9:50); but if he does not use what he has in continuance of his consecration, he loses the saltiness which makes him of value to the Lord: he becomes like the eastern salt which has lost its savor, and will be cast out.

Here are lessons for us concerning our consecration and our usefulness to the Lord. There is only one thing for us after we have been brought into relationship with Jesus; and that is to keep on the way, to make straight paths for our feet, to watch our heart and our life, that we grow in the knowledge and the grace of the Lord Jesus Christ.

The grace of humility is a great preserver of that saltiness which the follower of Jesus must have. "Ye are the salt of the earth."—Matthew 5:13.

#### BEREAN QUESTIONS

- What question did Jesus propound to the Pharisees? ¶ 1.  
 Why did the Pharisees seek to entrap the Lord? ¶ 2.  
 Why did the Pharisees refuse to answer the second question? ¶ 3.  
 Why did the Jewish leaders overlook the spirit of the law? ¶ 4.  
 How did Jesus picture the restoration of the human race? ¶ 5.  
 How will the church soon engage in the restoration work? ¶ 6.  
 What simple rules of conduct did the Master lay down? ¶ 7.  
 Why is humility a necessary condition of the heart? ¶ 8.  
 How does the self-seeking disposition develop pride? ¶ 9.  
 How does the thought of recompense destroy the spirit of giving? ¶ 10.  
 How does ostentation develop pride? ¶ 11.  
 What feast prepared by God had the Pharisees overlooked? ¶ 12.  
 To whom was the invitation given after the Pharisees had refused the offer? ¶ 13.  
 What great privilege have those who hear the invitation? ¶ 14.  
 What are some requirements of a disciple of Christ? ¶ 15.  
 Why was the savor of salt used to teach a lesson? ¶ 16.  
 What will result by quenching the spirit? ¶ 17.  
 What safe course can the new creature follow? ¶ 18.  
 How does the grace of humility assist the Christian? ¶ 19.

## LETTERS FROM AFIELD

### LETTER FROM BROTHER HEMERY

MY DEAR BROTHER RUTHERFORD:

I promised to send you a letter after the Glasgow Convention, and now have the pleasure of redeeming my promise. Altogether there were nearly fifty brethren who went from London to the convention. A number traveled with the Bethel family, and the journey down to Glasgow was very pleasurable. The convention was a happy time of refreshment of spirit, and of renewing of the spiritual energy and consecration vows. It was one of those times which, when concluded, cause those who have been present and have enjoyed the spirit to say that it was the "best yet."

As you know, the time of the convention was deferred to enable me and whomever you might send back with me, to meet with the friends in convention; and I believe that arrangement was of the Lord. To the surprise of the local friends, there were twice as many visitors there as usual. Though the convention was not held at holiday time, all the sessions were well attended; and (it must be reported) that though so many of the Glasgow friends have of late chosen to leave the meeting to take their own way in serving the Lord, their absence was not noticed. It was felt, however, because of the sorrow that one cannot but feel, that those who have run with us for so long a time, would at last leave the work they have been engaged in.

All the addresses seemed to be appreciated, and the brethren were very glad to have Brothers Woodworth and Pickering with us. As Brother Woodworth's name has been so long before the brethren, and as he was known to have had considerable to do with Volume Seven, there was quite a little pleasurable anticipation in meeting and hearing him. And the friends were very pleased to have Brother Pickering, also. On the Monday night, the closing meeting of the convention, I gave some account of the meetings at Cedar Point. I told the convention of your address on the Friday, "The Day" of the convention, and of the pleasure which the brethren had in hearing so clear a setting forth of the truth and the work, and of my own joy in being associated with you and the other dear brethren in the work of the Lord. Then the congregation was told of the great meeting on Sunday afternoon, and of the challenge which you issued in

your address, and which was put forth in the form of a resolution.

On a suggestion that the convention should take the matter up, there was an immediate response. The Resolution was read, and a proposition immediately made that it should be accepted by the convention. It was evident that the brethren were heartily at one in this matter. The convention literally rose to the occasion, and stood to declare their endorsement and acceptance of the same. Everybody seemed to be warmed to the heart, and it was quite apparent that the Lord's blessing was being manifested upon his people, and that they were ready to go forward with the work which the Lord has given into their hands.

The convention sent their love to you; and probably Brother Mackenzie, chairman of the convention, will have reported this. It was a good time and, like Cedar Point, to its own measure, was one of those times which help to make history.

The Bethel family much enjoyed the trip, as well as the convention. On the day following the meetings we had an excursion to Rothesay; and, guided by Brother Cochran, who seems to know something of those parts, we spent a happy day there.

Brothers Woodworth and Pickering are well, and both report that they are enjoying the meetings and the British friends.

Your brother and servant,

J. HEMERY.

### A LETTER FROM GREECE

DEAR BRETHREN:

Rejoice! I wish that the Lord's spirit may dwell in you richly, guiding you to do his will always.

By the grace of the Lord I am healthy physically and spiritually, fighting the good fight of faith.

I also desire to let you know about the public lecture held in Athens on June 25th, which I had the privilege to attend. I went to Athens three days before the lecture, and found the brethren full of zeal and love for the Lord's work.

The brethren issued 3,000 handbills for advertising, and we distributed them on Sunday morning. The brethren

also advertised the lecture in all the newspapers. This made Babylon angry; and the "Evangelists" published an article in their magazine, "The Star," advising the union of all denominations against the Bible Students and calling us seducers and false Christs.

Another magazine, entitled "Life", an instrument of the Orthodox, published thousands of tracts, which they distributed in the streets to the end that they might hinder the people from coming and hearing the lecture. These tracts were printed and distributed on Saturday, June 24th; and on Sunday evening at about 6.00 P.M. four men were standing on the sidewalk near the entrance of the Municipal Theater, one of the grandest and largest buildings in Athens, distributing those tracts to the people coming in to hear the lecture, and trying until the last moment to hinder them from hearing. The unfortunate people! They did not know that they were kicking the Rock, and that the battle was the Lamb's, who is always victorious.

From 6.00 P.M. there began to come in a chosen and numerous audience—officers of the army and navy, lawyers, and others of a good class of people, and also six clergymen. At about 7.00 P.M. the hall, having a capacity of about 2500 or more seats, was almost filled. When the time came, our dear brother Karanassios began the lecture. The speaker, handling with ability the sword of our Father Jehovah, was striking Babylon fatally, showing the errors of eternal torments, etc., stating the purpose of a Christian and also pointing out the signs of the times and the chronological features, showing the nearness of the establishment of the blessed kingdom in our day, and that millions now living will never die; and ending with a beautiful statement of the purpose of the Bible Students. A clapping of hands of all present followed the last words of the speaker. But at the end a D.D. rose up and began to say: "These people are propagandists perverting the Scriptures and deceiving the people." He had not finished his words when the whole audience rose up together against him and cried, "Down! Down! Do not tell these things to us. Go elsewhere to tell them! You are telling us lies. We do not want to hear you anymore." He left, covered with shame.

Oh, how many blessings we enjoyed in this meeting! "Let the Lord's name be blessed!" As the people were going out we offered them tracts, "Refrain your Voice from Weeping." They received these gladly. A few volumes were sold, and some "Millions." Brother Karanassios is now going to Larissa and other towns of Thessaly to witness for the truth. The Lord is opening the door wider and wider for witnessing his truth here. "I

Your brother in the Lord,

LOUIS DORZIOTIS.

#### FROM KOREA

Below we give extracts from two letters received by the Society's representative in Korea, which will be read with keen interest by the friends.]

DEAR BROTHER:

Let me say just one thing more. When I was in Socheum I wanted to transfer my parcel posts to Kongju; but I discovered that one of the parcels was opened for examination and the strings were loosened. So I packed the parcel again and asked the post officers to transfer the same. And then I wanted to start for my colporteur work, so I came out of the post office and found a young man who stood at the gateway and asked me to come after him. Then, without doubt, I thought that he was a secret service man. He led me to a shoemaker's shop. He greeted me very kindly, but I thought that his way of intercourse was very skilful. But he is a man quite different from what I thought of. He said: "I am a man from Chunam

District. My business is a shoemaker. I came here alone and do this business for three years. As far as I can I have preached the gospel to the people here and organized a class, and worship the Lord. The boy of the post office is a believer. A few days ago he brought me a copy of your handbill, maybe, when the secret service man examined the mail. I have read it very carefully and wanted to know more of it. I have told that boy that when any one comes for the parcels to come quickly and tell me about it. Today the boy came and told me; so I went to the post office and waited for you. Now I am very glad for I see you." He bought a copy of our booklet. Also he urged me to say something to his people on that Wednesday night. After meal I went to him and found that there were more than ten people; so I addressed them for about an hour. I have received much appreciation from him.

The people out here in the country places are in a great fear; for they could not have rain for a very long time, specially at a time of a great need of it.

DEAR BROTHER:

I think you have received my letter from Taichun. I have sold five copies of the booklets yesterday (Saturday), and asked whether there is any good place near by, and told that there is a Methodist church about one mile off. I went there and discovered that there are three preachers. I called them separately and found that they had been visited by Brother Kim. They wanted to hear more about the truth by discussing on certain subjects; but I refused to have a lengthy talk with them, for I had to go round and sell the booklets as quickly as possible. Then the three preachers unanimously said: "Please come to us tomorrow and deliver a lecture at our time of worship." So I agreed with them that I would do so.

And today in the morning I went to them after my meal. I found that the three preachers were present and that there were nearly 100 people in the class. I think that church is the best one in Naipo. After the introduction by a preacher I began to speak on the subject of our booklet from 11 A. M. They heard me carefully. I have explained earnestly all about the time of our Lord's presence, Biblical Chronology, and the signs of times. Then I found that the hour was 12:30; so I said to them: "I have many more things to say, but I will stop now, for I think you would be overtired because I took much time." But all the audience unanimously said: "We are never tired! Please tell us something more!" Therefore I have told them more on the subject of "The Aim of our Lord's Return" with the three subheadings: (1) The Harvest, the receiving of the bride, (2) "Binding of Satan," (3) "Restoration of all the Creatures." I received many expressions of appreciation from them all. The meeting was closed with my prayer.

I sold three booklets at the close of that meeting. When I was returning to my lodging-house the three preachers followed me to the town. They led me to a Chinese restaurant and ordered tiffin for me. And when we were waiting they asked many questions on what they wanted to know from long since, and on what they heard from me today. I explained all what they asked as well as I can. The three preachers asked and heard me with true humility. And they spent much time in saying, "Yes!" "That must be so!" It is truly wonderful to see those happy faces of the three preachers who are receiving the Glad Tidings, which are new to them. The Chinese restaurant changed into a preaching place; for the officials who came there to spend their Sunday came near to us and heard what we were discussing. The tiffin was over at 3 P. M. and I started for my journey; for I wanted to make hurry for another district. Then the three preachers came far off to bid me good-by!



# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

Eureka Center, Minn.	Jan. 12	Plymouth, Wis.	Jan. 22
Robesio, Minn.	" 14	Mansfield, Ohio	" 23
Whalea, Minn.	" 15	Duquesne, Pa.	" 24
Tunnel City, Wis.	" 17	Cumberland, M.	" 25
Waukesha, Wis.	" 19	Washington, D.	" 26
Milwaukee, Wis.	" 21	Philadelphia, Pa.	" 28

## BROTHER J. A. BOHNET

Pleasant Hill, Mo.	Jan. 18	Webb City, Mo.	Jan. 26
Freeman, Mo.	" 19	Joplin, Mo.	" 28
Kansas City, Mo.	" 21	Parsons, Kans.	" 29
Paola, Kans.	" 22	Plym, Okla.	" 30
Fort Scott, Kans.	" 23	Claremore, Okla.	Feb. 1
Carthage, Mo.	" 25	Nowata, Okla.	" 2

## BROTHER B. H. BOY

Efrenburg, Wash.	Jan. 13	Pendleton, Ore.	Jan. 23
Yakima, Wash.	Jan. 14, 15	Hermiston, Ore.	" 24
Mesa, Wash.	" 16	Spokane, Wash.	Jan. 25, 28
Walla Walla, Wash.	Jan. 17, 18	Athol, Idaho	Jan. 26
Dayton, Wash.	Jan. 19, 21	Latah, Wash.	" 29
Weston, Ore.	Jan. 22	Colfax, Wash.	" 30

## BROTHER A. J. ESHLEMAN

Milton, Tenn.	Jan. 19	Rockmart, Ga.	Jan. 29, 30
Murfreesboro, Tenn.	" 22	Dallas, Ga.	Jan. 31
Doyle, Tenn.	" 23	Athens, Ga.	Feb. 1, 4
Chattanooga, Tenn.	" 24	Tallapoosa, Ga.	Feb. 2
Rock Springs, Ga.	" 25	Athens, Ga.	" 5
Rome, Ga.	Jan. 26, 28	Union Point, Ga.	" 6

## BROTHER M. L. EERR

Driscoll, Texas	Jan. 21	Snyder, Texas	Feb. 5, 6
El Paso, Texas	Jan. 23, 28	Libbeck, Texas	" 7, 8
Clouderoft, N. M.	Jan. 24, 25	Plainview, Texas	" 9, 11
Alamogordo, N. M.	Jan. 26	Floydada, Texas	" 12, 13
Barstow, Texas	Jan. 29, Feb. 4	Amario, Texas	" 14
Roswell, Texas	" 31, " 1	Trinidad, Colo.	" 15, 16

## BROTHER W. M. HERSEE

Dunnville, Ont.	Feb. 5	Milton West, Ont.	Feb. 14
Welland, Ont.	" 6	Guelph, Ont.	" 15
Niagara Falls, Ont.	Feb. 7, 8	Preston, Ont.	" 16
St. Catharines, Ont.	Feb. 9, 11	Galt, Ont.	" 18
Beamsville, Ont.	Feb. 12	Kitchener, Ont.	" 19
Hamilton, Ont.	" 13	Lindsay, Ont.	Feb. 20, 21

## BROTHER H. HOWLETT

High River, Alta.	Jan. 15	Galaad, Alta.	Jan. 23
Calgary, Alta.	" 16	Allancee, Alta.	" 24
Peiseker, Alta.	" 17	Stony Plain, Alta.	" 26
Svalwell, Alta.	" 18	Edmonton, Al.	" 28
Camrose, Alta.	Feb. 19, 21	Westlock, Alta.	" 29
Rosalind, Alta.	Jan. 22	Leduc, Alta.	" 30

## BROTHER G. R. POLLOCK

Fernie, B. C.	Feb. 5	Moose Jaw, Sask.	Feb. 13, 14
Lethbridge, Alta.	" 7	Mazenod, Sask.	Feb. 15
Bow Island, Alta.	" 9	Assiniboia, Sask.	" 16
Medicine Hat, Alta.	" 11	Lucella, Sask.	" 18
Chaplin, Sask.	" 12	Joeville, Sask.	" 19

## BROTHER B. M. RICE

Waco, Texas	Jan. 16	Roxton, Texas	Jan. 24
Corsicana, Texas	" 17	Celeste, Texas	Jan. 26
Athens, Texas	" 18	Dennison, Texas	" 28
Tyler, Texas	" 19	Sherman, Texas	" 29
Big Sandy, Texas	" 21	McKinney, Texas	" 30
Bogota, Texas	Feb. 1, 2, 3	Lone Oak, Texas	" 31

## BROTHER V. C. RICE

S. John, Kans.	Jan. 29	Coffeyville, Kans.	Feb. 7
Hutchinson, Kans.	" 30	Independence, Ki.	" 8
Wichita, Kans.	Jan. 31, Feb. 1	Neodeshea, Kans.	" 9
Leon, Kans.	Feb. 1, 2	Iola, Kans.	" 11
Winfield, Kans.	" 5	Bronson, Kans.	" 12
Arkansas City, Kans.	" 6	Ft. Scott, Kans.	" 13

## BROTHER O. L. SULLIVAN

Birmingham, Ala.	Jan. 21	Piedmont, Ala.	Jan. 28
Pell City, Ala.	" 22	Boaz, Ala.	" 30
Sedden, Ala.	" 23	Albany, Ala.	Feb. 1
Riverside, Ala.	" 24	Cullman, Ala.	" 2
Lincoln, Ala.	" 25	Chattanooga, Ala.	" 4
Anniston, Ala.	" 26	Knoxville, Tenn.	" 5

## BROTHER W. J. THORN

Parkersburg, W. Va.	Jan. 11	Shawnee, O.	Jan. 18
Marietta, O.	" 12	Newark, O.	" 19
Nelsonville, O.	" 14	Zanesville, O.	" 21
Lancaster, O.	" 15	Dresden, O.	" 22
Crooksville, O.	" 16	Columbus, O.	" 23
White Cottage, O.	" 17	Delaware, O.	" 24

## BROTHER T. H. THORNTON

Jacksonville, Fla.	Jan. 21	Bronwood, Ga.	" 28
Quitman, Ga.	" 22	Americus, Ga.	" 29
Cairo, Ga.	" 23	Fitzgerald, Ga.	" 30
Thomasville, Ga.	" 24	Helena, Ga.	Jan. 31, Feb. 1
Albany, Ga.	" 25	Savannah, Ga.	Feb. 2, 4
Dawson, Ga.	" 26	Dublin, Ga.	" 6

## PRAYER-MEETING TEXTS FOR FEBRUARY

FEBRUARY 7:	"The Spirit beareth witness with our spirit."—Romans 8:16, 17
FEBRUARY 14:	"Our gospel [given us] in the holy Spirit and in much assurance"—1 Thessalonians 1:4, 5.
FEBRUARY 21:	"He . . . shall also quicken your mortal bodies by his Spirit."—Romans 8:11.
FEBRUARY 28:	"Grieve not the holy Spirit."—Ephesians 4:30.

## BETHEL HYMNS FOR FEBRUARY

Sunday	4 108	11 322	18 286	25 146
Monday	5 244	12 202	19 233	26 247
Tuesday	6 227	13 267	20 290	27 40
Wednesday	7 27	14 36	21 205	28 225
Thursday	1 200	8 197	15 256	22 50
Friday	2 192	9 98	16 273	23 242
Saturday	3 14	10 198	17 284	24 297

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

By Means of "The Plan of the Ages"

### Chapter XII: Chart of the Plan of the Ages

Week of Feb. 4.....Q. 22-28      Week of Feb. 18.....Q. 35-39

Week of Feb. 11.....Q. 29-34      Week of Feb. 25.....Q. 40-45

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