



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 (ecclesiasticalism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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MEMORIAL DATE

For the year 1925 Wednesday, April 8, after 6 o'clock p. m., is the proper time for the celebration of the Memorial of our Lord's death. All the ecclesias will please take notice. We hope this may be a season of great refreshing to the Lord's people. Kindly send your reports in immediately after the Memorial, giving the number partaking.

RADIO PROGRAMS

Broadcasting the truth has proven so satisfactory up to date that we suggest to the friends, wherever it is possible, to arrange for a good receiving set with a loud speaker and invite their neighbors in to listen to the program of the nearest station broadcasting the truth. We give here the time of the stations of which we are informed, and as others are added, broadcasting the truth, we will publish their schedules.

W B B R, New York City (official address, 124 Columbia Heights, Brooklyn, N. Y.), 272.6 meters. Sunday morning, 10:00 to 11:30; Sunday evening, 9:00 to 10:30; Monday, Thursday and Saturday evenings, 8:00 to 9:00; Eastern Standard Time.

W O R D, Batavia, Ill., (Official address, Webster Hotel, Chicago, Ill.), 278 meters. Sunday evenings, 7:00 to 9:00; Monday, Tuesday and Thursday evenings, 8:00 to 9:00; Central Standard Time.

W G I, Medford Hillside, Mass., 161 meters. Sunday evenings, 8:30 to 9:30; Thursday evenings, 8:00 to 9:00; Eastern Standard Time. Lectures and musical programs under auspices of Boston Ecclesia.

K F K B, Milford, Kansas, 286 meters. Sunday evenings, 8:30 to 9:30; Central Standard Time. Lectures and musical programs under auspices of Abilene Ecclesia.

K N X, Los Angeles, Calif., Sunday evening, 7:00 to 8:00; Pacific Standard Time. Programs under auspices of Los Angeles Ecclesia.

C H U C, Saskatoon, Sask., Canada, 400 meters. Sunday and Wednesday evenings.

ERRATA

In the February 1st WATCH TOWER, page 35, paragraph 5, line 1, is the word Pharaoh's. It should have been Potiphar's.

In the March 1st WATCH TOWER, page 73, paragraph 87, line 14, the word "inclusive" should be eliminated.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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HIS MEMORIAL

"For this is my blood of the new covenant, which is shed for many for the remission of sins."—Matthew 26:28.

THE Memorial season is approaching. It is befitting and important that all Christians consider the import of our Lord's death and their respective privilege of participating therein. It is also important that each one examine himself before the Memorial, which this year should be observed after 6 o'clock in the evening of Wednesday, April 8th. To this end THE WATCH TOWER at this season, following its usual custom, publishes something concerning our Lord's Memorial.

²As a Christian grows in the likeness of his Lord, he grows in appreciation of his Father's plan. The more he learns about it, the sweeter it appears and the more he wants to know about it. It seems safe to say that God's intelligent creatures will forever be beholding some new beauties in his wonderful arrangement. Speaking concerning the Christian, the Psalmist beautifully expresses it thus: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Psalm 27:4.

³In the examination of this important subject it is well to lay down first certain great truths well settled in our minds, to serve as guides in the examination of other truths.

IMPORTANT FACTS

⁴The unconditional promise which God made to Abraham was, "In thy seed shall all the families of the earth be blessed." The blessing promised is an opportunity for life, and all those who obey the terms upon which life everlasting is offered will receive that great reward. The terms upon which life is offered to the world will be set forth in the New Covenant. The promised Seed is the channel of blessing and the Mediator of the New Covenant; therefore the Seed must be produced and the covenant made before all the families of the earth can be blessed. God's unconditional promise to Abraham is a guarantee that this will be done.—Genesis 22:16-18; Hebrews 6:14-18.

⁵The promised Seed is the Christ; and when complete it will include all the glorified members of his Body. (Galatians 3:16, 27, 29) Those who compose the Seed will possess the divine nature, which includes life ever-

lasting on the highest plane. God's revealed plan shows that those who compose the Seed must be developed according to the terms of a covenant, which is a covenant by sacrifice. (Psalm 50:5) This is different from the New Covenant.

⁶A covenant is a solemn compact or agreement between two parties. The unconditional promise of God to Abraham is called a unilateral covenant, because God binds only himself to perform; and this he does both by his word and his oath. Where there is a covenant made between two parties, both parties must be competent and willing to enter into it.

⁷God's plan discloses that all covenants, the purpose of which is the granting of life, must be ratified by the blood of some sacrificed life.—Leviticus 17:11; Hebrews 9:22.

⁸It appears that the term "seed of promise" is synonymous with the term kingdom, the reigning or royal family.—Galatians 3:16, 27, 29; Matthew 10:7; Luke 17:21; 19:12, 15.

⁹Jehovah made a covenant with his beloved Son, the man Jesus, to give him a kingdom, which kingdom is the organization for the purpose of carrying out the New Covenant. (Luke 22:29, *Diaglott*) This covenant between God and his beloved Son must be ratified with blood, because it looked toward the granting of life to the human race; and the victim that furnishes that blood is his beloved Son, who "poured out his soul unto death".—Isaiah 53:12.

¹⁰No one will become a part of the "seed of promise" without making a covenant by sacrifice. (Psalm 50:5; Matt. 16:24; 2 Tim. 2:11; Rom. 6:5; Gal. 3:27) The ratification of that individual covenant must be by his own blood; to wit, the giving in sacrifice of his right to live as a human being. He becomes competent to make such a covenant only by reason of the imputed merit of Christ Jesus, which is the basis for his justification by Jehovah. For this very purpose, and none other, God justifies the one who, exercising faith in the merit of Christ, fully consecrates himself to do God's will. If, then, he is faithful to his covenant to the end, he will become a part of the "seed of promise".

¹¹The sacrificed life of the man Christ Jesus furnished the ransom price, which price or merit is also presented

as a sin-offering. It is his blood also that is used to ratify the New Covenant, through which covenant all the obedient families of the earth in due time will receive the blessing of life. There is no other name under heaven whereby man can receive life.—Acts 4:12.

¹²The purpose of God's plan concerning man is to bring mankind back into harmony with God. The manner of performing this great work is through the terms of the New Covenant. No one of the human race for himself is qualified or competent to make that covenant with God, because all are imperfect. The New Covenant, therefore, must be made by Christ as the legal representative of Israel and all mankind; and the blood for the ratification of this New Covenant on behalf of mankind is the blood of Christ Jesus.

¹³No one will reap the benefit of the New Covenant without some knowledge of the divine arrangement. It seems a clearly settled rule of Jehovah to compel no one to accept life; but he offers it as a gracious gift. (Romans 6:23) There can not be a gift without knowledge and without consent and acquiescence on the part of the donee to the terms controlling the gift. It has pleased God to so arrange that in his own time all men shall be brought to a knowledge of the truth in order to give them an opportunity to accept life on the terms offered.—1 Timothy 2:3, 4.

¹⁴With these fundamental principles of the divine plan in mind, let us now proceed to the examination of events leading up to the institution of the Memorial.

PICTURES

¹⁵Long ago Jehovah began to make pictures foreshadowing his way of leading mankind to life, the evident purpose of such pictures being to enable those who seek the truth to appreciate more fully God's loving kindness. To this end he chose the people of Israel, and used them to make types and shadows of better things to come. These pictures throw a flood of light upon the pathway that leads to life for the world of mankind.

¹⁶God had so directed the affairs of the natural descendants of Abraham that they were domiciled in Egypt. From Abraham's entrance into Canaan was exactly 430 years to the day the Israelites went out of Egypt. (Exodus 12:41) They were compelled while there to live under the oppressive hand of Pharaoh. This haughty and autocratic ruler typified Satan, the god of this evil world, who is the oppressor of mankind.

¹⁷Israel, the chosen people of God, was the only nation ever acknowledged by Jehovah. The Lord sent Moses into Egypt to deliver his people from the hands of Pharaoh, the oppressor. Moses was a type of Christ, the great Deliverer of mankind. When, after repeated requests made by Moses, Pharaoh refused to permit the Israelites to leave Egypt, God commanded Moses to prepare for the great Passover night.

¹⁸God's expressed will is his law. He expressed his

will thus: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."—Exodus 12:1-15.

¹⁹This declaration of God's law was the commencement of the Law Covenant. From that date the people were to count time. God commanded the Israelites to keep the Passover. It was a memorial of their deliverance from Egypt, and in addition thereto it was a memorial of the beginning of the Law Covenant.

²⁰The breaking of bread and the drinking of wine on the night before our Lord's death by the Lord and his disciples was the commencement of the New Law Covenant. He there commanded the keeping of this Memorial which he then and there instituted until the setting up of his kingdom, at which time he would inaugurate the New Covenant. This New Covenant will bring life to the obedient ones of Israel and to all mankind.

DETAILS CARRIED OUT

²¹Obedient to the Law, each family of the Israelites on the tenth day of the first month took a lamb and kept it up until the fourteenth day of the month. The lamb must be a male and without blemish. In the evening they killed the lamb. The blood was then sprinkled upon the doorposts of the house wherein each family was to eat the roasted lamb and was to remain in the house during the night. The lamb was eaten with unleavened bread and bitter herbs. The blood upon the doorposts and the lintel was a protection to all in the house.

²²The Scriptures show that the order was fully carried out: "And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they."—Exodus 12:28.

FIRST-BORN OF EGYPT

²³The first-born of Egypt represented the ruling class. The first-born expected to carry into futurity their fathers' institutions. Since Satan is the god of this world and rulers are his representatives, it follows then that the first-born of Egypt pictured "the shepherds and the principal of their flock", made up of the three elements which constitute the ruling powers of this world. The death of the first-born of Egypt seems, therefore, to represent Satan's agencies and what they will suffer in the final calamity immediately preceding the inauguration of the New Law Covenant.

THE LAST PASSOVER

²⁴The law of God concerning the keeping of the Memorial of the Passover is: "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." (Exodus 12:14) It was therefore incumbent upon Jesus to keep the Passover at the appointed time. He was a Jew, born under the Law. It was his delight to do the Father's will; and it was the Father's will that Jesus keep the Passover.

²⁵When the time arrived for the eating of the last passover, Jesus sent his two disciples to make the necessary preparation. At the appointed hour, with his little family of twelve, he partook of the passover as it had been provided. He knew that that would mark the end of the Law Covenant, and that it would mark the end of the Jewish Age. As Jesus was eating he said to his disciples: "With desire I have desired [longed] to eat this passover with you before I suffer." (Luke 22:15) By this he is understood to mean that he had something important to disclose to his disciples, and that the proper time to do so would be at the time of eating the last passover with them. Before he suffered, it was his great desire to instruct his disciples in things pertaining to the kingdom, which they would later understand.

²⁶This would be the opportunity to inform them concerning the development of the seed of promise and the inauguration of the New Covenant and the inauguration of the kingdom; and the last opportunity while in the flesh for him so to do. Of course they would not understand the full import at that time; but he told them that he would pray the Father, who would send them the holy spirit to guide them into all truth. When the holy spirit was given, they did understand. St. Paul was given a special revelation. (Ephesians 3:3) He saw not only that it is God's purpose to offer life to the people, but that Christ is the way to life, which way had been kept a mystery from ages and generations.—Colossians 1:26.

RELATION OF THE COVENANTS

²⁷The Scriptures disclose three great covenants relating to the recovery of mankind, to wit: (1) God's unconditional promise to Abraham, which is a one-sided covenant, because God bound only himself to do anything, and it is therefore called a unilateral covenant; (2) the first Law Covenant, made by Jehovah on one side and Moses on the other side as mediator for the nation of Israel; and (3) the New Law Covenant, with God on one side and Jesus Christ on the other side as the legal representative on behalf of Israel and through Israel the whole world of mankind.

²⁸There is a close relationship between these covenants, and the Memorial links them together more completely than any other incident recorded in the Scriptures.

²⁹The first, or unconditional promise to Abraham, the seed thereof was pictured in Isaac and fulfilled in Christ Jesus. The old or first Law Covenant gave life to no one, because no one was able to keep the terms of the law. That Law Covenant, however, served as a schoolmaster to lead Israel to Christ. (Galatians 3:24) A schoolmaster is one who instructs. The Law, therefore, served as an instructor of Israel, of God's purposes to grant life to the people through the New Covenant; and that the blood that would ratify that covenant must be the blood of the One who would be the Redeemer and afterward become the Mediator and Life-giver. The law demonstrated to Israel the absolute necessity of a Savior and a Mediator able to save to the uttermost.

³⁰The blood shed at the commencement of the Law Covenant was the blood of the paschal lamb. That lamb represented Moses, and was slain instead of Moses. Moses was a type of Christ. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."—Deuteronomy 18:15, 18.

³¹The Law being a shadow of better things to come (Hebrews 10:1), the paschal lamb slain at the Passover foreshadowed the Lamb of God, which takes away

the sin of the world. (John 1:29) The people of Israel were without the right to life, because of sin; and the Law Covenant promised the taking away of their sin and the giving to them life on the conditions named. But the conditions could not be met by them. The New Covenant promises life to all who accept and obey its terms; and its Mediator is able to make all keep that covenant who want to keep it. It therefore follows that through the terms of the New Covenant the people must get life.

³²The blood as a basis for the first Law Covenant was shed in Egypt when the paschal lamb was slain. That covenant was inaugurated at Mount Sinai. Mount Sinai is a symbol of the kingdom. The outcome of that covenant held the Israelites in bondage to sin and death.

³³The blood as a basis for the New Covenant was shed on earth, or in the world, which was pictured by Egypt, at the time that Jesus died upon the cross. There the antitypical Lamb was slain. The New Covenant will be inaugurated in heaven. (Hebrews 12:24, 25) The outcome of that covenant will be to release mankind from bondage and to regenerate and give life to all who will be obedient to its terms.

³⁴The Law Covenant was made in Egypt between God on one side and Moses as a mediator for the people on the other side; and the blood testifying thereto was the blood of the Passover lamb, which blood also furnished a special protection to the first-borns. That covenant was ratified and inaugurated at Mount Sinai (symbol of the kingdom), at which time Moses sprinkled the book of the law and the people with the blood of bulls and goats.—Exodus 24:6-8; Hebrews 9:19-22.

³⁵The New Covenant was made on earth between God on one side and Christ Jesus as Mediator for the people on the other side of the covenant. The blood testifying thereto was the blood of Christ Jesus himself, as he plainly stated (Matthew 26:28), and has furnished a special protection for the first-borns throughout the Gospel Age. The New Covenant will be ratified and inaugurated in heaven when the Church is complete, and the blood testifying thereto is the blood of Christ Jesus and his Body members. (Hebrews 12:24) For this reason the members of the Church, while on earth and being sacrificed by their Lord and High Priest and laying down their lives in the service of his cause, are made able ministers of the New Covenant. (2 Corinthians 3:6) This is in harmony with the Prophet's statement that Christ, the Head, and the Body members constitute the Servant in whom Jehovah delights, and whom he will give for a covenant of the people.—Isaiah 42:1, 6.

³⁶In the interim between the first and second Law Covenants the Abrahamic Covenant, or unconditional promise of God, produces the antitypical Isaac, the Seed of promise, which is the channel used for the blessing of all the families of the earth. It follows that every one who is of that seed must be included in the Mediator

of the New Covenant, and must also be present at the general assembly of the Church of the first-born and at the inauguration of the New Law Covenant.—Hebrews 12:24-28.

³⁷No wonder the Lord longed to eat the last passover with his disciples that he might tell them of the marvelous things God has reserved for his beloved One and his Bride!

SIGNIFICANCE OF THE MEMORIAL

³⁸In eating the passover Jesus and the disciples were meeting the requirements of the Law. Dying upon the cross, Jesus fulfilled every part of the Law. While he was eating the last passover it was God's due time for him to plant a mile-post, that would ever thereafter remind his disciples of God's covenant with him and through him with them, and also of the covenant through which the world would obtain life.

³⁹The account of the Memorial is recorded thus: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament [covenant], which is shed for many for the remission of sins."—Matthew 26:26-28.

⁴⁰Otherwise put, Jesus Christ here stood as the great connecting link of the two Law Covenants. We may be warranted in saying that he stood with one hand pointing to the old Law Covenant and in substance said to his disciples: "That law covenant has come to an end. It has served its purpose. It has brought life to no man; but it has served as a schoolmaster to bring you to me. My body, that is to say, my humanity, is the connecting link between that old covenant now passing away and the new covenant which God will inaugurate." With the other hand pointing to the New Covenant, in substance he said: "My Father has made a covenant with me on behalf of mankind. This is the new covenant that he promised. I am the victim whose blood testifies to and shall ratify that covenant. This bread, which I now take and break, represents my body, broken for the world and for you; and I invite you to eat of it. As I have heretofore told you, I am the Bread of life that came down from heaven; and if any man eat of me, he shall live. This cup of wine represents my blood, which is shed for the remission of sins. This is the blood for the making and ratification of the New Covenant. I invite you to drink all of it. It will be necessary for you to meet these requirements in order for you to be of the kingdom."

⁴¹Furthermore, in substance, he said to them: "My Father has covenanted with me to give me a kingdom; and now I covenant with you to take you in as a part of that kingdom. That will be the kingdom that will administer the terms of the new covenant through which life will be given mankind."—Luke 22:29; Romans 8:17.

⁴²Through his prophet God had definitely promised that a new covenant should be made with Israel. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jeremiah 31:31-34.

⁴³The disciples of Jesus, being Jews, were warranted in the conclusion that they knew that such a covenant would have to be ratified by blood. At the same time they knew that it was not lawful for them as Jews to drink blood. (Leviticus 17:10) Now Jesus took the cup and said to them: "This cup is my blood [that is to say, it represents my blood]; and it is the blood that will ratify the New Covenant; and I ask you to drink it." Here was a plain invitation for them to do something which represented death to them, because the drinking of blood was punished with the death penalty. They could not understand, but they loved the Lord and were willing to do anything he asked them to do. Previously he had asked them if they were able to drink of his cup, to which they had responded in the affirmative. Thereby they meant, we understand, that they had the spirit or disposition to drink of anything that he would drink of, even as this meant to them an invitation to die. Their loving devotion to him led them to a full obedience to do whatsoever he asked, without stopping to inquire what it might mean. When the holy spirit was given to them, they did understand; and they rejoiced.—Galatians 1:24; Phil. 3:12; Acts 2:41.

PARTNERSHIP

⁴⁴To be in partnership in anything means to have a common interest in that thing. It means to participate in the losses and participate in the profits. St. Paul plainly expresses this thought, that the Church is in partnership with the Lord, its Head. It follows, therefore, that those who will be of the Church, and therefore of the kingdom, must share with the Lord, first in the loss of life or suffering of death; and second, share with him in the profits of glory, honor and immortality. Thus St. Paul puts his argument: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being

many, are one bread, and one body; for we are all partakers of that one bread."—1 Corinthians 10:16, 17.

THE BREAD

⁴⁵To the disciples Jesus said when he broke the bread: "This is my body"—this represents my body, as we understand him to mean. He invited them to eat of it. On a former occasion he had said: "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:50, 51.

⁴⁶Subsequent words of the Apostle show that the meaning of the words "eat of this bread" is to believe on the Lord Jesus Christ. (Acts 16:31; Romans 4:24) A man eats, and therefore absorbs, natural food through his mouth. He eats or absorbs spiritual food through his mind; and when he sets his affections upon that which he believes, he is said to believe with his heart. The Apostle says: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:10) We get into Christ by believing that he is the Son of God our Savior, and by a full and complete consecration of ourselves to do the will of God, which is a proof of our belief. Being justified, begotten and anointed of the holy spirit, one therefore is adopted into the Body of Christ and becomes a part of the Body. The world will have to exercise belief during the reign of Christ, and under the terms of the New Covenant to get life. Those of the Church exercise belief and go on to the point of full consecration and are thereby inducted into the Body of Christ.

⁴⁷Now, says the apostle Paul, we are all one loaf, because all of one body. Now the one who is in Christ must be broken with him; and the breaking of the bread shows the partnership in the Body of Christ.

⁴⁸The invitation by Jesus to his disciples to drink of the cup is plainly an invitation to participate with him in his death, to share with him in the death; and St. Paul gives the same thought when he, in substance, says: "This cup of blessing is our partnership in the blood of Christ."—1 Corinthians 10:16, *Diaglott*.

HIS INVITATION

⁴⁹The invitation extended by our Lord to his disciples on the occasion of the Memorial, and through them to all of his faithful followers, is the greatest invitation ever offered to any creature in heaven or on earth. In substance he said to them: "This cup is my blood, and I invite you to drink of it. This is an invitation to die with me as a part of my sacrifice. This is the only way you can be associated with me in my kingdom."

⁵⁰It is manifest that the disciples did not understand the import of Jesus' words at that time, even as they

could not understand them. But at this same time they were discussing among themselves which should be the greatest. Our Lord ignored this. He appreciated their loving devotion to him and how they had stood by him during his trials; and so he said to them: "And you are they who have continued with me in my trials; and I covenant for you, even as my Father has covenanted for me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke 22:28-30, *Diaglott*.

⁵¹Otherwise stated, Jesus said to them: 'My Father has made a covenant with me and given me a kingdom, which is the kingdom of heaven, and in which kingdom the new covenant shall be inaugurated and administered to the people. You have been faithful to me; you have been with me in my trials; and now I invite you to share with me in that kingdom, and I make a covenant with you that you shall have a part in the kingdom if you are willing to meet the requirements.'

⁵²By inviting them to drink of his cup, which he said represented his blood, Jesus was plainly inviting them to suffer death with him as the means of participating in the ratification of the New Covenant and participating in the blessing of the kingdom. That this was his meaning is further corroborated by his statement: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6:53) Only those will have inherent life and be permitted with Christ Jesus, the great Life-giver, to minister blessings to the world who are broken with Christ Jesus and who drink of his blood.

⁵³Accepting an invitation to participate with the Lord in eating his body and drinking his blood means that each member of the Body, then, is in a covenant with each other to be dead with each other as well as to be dead with Christ. Surely an appreciation of such a fact should bind together the hearts of God's people firmly and irrevocably.

FOR A PURPOSE

⁵⁴St. Peter writes: "Ye are . . . a people for a purpose." (1 Peter 2:9, *Diaglott*) The real purpose is that all the families of the earth may be blessed; and in so doing, that the name of God shall be glorified. The blessings will come through the administration of the New Covenant, and the New Covenant will be administered by the Seed of promise. Here, then, in Christ Jesus and the members of his Church the three great covenants are joined. Jesus was the one who fulfilled the Law Covenant. He is the Seed of promise from the Abrahamic Covenant; and his blood ratifies the New Covenant, which covenant he makes on behalf of Israel (through whom the world will be blessed); and in the administration of which covenant he invites his Church to participate, and in which his Church does participate, the condition precedent being suffering with him that they might reign with him.—2 Timothy 2:11, 12.

HIS MEMORIAL

⁵⁵In instituting this Memorial Jesus said to his disciples: "This do in remembrance of me." To this the Apostle adds: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Corinthians 11:26) Thereafter he would have them forget the observance of the Passover of the Law Covenant. The Law was ended. He would have them remember that he is the Passover for the Church, and that all who are under the blood and remain thereunder are safe. He would have them remember that his death provided the ransom price, the sin-offering, and that which ratifies the New Covenant; and at his second coming he would inaugurate his kingdom and the New Covenant for the blessing of mankind.

⁵⁶The Apostle directly connects our Lord's coming, the covenant and the kingdom, when he says that the Church is now approaching Mount Zion, which means God's organization, "the general assembly and church of the firstborn," and to "Jesus, the mediator of the new covenant"; and then adds: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Hebrews 12:28.

SELF-EXAMINATION

⁵⁷The members of the Church are not to put each other through an examination and render judgment as to whether or not they pass. (James 4:11, 12) It is entirely proper, however, that each Christian examine himself. Especially is this true when approaching the Memorial. He should see to it that he understands why he partakes of the Memorial, and whether or not he is in a proper condition of heart to partake. St. Paul says: "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body."—1 Corinthians 11:28, 29.

⁵⁸Why, then, do I partake? one may ask. He answers: Because I recognize that Jesus Christ is the Head of the Seed of promise; that the Seed of promise constitutes the Mediator of the New Covenant and the royal family of heaven; that the New Covenant is ratified by the blood of Christ; that the blood is shed by Jesus' laying down his life for mankind; and that the Church is permitted to have partnership in his death and, if faithful unto death, to have a part in his resurrection and a part in the administration of the New Covenant; that Jesus asked me to keep this Memorial in memory of his death, and this I rejoice to do because I appreciate the value of his death to me, and not to me only but to the whole world; that I appreciate the great invitation to participate with him in his death that I may have a part in his kingdom, and my desire is to be made conformable to his death, if by any means I might attain unto his resurrection.—Philippians 3:1-11.

AM I WORTHY?

⁵³Some may ask: Am I worthy to partake of the Memorial? Such a one should ask himself the question: Am I truly consecrated to the Lord, and have I the witness of the holy spirit that I am begotten and anointed; and am I in full harmony with the Lord? If so, then I may partake of the Memorial properly and gladly.

⁵⁰But, he answers, I am so weak and I have done wrong. What shall I do? The answer is, Go at once to your Advocate, confessing your sins and asking for forgiveness, and try to make restitution for any wrong that you have done, being assured that the Lord will hear and forgive you through the merit of Christ Jesus (1 John 2:2; 1:9). Further, the apostle Paul directs. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Corinthians 5:7,8) Leaven means sin. Malice means a bad condition of heart, not having proper regard for others. Wickedness means wrongdoing. Put all of these away; and he who has a hope in himself of being of the kingdom class let him cleanse himself even as the Lord is pure.

⁶¹Let all the brethren everywhere who have quarrels and difficulties settle them at once, and see to it that their hearts are in a right condition. There can be no division in the kingdom, and no one will reach the kingdom with bitterness in his heart. Therefore says St. Paul: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:31,32.

⁶²It is a great privilege to partake of the Memorial if we appreciate it, discern the Body of Christ and our privilege, and can then partake of it properly.

JOY OF THE LORD

⁶³When the holy spirit had come and illuminated the minds of the faithful disciples and they had learned the real meaning of the Memorial which the Lord had instituted and requested them to keep, it must have thrilled their hearts with joy. Previously they had hoped to be a part of his earthly kingdom. Now they saw that they were to be members of the house of God, eternal in the heavens, not made with hands; that they would see Jesus in all his glory and beauty, and be by him presented to the great eternal Father; that they would dwell forever in the house of the Lord and behold his beauty and inquire in his temple (Psalm 27:4); that then they would experience fulness of joy and pleasures for evermore. As they thus contemplated the blessings to come they would remember the words of the Master when he said: "But I say unto you, I will not

drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matthew 26:29.

⁶⁴We believe that the resurrection of the saints who have finished their course faithfully has already taken place; that the Lord, having come, has taken unto himself his power and begun his reign; that he came to his temple in 1918; that he there began to approve even some this side the veil, and as he found these zealous and faithful he said to them: 'You have been faithful over a few things; I will make you ruler over many things; enter [now] into the joy of your Lord.' (Matthew 25:21) Now the saints this side the veil see that God's purpose is not merely to get them into heaven. They see that to be members of the kingdom means that they will be a part of the great Mediator of the New Covenant; that through the terms of this covenant God's great promise to Abraham will be fulfilled; and that they, being a part of the promised Seed, may see the people blessed, and may participate in uplifting the groaning creation out of death and despair, and be privileged to help the obedient ones back to life and happiness and into complete harmony with God.

⁶⁵An appreciation of these great truths now necessarily thrills the heart of the Christian. He sees the saints now rapidly approaching "the general assembly and church of the firstborn"; and he knows that the kingdom is here and that the inauguration of the New Covenant is about to take place. Seeing that he is about to participate in the kingdom, with eagerness he enters the Lord's service. He serves God acceptably and with reverence and godly fear, which means that he delights to engage in the service and that the service to him is joyful. He appreciates the fact that the joy of the Lord is his strength.

⁶⁶The cup not only represented the blood of our Lord, but it also is a symbol of joy and good cheer. Drinking of the cup with his Body members in the kingdom must of necessity be a time of great joy. Surely those saints who have been resurrected and are forever with the Lord are partaking of that cup of joy with him. Surely those who have had their change since the resurrection began have entered into that joy. Theirs is a blessed condition. (Revelation 14:13) Now since the Lord has taken unto himself his power and reigns, since he has come to his temple, surely this is the time when the saints this side the veil are hearing the message of the Psalmist: "Let the saints be joyful in glory." (Psalm 149:5) Therefore we conclude that those who are the temple class on this side the veil have in a measure entered into the joy of the Lord as symbolized by the cup, and that they appreciate the fact that the joy of the Lord is their strength.

⁶⁷Nineteen twenty-five is here. Surely not many more Memorials will be celebrated on this side the veil. So now "let the saints be joyful in glory; [and] let them sing aloud upon their beds [of ease]." Those who are

faithful from henceforth shall not sleep, but shall be changed in a moment, in the twinkling of an eye, and shall enter into the fulness of joy, being forever with the Lord.

QUESTIONS FOR BEREAN STUDY

Why is it befitting to participate in the Lord's Memorial? Do the truths pertaining to it grow sweeter and larger with the passing years? ¶ 1-3.
 What is the meaning of the unconditional promise that God made to Abraham? How may one become a member of the promised seed class? ¶ 4, 5.
 What is a covenant? What is the purpose of all covenants that are ratified with blood? ¶ 6, 7.
 Who is the Seed of promise? What is the covenant God made with Jesus? What is a covenant of sacrifice? ¶ 8-10.
 What furnished the ransom price? Who alone could ratify the New Covenant? Is it possible for a person to be a beneficiary of a covenant without knowledge of it? ¶ 11-13.
 How were the children of Israel often used? What did God do when Pharaoh refused to permit the Israelites to leave Egypt? ¶ 15-17.
 What were the instructions for the Passover night? Was this the commencement of the Law Covenant? What is the commencement of the New Law Covenant? ¶ 18-20.
 Were the Israelites obedient to the instructions? Whom did the firstborn of Egypt represent? ¶ 21-23.
 What was the law for the memorial of the Passover? Did Jesus observe this memorial? Did Jesus then institute a new thing—a memorial of the memorial? ¶ 24, 38, 39.
 Why did Jesus long for this Passover season to come? Could his disciples at that time understand the import of it? ¶ 25, 26.
 What are the three great covenants? Whom did the paschal lamb represent? Whom did the paschal lamb foreshadow? When will the "sin of the world" be removed? ¶ 27-31.
 The blood for the Law Covenant was shed where? The blood for the New Covenant was shed where? ¶ 32, 33.
 Where was the Law Covenant inaugurated? Where was the New Covenant made, and who were the parties to the contract? When and where will the New Covenant be inaugurated? ¶ 34, 35.

What covenant is it that produces the "seed of promise"? Who will be the Mediator of the New Covenant when it becomes operative? ¶ 36, 37.

Was Jesus, the Seed of the Abrahamic Covenant, a connecting link between the two law covenants? What did Jesus say as he pointed to the New Covenant? ¶ 40.

What covenant did God make with Jesus? How is the Church admitted to partnership? What will the covenant do for Israel, and through them for the world? ¶ 41, 42.
 Were the Jews forbidden to drink blood? When Jesus invited his disciples to drink the cup of wine that represented his blood, what did it imply? ¶ 43, 48.

In what is the Church to share with Jesus? ¶ 44.

What is meant by the words "eat of the bread"? How is spiritual food absorbed? ¶ 45-47.

What is the greatest invitation which could possibly be extended to any person? What does it imply? How should it operate in the hearts of those accepting the invitation? ¶ 49-53.

Where and how are Jesus and his followers joined in the three great covenants? Is there a purpose in this arrangement? ¶ 54.

What significance is there in the words of Jesus: "This do in remembrance of me"? Who is our Passover? ¶ 55.

How does the Apostle connect the Lord's second coming, the covenant, and the kingdom? ¶ 56.

Are the members of the Church to examine each other? Whom should they examine? Is it especially appropriate that each of us examine himself at this season of the year? ¶ 57.

Under what conditions should one participate in the emblems? ¶ 58, 62.

What should one do if he has done wrong? What does heaven represent? Is there division in the Body of Christ? How may the unity of the spirit be kept? ¶ 59-61.

What was the first hope of Jesus' immediate disciples? After the holy spirit came, what did they begin to see? ¶ 63.

What are some of the things the saints now on earth are privileged to see? Are these things sufficient to bring joy to the heart? ¶ 64, 65.

Besides the blood of Jesus, what else does the cup represent? What should be the heart condition of the temple class? What scriptures specifically apply now to the faithful in Christ Jesus? ¶ 66, 67.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR APRIL 22

"His truth shall be thy shield and buckler."

—Psalm 91: 4.

IN THE Word of God is his spirit. Those who have received the spirit of begetting and anointing can understand and appreciate the Word of God, at least to some extent. From it they receive consolation and joy. Jesus Christ is the great exponent of truth. He said: "The words that I speak unto you, they are spirit, and they are life." (John 6: 63) "Sanctify them through thy truth: thy word is truth." (John 17: 17) Those who have the spirit of the Lord, and who walk in the light of his Word, have fellowship with him; and "truly our fellowship [partnership] is with the Father, and with his Son Jesus Christ."—1 John 1: 3.

A full realization and appreciation of this brings consolation to the Christian in time of stress.

When the adversary would strike terror into every heart that opposes him, when darkness is about and many are falling, when evil is upon every hand, the Lord gently speaks to his devoted class, who have fellowship with him: "There shall no evil befall thee." (Psalm

91: 10) And why not? Because such abide under the shadow of the Most High. They have his Word of Truth and rejoice in him and delight to serve him. They hear with gladness the promise: "His truth shall be thy shield and buckler."—Psalm 91: 4.

These reassuring words from the Most High bring consolation and joy to the heart of his obedient children. The keener our appreciation of his loving-kindness, the more anxious will such be to minister comfort to others that mourn, and sing the praises of the King of kings, and thereby be faithful witnesses for the Lord.

TEXT FOR APRIL 29

"The Lord . . . shall judge . . . the people with his truth."—Psalm 96: 13.

THERE have been some judgments rendered in the earth that have been in harmony with right and justice. These have been very few, and have occurred only when they did not interfere with any part of the arrangement of Satan and his emissaries. By

far the greater majority of the judgments is entirely out of harmony with truth and righteousness. The people have long suffered by the miscarriage of justice. The masses have lost hope of having their matters determined in harmony with that which is right. They are discouraged, in distress; and many in despair.

It is now the blessed privilege of the saintly class, who are recipients of great consolation from the Lord, to use their knowledge of his kingdom and his plan for the blessing of mankind in bringing comfort to those of the world who mourn and who desire to know something of a better day. If we really love the Lord, we shall be anxious to tell others about his incoming kingdom.

The only thing we shall fear is that we might miss an opportunity of pleasing him. Let the saints hasten to bear the message of comfort to those of the world who are anxious to receive, telling them about the great judgments of the Lord that will be rendered in righteousness. Tell them about the great ransom sacrifice, and that all shall have an opportunity to benefit thereby. Tell them that the kingdom is now here, and that soon God's will shall be done on earth as it is done in heaven. Tell them that the Lord, the great and righteous One, has come; and that he will judge the people in truth and bring blessings to all who obey him. What a precious privilege! Are you doing your part?

INTERESTING QUESTIONS

OFFER TO ISRAEL BONA FIDE

QUESTION: If the offer of life to Israel was *bona fide* and any one who measured up to God's requirements would have been given life, would it not be true to say that God is at liberty to grant life on compliance with any conditions he chooses to impose?

Answer: The offer of life made by Jehovah to Israel under the Law Covenant was *bona fide*. Any one who measured up to the terms of that covenant would have been granted life everlasting without the necessity of a ransom sacrifice. This is true because no one was directly condemned under the judgment in Eden except Adam. His offspring came under condemnation, but not under sentence. Their condemnation was because of imperfection. Had they been able to keep the terms of the Law, however, it would have proven that they were perfect. Therefore the Law is the measure of a perfect man's ability.

We are not warranted in saying that Jesus gained the right to life by reason of keeping the Law Covenant. There is no scripture in the Bible that warrants such a conclusion. Jesus was always perfect; therefore he always had a right to life, and he could not have increased that right by virtue of keeping the Law. The fact that none but him did keep it was proof that none but a perfect man can keep it. To state that he won a prize by keeping the Law Covenant is not true.

On the contrary, being perfect in every respect, Jesus kept the Law perfectly; thereby demonstrating that the Law is honorable. By Jesus' course of complete obedience the Law is magnified, and it vindicates Jehovah's promise that any one who could keep it would live by it. It proved conclusively that Jehovah was not giving the Jews a fanciful thing, that could not possibly be realized under any circumstances.

The Law further demonstrated that all human beings, descendants of Adam, being imperfect, need a ransom. Without the aid of a redeemer it is impossible for them to get life. It is true that Jehovah can do anything that he wishes to do; and to say that he had the liberty

to grant life upon any conditions he chose to impose would be entirely proper. His choosing was to impose the conditions set forth in the Law Covenant.

The ancient worthies were not developed under the terms of the Law Covenant; for some of them lived before the Law Covenant was made. The ancient worthies were faithful in the performance of their obligations to God insofar as it was possible for them to be. Their perfection consisted in a pure condition of heart, a complete devotion to the Lord, faithfulness and loyalty to him; and by reason of this they obtained a good report but not the right to live, because no conditions had been offered that one could have a right to live under such circumstances. But the Law itself proved (in conjunction with the inability of the imperfect man to keep it) that a ransom or redeemer was essential.

CONSERVATION OF HEALTH IS PROPER

Question: Sometimes a speaker will say from the platform: "Few want to go to heaven. Just let one get sick, and see how quickly he will send for a doctor for fear he may have to go to heaven." Is this proper?

Answer: Such a statement is very improper for a speaker to make from the platform or anywhere else. It is entirely proper for a thoroughly consecrated and devoted Christian to employ the services of a doctor and to take any reasonable means to conserve his health, and to keep alive as long as possible in order that he might be a glory to the Lord while in the flesh. No one is justified in committing suicide either directly or indirectly; and if one would purposely neglect his physical health with the thought of dying and going to heaven, such would be a foolish course and surely would not be pleasing to the Lord.

Each one is a steward of what he possesses, and that possession includes what little physical strength he has, and such strength is to be used to the Lord's glory. A Christian should keep himself in the best possible physical condition in order that he might render the most efficient service unto the Lord.

THE CRIPPLE AT THE BEAUTIFUL GATE

—APRIL 12—ACTS 3:1-26—

POWER CAME FROM GOD—PETER DECLARES RESTITUTION TO BE FUTURE—“REFRESHING TIME” IS HERE—MIRACLE BRINGS CHURCH INTO ACTIVITY.

“I am Jehovah that healeth thee.”—Exodus 15:26, R. V.

SOOON, after Pentecost both the Church and all Jerusalem were stirred by a great miracle of healing done at the hands of Peter and John. The two disciples were going up to the temple “at the hour of prayer”, about 3 o’clock in the afternoon. Although God no longer recognized the temple as his house (Matthew 23:38), apparently they considered it well to go to the temple; and perhaps they saw there some opportunities of serving the Lord as they mingled with the people who went to worship.

²As Peter and John were going up, a man lame from birth asked a gift from them. Peter, moved by the holy spirit, stood, and fastening his eyes on him said: “Look on us.” The man looked, expectant. Peter said: “Silver and gold have I none; but such as I have give I thee.” Then he added: “In the name of Jesus Christ of Nazareth, rise up and walk.” He gave the man a helping hand; and immediately the man’s feet and ankle bones received strength. Leaping up, he entered with them into the temple, praising God.—Acts 3:4-8.

³Immediately there was great excitement; for the man was a well-known figure and object of charity. A crowd gathered around the three; for the healed man held Peter and John. The miracle was clearly a manifestation of divine power and, short of raising the dead, was one of the greatest of the marvels which had been wrought in Israel in those wonderful days since Jesus of Nazareth began his ministry.

POWER CAME FROM GOD

⁴Peter made use of the opportunity to address the people. “Men of Israel,” he said, thus reminding them of their covenant relationship with God, “why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we made this man to walk?” (Acts 3:12) It was, he said, because the God of Abraham, Isaac, and Jacob, the God of their fathers, had remembered his covenant that this thing was done. He told them that Jesus, whom they had delivered up and derided before Pilate, was the Son of Jehovah; and that when they had put him to death God had glorified him. God’s Holy One, the Just One, had been with them; but so little did they esteem him, and so great a despite had they done him, that they had preferred a murderer before him. They had killed the Prince of Life; but God had raised him from the dead. “Whereof,” said Peter, “we are witnesses.” He declared that it was the name of Jesus and faith in his name that had made this man strong, and had given him this perfect soundness which they all saw.

⁵As the healed man was the recipient of a blessing he had not sought, the miracle was a demonstration of the

faith of the apostles rather than of his. They were exercising their authority received from their risen Lord. Peter told his hearers that he well knew that they had crucified the Lord in ignorance of what they were really doing; that they did not know that they were putting the Son of God to death. They had thereby fulfilled all scriptures which foretold the sufferings of Christ.—Acts 3:18.

⁶The Apostle called upon them to repent, to turn about, that their sins might be blotted out, so that times of refreshing might come from the presence of the Lord. He told them of the times of restitution which had been spoken of by the prophets. He then reminded his hearers of the words of Moses, who had said that God would raise up out of the people a prophet like himself, whose word would bring judgment as well as blessing; for “it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.” (Acts 3:23) He declared that all the prophets from Samuel had foretold those days. They were the children of the prophets and of the covenant which God made with their fathers, saying to Abraham, “In thy seed shall all the kindreds of the earth be blessed.” (Acts 3:25) Because of this God, who had raised up his Son Jesus, sent him first unto them to bless them by turning them from their iniquities.

⁷Peter’s address discloses a clear knowledge of the purpose of God through Abraham and Israel; and quickened as he was by the holy spirit, he now saw how the coming of Jesus fitted in with the divine Word. It was not the facts of Jesus’ death and resurrection which in themselves had given this light; it was the light these had thrown upon the Scripture which made everything clear and themselves bold.

PETER DECLARES RESTITUTION TO BE FUTURE

⁸There were some things which Peter did not yet understand. He told the people that all the prophecies concerning the *suffering* of Christ were fulfilled. That was true so far as it referred to the sufferings of Jesus; but as Peter afterwards learned, it was not true in the completest sense. He did not then fully understand about the selection of the Church, that the faithful followers of Jesus were to be members of the Christ and united to him. These things Peter learned later from the apostle Paul.—1 Corinthians 12:12; 2 Peter 3:16.

⁹But Peter understood clearly the message of the holy prophets; and in this address so well known to every true Bible Student, he gave the clearest of all Scriptural declarations relative to the purpose of God. He said that all the holy prophets since the world began had foretold the times of restitution. He saw clearly

that those times could not come until Israel as God's chosen instrument was ready to his hand. Therefore the burden of his message to his people was that they should repent, that their sins might be blotted out, so that God could bless them with times of refreshing from his presence.

¹⁰As we have noted, Peter went on to say that all the prophets had told of this ministry to Israel in which he was then taking part, the ministry of Israel to prepare it for its work and place in the purpose of God. Later it was shown by the apostle Paul that this Israel is spiritual, and is gathered chiefly from amongst the Gentiles; and later Peter himself showed that those who were not a people and outside the covenants had been brought into the place which by nature seemed to belong to the house of Israel.—Galatians 3:29; 1 Peter 2:10.

"REFRESHING TIME" IS HERE

¹¹The first work which Jesus did after being exalted to heaven was to bless Israel in the way then being manifested—not in presence, but by the holy spirit speaking through his disciples; and not by general deliverance from all foes, but to bring them near to God through the holy spirit. "Unto you first," because Israel must be prepared, God had sent his Son. Peter speaks of the prophets three times, showing three different works: (1) He says all that the prophets had written concerning the suffering of Christ had been fulfilled (Acts 3:18); (2) that all the prophets had foretold a ministry to Israel to prepare Israel for the work which God has for them (Acts 3:24, 25); (3) that all the prophets had foretold the times of restitution to follow.—Acts 3:21.

¹²The Bible Student has sometimes thought that the "times of refreshing" are the same as the "times of restitution". They are not the same. The times of refreshing are for Israel as they should turn to the Lord, in order to give them that light and knowledge which should make them a ready instrument for God in his further purpose for the world of mankind. The times of refreshing are associated with the return of the Lord, and particularly with the life of the Lord's people sometime after his return. When the Lord returned in 1874, those who professed to be his people were not ready for him; and he had to gather a people for himself. This he did by means of the message of his return. Then came the time when these were gathered into a unity which enabled him to give them such refreshment as brought them fullest assurance of his return, and which fitted them for his work. They were filled with courage and vigor. According to the experience of the Lord's people, this may properly be considered as from 1918 onward. The Lord's servants have brought their tithes into the storehouse—they have given themselves to him and he has opened the windows of heaven.—Mal. 3:10.

¹³With the return of the Lord came this special work of preparing spiritual Israel for himself. Next, and soon, follows the gathering again of fleshly Israel; and

then will come the times of restitution.—See Acts 3:19-21, in *Diaglott* or *R. V.*

MIRACLE BRINGS CHURCH INTO ACTIVITY

¹⁴That God should cause such a wondrous miracle to be wrought as the first outward demonstration of the power of life now inherent in his Son is in full harmony with the general expression of his plan. The healing of the lame man is a fitting symbol of the restoration of the world. He, a piteous spectacle, unable to help himself but must be carried whenever he was to be moved, well illustrates the world of mankind, utterly unable to help themselves out of their distresses. As the world will begin to cry for relief from its troubles, the Lord will send his blessings by his Church; and these will be manifested by the earthly house of Israel, restored to the favor of God according to their New Covenant.

¹⁵Even now God has his faithful servants declaring the "times of restitution", and calling attention to the purpose of the kingdom of heaven. Very soon the lameness of the world will be taken away to enable it to go up to the house of God. It is certain that the hearts of God's earthly children will rejoice in his love.—Malachi 1:11.

¹⁶No doubt the Lord had a special reason for causing this miracle so soon. The natural tendency of the human mind is to settle, to become inactive; only the few are pioneers. No doubt the majority in the Church would have been glad to go from house to house, rejoicing with each other in the great things God had done for them. But the Lord by this miracle threw the Church into activity. So has it been many a time in the harvest work. The Lord has had continuously to throw his people into activity. Many have objected; they would rather go from house to house rejoicing, and, as they put it, "making their calling and election sure." The Lord is always mindful of the best interests of his people; and he will have them active in the special interests even as they must be active in the development of their spirit.

QUESTIONS FOR BEREAN STUDY

What miracle stirred Jerusalem after Pentecost? Did the fact that the man was well known add to the excitement? ¶ 1-3.

What was Peter's gentle reminder to start with? How well did Peter take advantage of the circumstances to introduce Jesus to the people? ¶ 4.

The miracle was a demonstration of the faith of whom? How was Jesus associated with Moses? ¶ 5, 6.

What was disclosed relative to the purpose of God through Israel? ¶ 7.

What was it that Peter did not fully understand? ¶ 8.

What was it that Peter set forth in a very clear manner? ¶ 9.

From what people is spiritual Israel chiefly gathered? ¶ 10.

How did Jesus bless fleshly Israel first, after his resurrection? What three points are brought forward? ¶ 11.

What is the difference between "times of refreshing" and "times of restitution"? ¶ 12, 13.

The healing of the lame man is a symbol of what? ¶ 14.

What is a very inspiring message that the servants of the Lord are declaring at the present time? ¶ 15.

What is the tendency of the human mind? Is the Lord supervising in the activity of the Church? ¶ 16.

LIFE IN THE EARLY CHURCH

—APRIL 19—ACTS 4:1 TO 5:11—

RULERS DISCOMFITED BY MIRACLES—PRAYER BROUGHT QUICK RESULTS—HYPOCRISY SEVERELY PUNISHED.

"The multitude of them that believed were of one heart and of one soul."—Acts 4:32.

WITHOUT doubt the great stir which was the immediate consequence of the healing of the cripple was according to the purpose of Jesus, the exalted Head of the Church. The fact of the miracle stimulated the Church and at the same time brought it definitely into public notice. The result of Peter's explanation and exhortation greatly increased the number of the men who believed in Jesus. (Acts 4:4) But the chief priests and the leaders were grieved that the apostles taught the people and preached through Jesus the resurrection of the dead; and they put Peter and John in ward for the night.

²The next day a meeting of the Sanhedrin was called; for the matter was of great importance to them. They had thought that by crucifying Jesus they had done with him; and here were his disciples, only ordinary men, doing wondrous works such as he had done, and stirring Jerusalem even more than he. They saw that the people who had learned to expect much of Jesus were moved by this miracle wrought by those who were only fishermen of Galilee. They were greatly concerned. They had Peter and John brought before them, and asked them by what power and name they had done this thing.

³Peter, filled with the holy spirit, answered boldly that it was by the name of Jesus of Nazareth whom they had crucified but whom God had raised from the dead; "even by him doth this man stand here before you whole." (Acts 4:10) Quoting a psalm (118:22) he said that Jesus of Nazareth was the "stone set at naught of you builders", which God had made the head of the corner. Then in well-known words he declared: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

⁴The rulers were taken aback; these unlearned and ignorant men had boldness in their presence. The healed man was standing with the apostles; and the mouths of the rulers were shut. Peter's boldness and readiness of speech were not merely the responses of his nature, but were the fulfilment of the Lord's words: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke 21:15) The council commanded them to leave their presence while they conferred amongst themselves.

⁵To themselves the Sanhedrin acknowledged that a notable miracle had been wrought, that all Jerusalem knew it, and that they had no chance of denying it. They decided to stop these men from speaking henceforth in the name of Jesus, and evidently thought that their order would be obeyed. They recalled the apostles, and commanded them not to speak at all nor to teach in the name of Jesus. But both Peter and John asked these men, who professed to be the servants of God,

to judge for themselves whether those who had been given this knowledge of Jesus should obey God, who through Christ had sent them to proclaim these things, or obey them. The apostles said: "We cannot but speak the things which we have seen and heard." (Acts 4:20) The council would have punished them, but they were afraid of the people, so they threatened the apostles and let them go.

⁶Here was a typical working of the ecclesiastical mind. A man lame from birth was healed through unlearned men who would have no power of their own to work such a miracle, but who claimed to be witnesses of the fact of the resurrection of Jesus and to speak in his name. Here were plain facts; and all the Sanhedrin could do was to try to stop the mouths of these men. They cared nothing that a cripple had received such a blessing of healing, nor that many more sufferers might be healed, nor that the people who were in darkness as to the purposes of God were being taught. Pride of place and greed of power and wealth filled and ruled their hearts. It should be remembered that during our Lord's ministry the Sadducees had great influence and power. They were really unbelievers, corresponding to the higher critics of today.

PRAYER BROUGHT QUICK RESULTS

⁷Peter and John went to their own company, and reported all that had been said to them. With one accord the company of apostles and their immediate circle lifted up their voice to God, acknowledging him to be the Lord of all with every right as Maker of heaven and earth, the sea and all that in them is. Realizing that the Scriptures were being fulfilled in this opposition to God, they repeated part of the Second Psalm. They saw that the rulers were gathered together against Jehovah and against his Christ. They acknowledged that whatever had been done had served to fulfil the word of God already spoken; and now they presented themselves and the situation before the Lord, saying, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, . . . and that signs and wonders may be done in the name of thy holy child Jesus." (Acts 4:29, 30) God immediately responded. The place where they prayed was shaken; they were all filled with the holy spirit, and spoke the word of God with boldness.

⁸By these events the Lord forced the brethren into activity both amongst themselves and in representing him to their fellows. The apostles also, as their prayer shows, were stimulated. They saw that they were called upon to represent the Lord at the cost of the opposition of the rulers. Their spirits rose to the opportunity. They thanked God and prayed for strength and blessing.

⁹Here are lessons for us. The tendency of human nature is to take things easily. It is a small minority which breasts the streams of life; and the same is frequently true in spiritual life, and that not only of the individual, but of a company who meet in fellowship. The early Church had to realize this. It was tempted to rest in the enjoyment of the things which had come to it so richly; that is, in the blessings of the knowledge of the truth, the realization that they were in harmony with the will of God in Christ, the happiness of the fellowship, and the meetings for prayer and communion.

¹⁰Many a time in this harvest period the Lord's people have wanted to rest on the truth which has been revealed; and time and again the Lord has stirred up the nest, and brought his people into liveliness and activity, always to their rich spiritual advantage.

¹¹The increase of believers through the miracle and Peter's declaration of its meaning had raised the number of men who now believed to eight or nine thousand. Realizing themselves as a separate company, it seemed to them that they should join as much as possible in closer fellowship; and they concluded that it would be good if they had all things in common. They were learning to love one another, and they determined to hold each his goods at the disposal of the community. As many as had houses or were possessors of lands sold them and brought the price and laid it at the apostles' feet, and distribution was made according as any had need. Amongst those who sold their land was Barnabas, uncle of Mark, afterwards so closely associated with the life and work of the apostle Paul. Great grace was upon them all, and with great power the apostles gave witness of the resurrection of Jesus.

HYPOCRISY IS SEVERELY PUNISHED

¹²In the minds of the apostles the prophetic scriptures afore quoted (Psalms 2:1, 2; 118:22) were associated with the facts which were before them. But, as we know, these scriptures apply more particularly to the second advent. The fact that similar conditions are experienced by the Lord's disciples now, and that the same spirit prevails in the leaders of ecclesiasticism, makes it certain to every Bible Student that the happenings of that day are typical of the greater things to happen now when the Lord has come to establish truth in the earth. The Stone which the builders rejected is Jesus as Lord of the kingdom, and that truth is now proclaimed by his servants. And this day of the establishment of the kingdom is the day when God has set his Anointed upon his holy hill of Zion: his servants declare the establishment of the kingdom. Appearances show that the rulers of the earth will take counsel together against the truth and the kingdom and the Lord of the kingdom.

¹³The miracle of healing corresponds to the declaration of the establishment of the kingdom by the faithful

disciples of today, which is healing men and women blind from birth; and they now are, as it were, leaping for joy, praising God in the joy of active service for him.

¹⁴Perhaps past experience will be repeated, and some of the members of the Church will be requested to explain why certain things are being done; for the spirit of persecution is abroad, and is exactly the same as was found in the bigoted, prejudiced, imperious ecclesiastics of those days.

¹⁵The enthusiasm which prevailed amongst the brethren was catching, as enthusiasm always is. But amongst those who sold property and brought money to the apostles were Ananias and Sapphira his wife, who conspired to profess that they gave the whole result of their sale to the Church while retaining some for themselves. Peter, quickened by the holy spirit, discerned that they were not truthful; he said that they had "lied to the holy spirit", and practically gave sentence of death to both of them. It was a flagrant case of corruption entering into the professed life of consecration, made worse because there was a conspiracy; and a sin of conspiracy is always the most dangerous. An individual may make a slip, or may purpose to do something; but it is a much more dangerous thing when two or more persons conspire to do evil. The Lord showed the early Church by the sudden death of these two persons that their lives were before the eye of heaven.

¹⁶Now that the Church is again brought into unity and that the time of its judgment has come (1 Peter 4:17) under the eye of its returned Lord, it behooves every member to take a warning, to keep himself to his consecration; for now, as then, the Lord will not permit hypocrisy to remain undisclosed. (Malachi 3:18) And when the rulers shall take counsel together against the Lord and against his Anointed, let not the Church forget to take the example set here. Let the Lord's people pray for boldness to proclaim the name of the Lord, that is, his presence and the establishment of his kingdom; and let them fear not what man may do.

QUESTIONS FOR BEREAN STUDY

What was the effect of the miracle of Acts 3rd chapter? ¶ 1. How did Peter answer the Sanhedrin, who questioned his authority? ¶ 2, 3.

How did the rulers think to dispose of Jesus' followers? ¶ 4, 5.

Describe the working of the ecclesiastical mind in Jesus' day. Does it work any differently today? ¶ 6.

When Peter and John returned to the disciples, in what frame of mind was that little company? ¶ 7.

How did this persecution and ill-treatment of the apostles result? What lesson is there for us? ¶ 8-10.

What did these early-church brethren now propose to do? And what prompted them to this course? ¶ 11.

Do scriptures sometimes have double fulfilments? Is Jesus still the rejected Stone? ¶ 12.

What correspondency has the miracle of healing in the Church today? Are those who do "miracles" today sometimes asked by what authority they do them? ¶ 13, 14.

Is enthusiasm catching? Is it frequently associated with a popular movement? When it is popular, are those drawn into a movement always honest? ¶ 15.

What is our lesson in this connection? ¶ 16.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Schenectady, N. Y.	Apr. 1	Fort Edward, N. Y.	Apr. 10
Saratoga Springs, N. Y.	" 2	Glens Falls, N. Y.	" 12
Mechanicville, N. Y.	" 3, 5	Warrensburg, N. Y.	" 13
Greenwich, N. Y.	" 6	Troy, N. Y.	" 14
Granville, N. Y.	" 7	Watervliet, N. Y.	" 15
Ticonderoga, N. Y.	" 8, 9	Amsterdam, N. Y.	" 16

BROTHER J. A. BOHNET

Power Point, O.	Apr. 1	Dennison, O.	Apr. 9
Negley, O.	" 2, 3	New Philadelphia, O.	" 10
Last Liverpool, O.	" 5	Dover, O.	" 12
Toronto, O.	" 6	Urichsville, O.	" 13
Steubenville, O.	" 7	Port Washington, O.	" 14
Sherodsville, O.	" 8	Coshocton, O.	" 15, 16

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Cahrl, Sask.	Apr. 2	Mazenod, Sask.	Apr. 14, 15
Swift Current, Sask.	" 3, 5	Assiniboia, Sask.	" 16
Herbert, Sask.	" 6, 7	Pife Lake, Sask.	" 17
Chaplin, Sask.	" 8, 9	Luella, Sask.	" 19, 20
Moose Jaw, Sask.	" 10, 12	Harpree, Sask.	" 21
Mossbank, Sask.	" 13	Viceroy, Sask.	" 22

BROTHER H. H. DINGUS

Valentine, Tex.	Apr. 1, 2	Albuquerque, N. Mex.	Apr. 12, 13
El Paso, Tex.	" 3, 5	Farmington, N. Mex.	" 15, 16
Alamogordo, N. Mex.	" 6, 8	Farmington Gde, N. M.	" 17
Cloudcroft, N. Mex.	" 7	Aztec, N. Mex.	" 19
El Paso, Tex.	" 9	Durango, Colo.	" 20
Hot Springs, N. Mex.	" 10	Grand Junction, Colo.	" 22, 23

BROTHER A. J. ESHLEMAN

Summerland, Calif.	Apr. 2	Glendale, Calif.	Apr. 9
Santa Paula, Calif.	" 3	Monrovia, Calif.	" 10
Los Angeles, Calif.	" 5	Pasadena, Calif.	" 12
Sawtelle, Calif.	" 6	Alhambra, Calif.	" 13
Maywood, Calif.	" 7	Ontario, Calif.	" 14
Eagle Rock, Calif.	" 8	Riverside, Calif.	" 15

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Alliance, O.	" 30, 31	Dennison, O.	" 21
Massillon, O.	Apr. 1, 2	Steubenville, O.	" 22
Canton, O.	" 3, 5	East Liverpool, O.	" 23
Akron, O.	" 12	Beaver Falls, Pa.	" 24
Barberton, O.	" 13	New Castle, Pa.	" 26, 27

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Rolivar, Mo.	Apr. 1	St. Louis, Mo.	Apr. 9
Springfield, Mo.	" 2	Flat River, Mo.	" 10
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Rolla, Mo.	" 6	Burch, Mo.	" 13
St. James, Mo.	" 7	Fredericton, Mo.	" 14
Leasburgh, Mo.	" 8	Dexter, Mo.	" 15

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Duluth, Minn.	" 5	Minneapolis, Minn.	" 12
Grantsburg, Wis.	" 6	Glenwood City, Wis.	" 13
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Taylors Falls, Minn.	" 8	St. Paul, Minn.	" 15

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Courland, Ont.	" 2	Harrow, Ont.	" 10, 12
Aylmer, Ont.	" 3	Windsor, Ont.	" 13, 14
St. Thomas, Ont.	" 5	Chatham, Ont.	" 15
Ridgetown, Ont.	" 6	Wallaceburg, Ont.	" 16
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Warsaw, Ind.	" 6	La Porte, Ind.	" 13
Plymouth, Ind.	" 7	Michigan City, Ind.	" 14
Valparaiso, Ind.	" 8	Gary, Ind.	" 15

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Greenwood, S. C.	" 6	Greensboro, N. C.	" 14
Anderson, S. C.	" 7	Lynchburg, Va.	" 15
Greenville, S. C.	" 8, 9	Clifton Forge, Va.	" 16

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Cincinnati, O.	" 6	Kansas City, Mo.	" 13
Louisville, Ky.	" 7	Tulsa, Okla.	" 14
Indianapolis, Ind.	" 8	Oklahoma City, Okla.	" 15

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Saucier, Miss.	" 2	Mobile, Ala.	" 12
Hattiesburg, Miss.	" 5	Waveland, Miss.	" 13
Poplarville, Miss.	" 6	New Orleans, La.	" 14
Vosburg, Miss.	" 7	Bogalusa, La.	" 15
Laurel, Miss.	" 8	Zona, La.	" 16

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Saskatoon, Sask.	" 5, 6	Kermarle, Sask.	" 19, 20
Wakaw, Sask.	" 7, 8	Viscount, Sask.	" 22
Prince Albert, Sask.	" 10, 12	Renown, Sask.	" 23, 24

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W. Palm Beach, Fla.	Apr. 6	Sanford, Fla.	" 19
Melbourne, Fla.	" 7, 12	Grand Island, Fla.	" 20, 21
Titusville, Fla.	" 13	Orlando, Fla.	" 22, 23
Daytona, Fla.	" 14	Apopka, Fla.	" 24
New Smyrna, Fla.	" 15	Ocala, Fla.	" 26

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Welcome, N. C.	" 2	Cherryville, N. C.	" 9
Salisbury, N. C.	" 3	Lincolnton, N. C.	" 10
Kannapolis, N. C.	" 5	Hickory, N. C.	" 12
Charlotte, N. C.	" 6	Asheville, N. C.	" 13
Gastonia, N. C.	" 7	Cruso, N. C.	" 14

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Ponca City, Okla.	" 3	Watonga, Okla.	" 10
Tonkawa, Okla.	" 5	El Reno, Okla.	" 12
Red Rock, Okla.	" 6	Mingo, Okla.	" 13
Covington, Okla.	" 7	Chickasha, Okla.	" 15
Enid, Okla.	" 8	Bradley, Okla.	" 16, 17

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Palmyra, Tenn.	Apr. 2	Normandy, Tenn.	Apr. 12
Green Brier, Tenn.	" 3	McMinnville, Tenn.	" 13
Nashville, Tenn.	" 5, 7	Doyle, Tenn.	" 14
Lebanon, Tenn.	" 6	Beans Creek, Tenn.	" 15, 16
Smyrna, Tenn.	" 8	Chattanooga, Tenn.	" 19
Milton, Tenn.	" 9, 10	Ooltewah, Tenn.	" 20

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Olympia, Wash.	Apr. 1	Blaine, Wash.	" 10
Aberdeen, Wash.	" 2	Vancouver, Wash.	Apr. 12
Chehalis, Wash.	" 3	Bellingham, Wash.	" 13, 16
So. Bend, Wash.	" 5	Lynden, Wash.	" 14
Centralia, Wash.	" 6	Everson, Wash.	" 15
Bellingham, Wash.	" 8, 9	Anacortes, Wash.	" 17

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Elizabeth, Pa.	" 2	Morgantown, Pa.	" 9
Monongahela, Pa.	" 3	Point Marion, Pa.	" 10
Monessen, Pa.	" 5	Leckrone, Pa.	" 12
Bentleyville, Pa.	" 6	Connellsville, Pa.	" 13
Brownsville, Pa.	" 7	Greensburg, Pa.	" 14

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Roanoke, Va.	" 6	Waynesboro, Va.	" 13
Wytheville, Va.	" 7	Clifton Forge, Va.	" 14
Bristol, Tenn.	" 8	Mount Lookout, W. Va.	" 15, 16
Pulaski, Va.	" 9	Divide, W. Va.	" 17
East Radford, Va.	" 10	Shawver, W. Va.	" 19

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