



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

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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Sun.	3	185	10	139	17	81	24	1	31	130
Mon.	4	83	11	12	18	226	25	13		
Tues.	5	119	12	52	19	60	26	176		
Wed.	6	218	13	189	20	275	27	149		
Thurs.	7	132	14	172	21	311	28	313		
Fri.	1	191	8	295	15	331	22	113	29	233
Sat.	2	279	9	71	16	25	23	251	30	300

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PHILOSOPHY OF THE RANSOM

"Thou shalt make his soul an offering for sin." (Isaiah 53:10) "The man Christ Jesus who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:5,6) "He is the propitiation [expiation—satisfaction] for our sins; and not for ours only, but also for the sins of the whole world."—1 John 2:2.

THE most important doctrine of the Bible is the ransom. The philosophy of the ransom is understood by very few who are or claim to be Christians. The subject can not be too frequently and carefully examined by Christians. It is the pivotal point of the divine plan as related to man's salvation. It is the monument from which all other measurements may be accurately taken relative to the great doctrines of truth. If a doctrine is out of harmony with the ransom, it is wrong. Its importance can not be overstated to a real student of the Bible.

²Because of the very great importance of the ransom the adversary has long busied himself in blinding the minds of men to the understanding of it. The ransom has to do with the deep things of God's Word. We are plainly informed that the deep things of the Word of God can be understood only by those who have his spirit. (1 Corinthians 2:10) To understand the deep things of his Word it is first essential that one be fully consecrated to the Lord; he must then be meek and of a teachable disposition; he must be humble, that is to say, submissive to God's will when seen; he must have and maintain a pure heart, and then prayerfully apply himself to the study of the Word of God. (Hebrews 12:15; Colossians 2:1, 2; 2 Timothy 2:15) If this attitude is had and maintained by the searcher for truth, he will never stumble over the philosophy of the ransom sacrifice; but its wonders and beauties will open to him; his heart will respond with gratitude and love; and he will realize that truly God is love, and that Jesus Christ is like unto his glorious Father.

³To enable the mind to grasp the various points, it seems well that at the outset we propound some questions and then diligently seek the Scriptural answers thereto:

⁴What is meant by ransom? Why was a ransom necessary? What is meant by the sin-offering? What is the difference between ransom and sin-offering? Does the Church, that is to say, those who compose the members of the Body of Christ, participate in the ransom and sin-offering? Was the ransom price paid at Cal-

vary or when Jesus ascended into heaven? Or is its payment still future? What is meant by satisfaction of justice? When and how is justice satisfied?

WORDS DEFINED

⁵To understand the use of words it is well to have before us definitions of those words. To this end it is deemed advisable in the outset to define certain words and terms here used.

⁶*Ransom* means, literally, something to loosen with; a redemptive price. Stated in other phrase, it means the price or value which can be used in loosening or releasing something that is in bondage, restraint or imprisonment. Necessarily the ransom price must be equivalent to, or exactly corresponding with, that which justice requires of the thing or being in bondage.

⁷*Merit* means value gained. By the merit of Christ Jesus we mean the perfect humanity of Jesus and all the rights incident thereto converted into value or an asset, which is legal tender for the payment of man's debt.

⁸*Legal tender* means currency, money, measure of value, which the law requires and receives in satisfaction of debts or obligations.

⁹*To pay* means to discharge an obligation or debt by giving that which the law requires into the hands of the one entitled to receive it. The payor must part with the right to, possession and control of the thing with which he pays; and the payee must receive the possession and control of the same.

¹⁰*Deposit* means to place something of value for safe-keeping in the custody of another. The depositor does not part with the right to nor constructive possession and control of the thing deposited.

¹¹*Sin-offering* means the preparation, presentation and use of the merit or ransom price.

¹²*Atonement* means reconciliation; restoration to friendly relationship; satisfaction; propitiation; appeasement.

¹³The above questions will be answered in the course of the argument that follows.

NECESSITY FOR RANSOM

¹⁴Properly, we first determine whether a necessity for the ransom existed before we proceed to the specific consideration of the questions here to be determined.

¹⁵The perfect man Adam had the legal right to life. The perpetual enjoyment of that right depended upon his full obedience to God's law. The law of God is his expressed will. The man Adam violated God's law, and thereby forfeited his right to life. God's judgment of condemnation was entered and enforced against him. The judgment demanded the life of Adam, and its enforcement deprived him of his life. His disobedience therefore resulted in the forfeiture of life and the right to it.

¹⁶There is a difference between "right to live" and "life rights". Right to live means possessing the legal right of existence, which right can not be justly taken away. Life rights mean those rights and privileges incident to and enjoyed by a creature that is alive.

¹⁷Jesus possessed both a right to live and life rights. Before Adam sinned, he possessed the same things. When he was sentenced to death and expelled from Eden, his right to live was gone. It was justly taken away from him because of disobedience to God's law; hence we see that Adam forfeited his right to live by reason of his own disobedience. God did not put him to death immediately. By a gradual process extending over a period of 930 years the death sentence was executed. During that period of time he enjoyed a measure of life by permission of Jehovah. As a creature still alive, he was permitted to have certain rights. These rights consisted of the privilege of tilling the soil, and eating the fruit produced therefrom; breathing the air, drinking water, taking the skins from animals for his clothing and like things.

¹⁸Adam had been granted by Jehovah the power to transmit life. This power he did not exercise while in a perfect condition. He still possessed the power after his condemnation; but having forfeited the right to life himself, all to whom he would transmit the germ or vital element of life would be imperfect because having no legal right to life. None of the offspring of Adam had the right to life for these reasons: (1) Because their father had no legal right to life, and was undergoing the judgment of death when he begat his offspring, hence could not transmit in perfection the germ of life; and (2) because these, as his offspring, being born imperfect, were therefore unrighteous and could not have a right to life while unrighteous.

¹⁹Only righteous creatures possess the right to life according to the divine law. Had a child been born with a legal right to life, then his death could occur only by reason of his own wrongful act, thereby forfeiting that right. Children are not responsible for their birth. All children are born sinners because of Adam's original sin. (Romans 5:12; Psalm 51:5) Herein is another manifestation of the wisdom and goodness of

Jehovah in that he brought all the offspring of Adam under the effects of the judgment of death, in order that one ransom price might in his own due time be used to remove this disability from all. Adam and all of his offspring being under the disabilities arising from the judgment of death, life could never be had by any of them without the removing of these disabilities, which can be done only according to the divine arrangement, viz., the providing, application and use of the ransom price.

WHO COULD REDEEM MAN?

²⁰Could an angel of heaven have ransomed man? The answer must be, No; because an angel is of a different nature than man, therefore could not be a corresponding price. A perfect man had sinned and was sentenced to death, thereby losing his right to life and his life. Hence only a perfect man could exactly meet the requirements of the divine law. An angel is greater than man. God could not consistently accept more than the law required.

²¹The one who could redeem Adam must be exactly equal to Adam while Adam was in Eden. He must be a substitute for the wrong-doer; and when Jehovah accepts the substitute, that judicially releases the wrong-doer and his offspring from judgment and its effects. Where then could be found a man able to meet these divine requirements? "None of them can by any means redeem his brother, nor give to God a ransom for him." —Psalm 49:7.

²²There are two potent reasons why this statement is true, viz.: (1) Because in all the earth there was no perfect human being who could provide a ransom price, all the men of earth being the descendants of Adam and all being born sinners, imperfect and unrighteous; and (2) because the judgment was entered against Adam in the divine court, and it follows that the ransom price must be presented to divine justice in the court of heaven, and the one presenting it must have access to heaven. God provided the perfect man Jesus by transferring his life from the spirit to the human plane; and in order for him to become the ransomer, he (Jesus) must first lay down his perfect humanity in death, and afterward be raised from the dead as a spirit being, and ascend into heaven, and there present the value of his sacrifice to Jehovah in order that those under disability might be released from the bondage of sin and death. To this end Christ Jesus was "put to death in the flesh, but made alive in the spirit." (1 Peter 3:18) Having been made a perfect man, he was qualified to meet the requirements of the divine law; therefore he is able to save to the uttermost.—Heb. 7:25.

²³Jehovah's plan of redemption is set forth in his Word, the Bible: "Thy word is truth." Hence we see that the Word of God is his will definitely expressed.

²⁴It was the expressed will of God that man should be redeemed and delivered from the judgment of death. Hence he promised: "I will ransom them from the

power of the grave; I will redeem them from death."
—Hosea 13:14.

THE MAN JESUS

²⁵Jesus was made flesh. He took upon himself the form and nature of man. He was made perfect, holy, harmless, and without sin. (John 1:14; Hebrews 2:14; 7:26) At the age of thirty years, Jesus was in every respect the equal of the perfect man, Adam. For what purpose had Jesus come into the world? He answered: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God." (Psalm 40:7, 8) Salvation of man from the judgment of death is the expressed will of God. (1 Timothy 2:4) Jesus came to do the will of God; therefore, to redeem man and provide everlasting life for all who will accept the benefits of the ransom sacrifice upon the terms offered.

²⁶Was the perfect man Jesus the ransom price? No; because as long as the perfect man remained alive Adam and his race could not be ransomed. The perfect man Jesus must die in order to provide the ransom price. Such was God's will, as he time and again showed forth in the types and shadows. Jesus said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:28) Since he came to do God's will, then it was the will of God that he should give his life a ransom. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:8) Herein is proven that he willingly submitted to death, because it was the will of God for him thus to do and thereby provide the ransom price.

²⁷As a perfect man, Jesus had the right to live forever on the earth, provided he kept the law of God. He did keep the divine law perfectly. Why, then, must he die? Because Jesus could not provide the ransom or redemptive price while he remained in the flesh. His humanity God had provided for the purpose of making a sacrifice of it. (Hebrews 10:5) Jesus now must convert this perfect human life into an asset of value, which asset is to be used for the releasing of man from the judgment of condemnation; and to do this he must lay down his human life and afterward, as a creature divine, take up the legal right thereto and use it as such asset, merit or value, in harmony with the divine purposes.

AN ILLUSTRATION

²⁸To illustrate this point we take a man, whom we call John for convenience, who is languishing in prison to satisfy a fine of a hundred dollars because of his inability to pay that fine. John's brother Charles is willing to pay the fine, but he has no money with which to pay. Charles is strong and vigorous, has time to work and is willing to work; but his strength and time and willingness will not pay the debt for his brother John. Smith desires some one to work for him, and has the

money with which to pay. Charles engages himself to work for Smith, and earns a hundred dollars in cash and receives it. Thereby Charles has reduced his time, strength and vigor into a money value, which has purchasing power, and which is legal tender for the purpose of the payment of John's obligations. This money may be properly called merit because of its purchasing value or redemptive value. Charles then appears before the court which entered the judgment against his brother, and offers to pay the hundred dollars which the law demands of John. The court accepts the hundred dollars and releases John. John is thereby judicially released from the judgment; and his brother Charles has become his ransom, or redeemer.

THE FACT

²⁹Adam was the son of God. It was judicially determined by Jehovah that Adam should forfeit his life in death, which judgment would mean the eternal death of Adam and all of his offspring unless he and they should be redeemed. As Adam possessed the power to beget children before this judicial determination, all of Adam's offspring came under the effects of the judgment. He is now held in the prison house of death to meet the requirements of the law. The entire human race is in a similar condition, resulting from the original sin of Adam.

³⁰Jesus, the perfect man, the Son of God, was designated by the Lord as "the Son of the man", this title implying that he, being the only perfect man that has lived on earth since Adam, was entitled to everything that belonged to Adam, life and all the blessings incident thereto. Jesus had the power to produce a perfect race of people; therefore in every respect he was the exact equal of Adam before Adam sinned. It was the will of God that Jesus should redeem Adam and his offspring. Jesus was willing to pay Adam's debt and redeem him; but the perfect, righteous, human being Jesus could not accomplish that purpose while living in the flesh, for the same reason that Charles could not use his strength, time and energy to pay the debt of his brother John, but must first reduce these to a money value.

PROVIDING THE RANSOM PRICE

³¹Jesus must reduce his perfect humanity to a measure of value (which measure of value we call merit), which value or merit constitutes legal tender for the payment of the debt of Adam and his offspring, furnishing the price sufficient to release them all judicially. To provide this ransom price Jesus must die. But to present the value of it before Jehovah, he must be alive and have access to the court of Jehovah.

³²At the Jordan the perfect man Jesus presented himself in consecration to do the will of Jehovah; and it was God's will that Jesus should there lay down his life in death, but that he should *not part with the legal right to life as a man*. It was the will of God that Christ

Jesus should arise out of death a divine creature, and as such should take up that merit or right or value of a perfect human life and use it as an asset or legal tender in harmony with the divine will; viz., to judicially release mankind and to provide life for the human race. Why use the term "legally released"? The Lord could not provide for an illegal release of the human race, because he must be just. We here use the term "*judicially release*" because that means the release is done in a judicial capacity or manner by the one having authority to release.

³³This argument is in harmony with the statement of Jesus: "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they [the people, the human race] might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. . . . As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, because *I lay down my life, that I might take it again*. No man taketh it from me, but I lay it down of myself [willingly]. I have *power to lay it down, and I have power to take it again*. This commandment have I received of my Father."—John 10: 10, 11, 15, 17, 18.

AT CALVARY

³⁴Did Jesus pay the ransom price at Calvary? Or did he apply it at that time for the benefit of any one? He *did neither* for the following reasons:

³⁵To pay a debt for another means that the payor must part with the right to, possession and control of the price, asset or measure of value which is used to make payment. When one pays over an asset, it can not be taken back nor used for any other purpose, for the reason that the control of it has passed out of his hands. To illustrate: Suppose the bank holds your brother's note for a thousand dollars. You have a thousand dollars, and you go into the bank and say to the banker: Here are a thousand dollars which I want to pay or apply to that note my brother owes you. The bank accepts the money on the terms offered, and your right to and control over it ceases. Jesus laid down his human life at Calvary. Had it been possible for him there to pay the ransom price, he would have surrendered control over it and could not have used it thereafter. While he laid it down, he did not part with the right to it, however. When he arose from the dead, he had the right to two lives—the right to a perfect human life which he had laid down and now had taken up, and the right to a divine life to which Jehovah had resurrected him.

³⁶If you lay down a dollar on the table, you do not part with the legal right to it merely because you lay it down, even though it has passed out of your actual possession. And if some one takes it away, your legal right to it still remains the same. Jesus stated that no

one could take his life from him, but that he laid it down according to the Father's will that he might take it again; i. e., he laid down his human life, retaining *the legal right* to it, and when he arose from the dead he had the legal right to life as a human being, but being then a divine creature he had no *individual* use for the human life, his purpose then being to use it as an asset in harmony with the Father's will for the benefit of mankind.

³⁷What life did he lay down? The Scriptures answer: "He hath poured out his soul [being] unto death." He died as a man. What Jesus did at Calvary was to provide the ransom price by laying down his life. At the Jordan he began to lay down his life, and at Calvary he finished that work. All this he did on earth.

SIN-OFFERING

³⁸Is there a difference between the ransom and the sin-offering; and if so, what is it? There is a difference, and that difference may be defined briefly thus: Ransom is the full redemptive price provided; sin-offering is the preparation, presentation and use of that ransom price or merit. The ransom *work* is the disposition of the price, the application of it and the deliverance of the race from the prison house of death, and the restoration of mankind to life. The ransom price was provided on earth. The sin-offering, begun on earth, is completed in heaven. The ransom work follows the presentation or completion of the sin-offering.

THE TYPES

³⁹Types and shadows enable us to have a clearer understanding of realities, and for this cause were they given. There does not appear to be a type of the ransom set forth in the Scriptures; and indeed it seems that it would be almost impossible so to do. There is an illustration of the ransom price being provided in the passover lamb which was slain. This took place in the Spring of the year. The Lord Jesus is referred to in the Scriptures as "the Lamb of God, which taketh away the sin of the world." (John 1: 29) The sin-offering is shown in the type of Israel's annual atonement-day sacrifices. These were always performed in the Autumn season of the year. These two pictures, then, were as far removed from each other as they could be with reference to time, within one year. The atonement-day sacrifices do not typify the ransom; but those sacrifices were typical of the sin-offering. The bullock pictured the perfect man Jesus, while the lamb portrayed his innocence as a man. The bullock slain on the atonement day was a type of the man Jesus. Aaron the high priest, who officiated at this sacrifice, was a type of the new creature Christ Jesus. When Jesus came to the Jordan as a man he was the antitype of the bullock. When he had presented himself in consecration, was accepted and begotten and anointed with the holy spirit, he at once became the antitypical high priest.

Thus for three and a half years the new creature Christ Jesus, as the high priest, was laying down his own humanity, which sacrifice he finished at the cross.

⁴⁰On the typical day of atonement, as described in Leviticus 16, we see Aaron the high priest clothed in his sacrificial robes in the court. Here the bullock is slain. What is Aaron doing? He is beginning to make a type or shadow of the great sin-offering. The bullock slain in the court represented the sacrifice of the perfect man Jesus. Aaron represented Jesus Christ, the new creature. The blood of the bullock represented a poured-out human life, the merit, the redemptive or ransom price.

⁴¹Aaron, the high priest, took the blood of the bullock in a vessel and proceeded to the Most Holy, thus picturing Jesus Christ ascending into heaven itself. (Hebrews 9:24) The blood represented a poured-out life, hence the merit, the ransom or redemptive price, and which there the priest used to foreshadow the sin-offering. The high priest advanced to the mercy seat in the Most Holy and sprinkled the blood upon the mercy seat, which pictured Jesus Christ, the great antitypical High Priest, presenting the merit, or the ransom price, in heaven as a sin-offering and depositing that merit to be used according to the divine law.

⁴²In the type the high priest began the preparation of the sin-offering in the court, and finished it in the Most Holy. In the antitype Christ Jesus, the great antitypical High Priest, began the preparation of the ransom price and the sin-offering on earth and presented the ransom price as a sin-offering in heaven. This presentation of the merit or ransom price as a sin-offering in heaven was done and made in behalf of the Church, as shown in the type, by what actually took place at Pentecost. (Acts 2:1-4) The merit was there deposited for use, which proves conclusively that the ransom price was not paid over at Calvary, nor was it applied at that time for any one. As stated by St. Paul, it was "the man Christ Jesus who gave *himself* a ransom for all" (1 Timothy 2:5, 6); and this he did by laying down his perfect human life. It was Christ Jesus, the divine and glorious One, who presented the merit or ransom price in heaven itself as an offering for sin.—Hebrews 9:24-28.

HAS THE RANSOM PRICE BEEN PAID?

⁴³In the type the high priest offered the blood of the bullock for himself and for his house. (Leviticus 16:11) When in the antitype Jesus ascended into heaven, he appeared in the presence of God for the Church. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Hebrews 9:24) Thus we see that Jesus must appear, and did appear, in heaven with the ransom price and presented it as a sin-offering for the Church.

⁴⁴Did Christ Jesus, the great High Priest, pay over

the ransom price in behalf of any one when he ascended into heaven? No; he did not. Had he paid it over at that time, there would never have been a Church. Had he paid it over then, he would have parted with the right to and surrendered the possession and control of the ransom price. Had he done this, he never would have had any merit to be used for the justification of the Church. The merit paid over into the hands of justice would have resulted in the judicial release of the entire human race from the effects of the judgment of death which was entered against Adam directly and which indirectly affected all of his offspring; because that was exactly what the law demanded. The law of God is right and just; therefore as soon as the merit of Christ is paid over, it must operate to release judicially those who are held in bondage, and who accept it.

⁴⁵It was the will of God that the members of the Body of Christ, which is his Church, should be taken from amongst men and put through a course of training, developed, completed and glorified before the ransom price or merit should be used for releasing others of mankind, including Adam, from the judgment of death and its effects. The promise to Abraham was: "In thy seed shall all the families of the earth be blessed." This seed is The Christ: Jesus the Head, and the Church his Body. The Body members must be developed before the blessings could start to mankind, and the ransom price must be used for the benefit of the Church and later for the world.

MERIT DEPOSITED

⁴⁶Jesus appeared in the presence of God for the Church, and presented and deposited the merit of his sacrifice upon the heavenly mercy seat. He there presented it as an offering for sin, to be used to remove the effects of sin. A depositor does not lose control of the thing deposited. Illustrating this point: Suppose John has three brothers, each of whom wants to borrow a thousand dollars from a bank, and each offers to give his note to the bank for such loan. None of them has any money in the bank, and they have no credit there to make their notes good. Should John go to the bank with three thousand dollars and say to the banker: I have here three thousand dollars, and I will pay it over to you for these three notes of my brothers'; and he then pays it over to the bank for that purpose; he would thereby part with the ownership and the possession and control of the money. But if instead of doing that, he goes into the bank and deposits a larger sum of money to his own credit and then endorses his brothers' notes by writing his name upon them and the bank accepts his endorsement by reason of the amount of money deposited by him in the bank, then he would not part with the ownership or control of his money. He would in this case merely impute to his brothers a sufficient amount of his own credit or assets which he had on deposit in the bank to make their notes acceptable to the bank.

His money remains in the bank, but there is charged against his credit the amount of the notes which he has imputed to his brothers; and when his brothers take up the notes, he or his estate is thereby released from the obligation of security.

⁴⁷When Jesus appeared in heaven, instead of paying the debt against Adam and his race and releasing them he deposited that merit in the hands of justice, which for convenience we call the Bank Mercy Seat. This asset, the ransom price or merit, thus deposited, remained under the control of Jesus, to be used for the purpose of imputing to the various members of the Church making a full consecration, thereby making them acceptable to the Father, that he might justify them.

HOW JUSTIFIED?

⁴⁸Justification means made *right with God*. For convenience we limit its meaning to the *condition* of acquired righteousness. It means the fact of one being in relationship with God. Adam as a perfect man was just. Jesus was always just or righteous because always right with God. All of Adam's offspring have been born below the plane of divine approval—hence unrighteous. How then could one of them be justified until the merit of Christ was actually paid over to justice? As illustrating this point, let us suppose Charles desires to come into harmony with God. He can not come to God himself because he is imperfect, therefore unrighteous, which unrighteousness is the result of Adamic sin. Charles believes on the Lord Jesus as his Savior. He believes that Jesus is able to save him to the uttermost; and thus believing, he willingly surrenders himself to do the will of God; and this represents Charles' part of his consecration. He is not yet acceptable to God; but when Christ Jesus as his High Priest receives Charles and imputes his own (Jesus') merit to Charles, he thereby makes Charles presentable to the Father, and presents him to Jehovah. And God, accepting him, justifies him, makes him right; and there results to Charles the right to live as a human being, which makes him acceptable as a part of the sacrifice of Christ. In other words, it is the merit of Jesus imputed to Charles that makes him acceptable; and it is God that justifies him, makes him right, by virtue of having had imputed to him that merit.

⁴⁹Applying the illustration: At the time of Charles' consecration Jesus endorses him by becoming Charles' advocate, by standing sponsor for him, by imputing to Charles a sufficiency of his own merit, which is on deposit in the Bank Mercy Seat, to bring Charles up to the standard of righteousness. When Charles is thus counted righteous by Jehovah, he is brought from under that bondage which resulted from the Adamic judgment.

⁵⁰To *condemn* means to disapprove; to pronounce as wrong. *Judgment* means the act of determining, as in courts of law, what is conformable to law and justice; also, the determination, decision, or sentence, of a court;

the mandate or sentence of God as the Judge of all. Adam was before the court of Jehovah, was properly tried; and Jehovah justly sentenced him to death. God entered the judgment against Adam. Adam's children were not included in that direct judicial determination, because not in existence, and could have no knowledge of the trial and judgment. But when they were born, they were imperfect, therefore disapproved and without the right to live; and by this process they came under condemnation. "It follows then that just as the result of a single transgression is a condemnation *which extends to the whole race*, so also the result of a single decree of righteousness is a life-giving acquittal which *extends to the whole race*. For as through the disobedience of the one individual the mass of mankind were *constituted sinners*, so also through the obedience of the One the mass of mankind will be constituted righteous." —Romans 5: 18, 19, *Weymouth*.

⁵¹When the man Charles is justified he is not righteous in himself, but God counts him as righteous on the strength of the merit of Jesus' endorsement or imputation of merit to him, and he thus becomes acceptable to God as a part of the sacrifice of Jesus Christ, and now Christ Jesus the High Priest offers him up as a part of his own sacrificial body. Charles' justification is the result of faith in the blood of Christ, of his full consecration to do God's will and of the imputed merit of Christ to him and of the grace of God toward him. "It is God that justifieth." God grants this justification, which results in releasing Charles from the effect of Adam's judgment only upon condition that Charles has previously agreed to give up that which results from his justification; viz., the legal right to live as a human being. When one consecrates to do God's will, it means that whatever is the will of God concerning him that will he do. Jesus says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." The self-denial is his consecration; and when he is counted right he has already agreed to do the will of God; and the will of God concerning him is that he should be made a part of the sacrifice of Christ Jesus. For no other reason is any person justified during the Gospel Age.

SATISFACTION OF JUSTICE

⁵²Did Jesus satisfy justice with his merit when he appeared in the presence of God, in heaven itself? Our answer is: No; for the reason that justice was always satisfied. There never was a time when justice was not satisfied. Satisfaction of justice means the fulfilling of the demands of the law. God's law demanded the death of Adam. His judgment was against Adam directly. The death of Adam being the fulfilment of the demands of the law, justice was thereby satisfied and has remained satisfied ever since. Had Jesus paid over the value of his human sacrifice, to wit, the ransom price, for the purpose of satisfying justice at the time he ascended into

heaven, then justice has been doubly satisfied from then until now. In other phrase, justice would have received exactly double what the law demands. Such a thing would be an impossibility with God, for the reason that he can not be unjust. It was one man that was sentenced to death, and all others became sinners or subject to death through the sin of that one man. All others were born sinners because imperfect as a result of Adam's sin. The death of the perfect man Jesus provided the ransom price, a price sufficient to satisfy the demands of justice against Adam and all of his offspring; and if that was paid over at once to justice, then either Adam and his race must be at once judicially released from the condemnation and its effects, or justice has received double satisfaction.

CHURCH'S PARTICIPATION IN THE SIN-OFFERING

⁵³In the atonement-day sacrifices, after the presentation of the blood of the bullock Aaron the high priest slew the Lord's goat, and did with its blood exactly as he did with the blood of the bullock: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."—Leviticus 16:15.

⁵⁴The offering of the Lord's goat foreshadowed the participation of the Church in the sin-offering in behalf of the world. The slaying of the goat represented the judicial death of the humanity of the one who consecrates, and that such an one is justified and accepted by Jehovah as a part of the sacrifice of Christ Jesus. "Ye are dead [Greek, ye died], and your life is hid with Christ in God." (Colossians 3:3) The Apostle means that those who have been accepted as a part of the sacrifice of the Lord Jesus, and have been begotten by the holy spirit, are counted dead as human beings from God's viewpoint; and that henceforth their fleshly body is the organism of the new creature. No member of the Church offers himself as a part of the sin-offering. In the type it was the *high priest* who made the offering, and no one else made it. When one consecrates, is accepted and begotten by the holy spirit, his acceptance is in the Beloved One; and he is counted as a member of the Body of Christ, and is made to appear in the Body in the person of the priest and not individually. It is the High Priest Christ Jesus that is offering up the members of his Body. This offering began at Pentecost, and has been in progress throughout the sacrificial age. When the last member of the Body is completed in sacrifice and the change takes place in the first resurrection, each member of the Body being then glorified will be a part of the Great High Priest.

⁵⁵The merit of Christ deposited in the Bank Mercy Seat, as above suggested, when he appeared in heaven, having been used to impute credit to each one who presents himself in consecration, it follows that that merit

must remain where deposited to keep good each consecrated one as a basis of his justification until his course is finished in one of three ways, to wit: the second death, the great company class, or the little flock. When each of the spirit-begotten ones has finished his course, then there will no longer remain any obligation against the merit of Christ on deposit. That deposit is the great ransom price, the merit, the value of his sacrifice; and being released from all such obligations it will be ready to be presented and will be presented as an offering for sin on behalf of the world of mankind. Christ Jesus, as the High Priest, offers up each member of the 144,000 who compose his sacrificial Body. In the type the high priest entered the Most Holy with the blood of the goat, and did with it as with the blood of the bullock. Thus he pictured the sin-offering on behalf of the world. The high priest is always the one that presents the sin-offering. When offering the merit of Christ typified by the bullock, Jesus Christ alone constituted the High Priest. When offering or presenting the blood of the antitypical goat, the High Priest will be composed of Jesus Christ, the Head, and the 144,000 members of his Body, the Church. Since the High Priest makes the sin-offering in behalf of the world, the Church of necessity must have a part therein by virtue of the fact that the Church will then be a part of the Priesthood. The merit, or purchasing value, is that of Christ Jesus. The sacrifice of the Body members furnishes no purchasing value; hence the Church has no part in the ransom.

⁵⁶When the final presentation is made as the sin-offering, the merit of Christ released from all other obligations will be used for the sealing of the New Covenant, and will then judicially release Adam and his offspring from the judgment and condemnation; and through the terms of the New Covenant the world of mankind will be granted the opportunity of being restored to that which father Adam forfeited. Then it will be, as stated by St. John, that he is "the propitiation . . . for the sins of the whole world".

⁵⁷Therefore we see that Jesus alone provided the ransom price by laying down his perfect humanity, which corresponded to the perfect human life which Adam had forfeited. Christ Jesus the High Priest presented the merit or value, or redemptive price, as a great sin-offering in heaven on behalf of the members of his Body and the household of faith. In this the Church had no part whatsoever. The Church does participate in the sin-offering for the world by virtue of being a part of the Priesthood.

ADVOCATE

⁵⁸St. John plainly states that Jesus is the Advocate for the Church. (1 John 2:1) St. Paul states that Jesus is the Mediator between God and men (1 Timothy 2:5); and that he is the Mediator of the better or new covenant. (Hebrews 8:6; 9:15) There is a distinc-

tion between an advocate and a mediator. An advocate is one who officially and authoritatively represents another before a tribunal. The word counsellor is oftentimes used in a similar sense: One who stands sponsor for, or represents, another. A mediator (in its Scriptural sense) is one who interposes between parties at variance for the purpose of reconciling them.

⁵⁸Had Jesus paid over the ransom price at Calvary or when he ascended into heaven, he never could have been the Advocate for the church for two reasons: (1) There could have been no Church for which to advocate; and (2) it is upon the basis of his merit on deposit, in what we have here termed the Bank Mercy Seat, that he could advocate for those who are consecrated and were begotten by the holy spirit. That merit imputed to such consecrated ones does permit such to have a standing in the tribunal or court of Jehovah through their advocate or legal representative, Christ Jesus: "If any man sin, we [new creatures] have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation [satisfaction] for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:1, 2) Thus if the new creature, because of imperfections and weaknesses, commits a wrong, his advocate Christ Jesus, on the basis of having the merit above mentioned, presents such a one before the tribunal, advocating his cause, and thereby removes from the garments of such a one any spot, wrinkle, or such thing, and keeps him in good standing with Jehovah.

MEDIATOR OF THE NEW COVENANT

⁶⁰The sacrificial work of the antitypical atonement day once finished, the merit of Christ then released will be used to seal the New Covenant or contract. The New Covenant, technically speaking, will be made with God on one side and with Christ as the legal representative of Israel, on the other side. This is a bilateral or two-sided contract. Israel and all the world of mankind, being imperfect, are out of harmony with God; and the purpose is to reconcile all such with God who will voluntarily meet the terms of the New Covenant. Being out of harmony with God, they are not competent to enter into a contract personally; but Christ, as the Mediator and legal representative, there enters into or makes a covenant on behalf of the incompetent ones. Hence the Apostle says that God will make a new covenant with Israel, Christ being the Mediator.

⁶¹The first ones who will have the opportunity of being reconciled to God and who will be the fruits of his covenant will be the Israelites; and therefore all who would have the benefits of the covenant blessings must become Israelites.

⁶²One may be an officer and yet not be performing the duties of that office. When Jesus ascended on high it would be proper to say that he became the Advocate of the Church and the Mediator of the New Covenant on behalf of the world. He has been performing the duties

of the office of Advocate throughout the sacrificial age. He could not perform the duties of the covenant as Mediator until the covenant is in operation. Therefore he assumes and performs the duties of Mediator between God and man at the institution of the New Law Covenant. His work will result in bringing about harmony between God and man, i. e., making man at-one with God.

⁶³This work of atonement, or at-one-ment, continues throughout the Messianic reign.

⁶⁴"God . . . will have all men to be saved, and to come unto the [accurate] knowledge of the truth." (1 Timothy 2:3, 4) The saving here clearly means salvation or liberation from the Adamic judgment and condemnation. The sealing of the New Covenant with the blood of Christ opens the way for Adam and his children to be brought back to God. The merit of Christ applied in due time judicially releases Adam from the sentence or judgment, and his offspring from the effects thereof; and through the terms of the New Covenant they are returned or brought back to a condition of perfection and reconciliation with God. In order to thus be brought each must have knowledge. Life is the gift of God through Jesus Christ our Lord. (Romans 6:23) There can be no gift without knowledge on the part of the donee. He must know of the offer and accept it in order to complete the gift. All of mankind, therefore, must first be brought to a knowledge of the truth concerning Jesus' sacrifice and of the way leading back to life before their share in the benefits of that sacrifice can be accepted. Hence the benefits of the ransom sacrifice come to each one through a knowledge of Christ Jesus and his work. Having this knowledge of the offer, the opportunity is granted to accept it and live.

⁶⁵Those accepting the terms, then, of the New Covenant and rendering obedience thereto will be taught by the great Prophet, ministered unto by the great Priest, ruled over by the great King; and thus receive the beneficent ministration of the Christ, the great Prophet, Priest and King. Thus the ransom work will continue throughout the reign of the Messiah. This work will be finished at the end of the Millennial Age; and all the disobedient ones having been destroyed, and all of the obedient ones restored to human perfection, they will be competent to contract or make a personal covenant with God. The office of the Mediator then ceases because there is no further necessity for it. The great Mediator then withdraws, and turns the race over to Jehovah. The final test is applied; and those standing the test will be granted life everlasting as human beings on earth. This will mark the completion of the ransom work, the at-one-ment fully accomplished, and the human race brought back into harmony with God, all of which has been made possible by the merit of Christ Jesus. That perfect life laid down by Jesus, being the corresponding price, the ransom, when fully disposed of and given for man's benefit, will restore all of the obedient ones of the human race to perfection of life.

QUESTIONS FOR BEREAN STUDY

What doctrine is the most important in the Bible? What doctrine does the adversary try hardest to becloud? ¶ 1, 2. What is the meaning of ransom? Of merit? Of legal tender? Of to pay? Of deposit? Of sin-offering? Of atonement? ¶ 4-12. Why was the ransom made necessary? What is the difference between "right to life" and "life rights"? ¶ 14-17. What are the reasons for Adam's children not having right to life? ¶ 18, 19. Why could not an angel have ransomed Adam? ¶ 20-22. How could the Logos become the ransom? ¶ 23-25. Was the perfect man Jesus the ransom price? ¶ 26-28. How did the race of Adam come under condemnation? ¶ 29-31. How was the ransom price provided? What did Jesus do with the ransom price? ¶ 32-37, 41. Is the ransom shown in the types? Of what is the atonement day a picture? What is the difference between the sin-offering and the ransom work? ¶ 38-42. Has the ransom price been paid at the present time? ¶ 43-45. How is the value of the ransom on deposit as a merit? ¶ 46, 47. What is the meaning of justification? ¶ 48, 49. What is the meaning of condemn? Of judgment? What

is the difference between these two terms as applied to the human race? ¶ 50, 51. Did Jesus satisfy justice when he deposited the merit of his sacrifice before the mercy seat? ¶ 52. How does the Church participate in the sin-offering? What does the type show? Do we individually offer ourselves in sacrifice? ¶ 53, 54. How is the merit made use of, and how is it eventually released? ¶ 55. What takes place in the final presentation of the merit? To whom is all the credit due? ¶ 56, 57. How should we differentiate between the terms "advocate" and "mediator"? If Jesus had paid over the ransom price at Calvary, what would have been the result? ¶ 58, 59. The New Covenant will be made between whom? Who will be the first dealt with when the New Covenant is inaugurated? ¶ 60, 61. When did Jesus become the Mediator? When will he exercise himself in that office? ¶ 62. When will the work of atonement be complete? ¶ 63, 64. What will the result be to those who comply with the New Law Covenant? What will be the fate of those who do not comply? Will the mediatorial reign ever end? ¶ 65.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MAY 6

"In quietness and in confidence shall be your strength."
—Isaiah 30: 15.

THE speaker in this text is Jehovah. His words are addressed to those who are in covenant relationship with him. Those who have made a covenant by sacrifice Jesus Christ has gathered together, and is bringing the faithful ones to the Father. Before entering into this fulness of joy, each one must pass through severe testings. The last members of the Body seem to be marked for their portion. But while they are passing through these fiery experiences, the Father of mercies and God of all comfort will not leave his own comfortless. Whatsoever is written in his Word is written for their encouragement and comfort, that they might patiently endure and rejoice in hope.

On every side there is strife of tongues. There are controversies amongst the nations and peoples, controversies amongst some who claim to be in the Lord, as well as controversies amongst others. God has promised to keep his faithful ones from such snares. "Thou shalt keep them secretly in a pavilion from the strife of tongues." (Psalm 31:20) This promise is not to those who engage in the strife of tongues, but to those who keep their mouths with a bridle while the wicked is before them and who refuse to indulge in needless gossip, slander and controversy.

If one will be strong in the Lord, he must quietly and confidently rest in the Lord, knowing that our Lord will bring to pass all things to his own sovereign glory and to the good of those that love and serve him.

Let peace and brotherly love continue amongst the Lord's people. Let all who have his approval maintain quietness amongst themselves, and confidently trust in the Lord and his providences, and diligently at all times seek to be obedient to his commandments.

TEXT FOR MAY 13

"God . . . causeth us to triumph in Christ."—
2 Corinthians 2: 14.

THE Christian is beset with many things that try his patience, his fidelity, and his love. The adversary seeks every possible means to overreach, to deceive and to destroy the anointed ones in Christ. Because of this constant and incessant warfare, in which the Christian must engage, there are times when his courage reaches a low ebb. There is a tendency to become wary of mind, as well as of body. The first Christian, our great Head and Lord, had to pass through like circumstances. We are called to follow in his footsteps. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Hebrews 12: 3.

When we are beset by persecutions and misrepresentations, when we are misunderstood and are in tribulation and distress, let us bear in mind that our Lord, who knows all things, has us in mind; and that if we abide in him he will permit nothing to separate us from the love of Christ. In all these things we are more than conquerors through him who loves us.—Romans 8: 37.

We may be sure that he who loved us so much that he gave his life for us, loves us now more than ever if we strive to walk in harmony with him. We have the assured promise from him that in the great conflict he gains the victory; if we continue faithful we shall stand victorious with him. It is our Father's will, then, that we take consolation in this.

Our brother Paul had many trying experiences. He triumphed in Christ. We can not gain the victory in ourselves, but God has so arranged that we shall gain the victory through our Head and Lord. With confidence and gratitude then may we say now: "Thanks be unto God, which always causeth us to triumph in Christ."

STEPHEN THE FIRST MARTYR

—APRIL 26—ACTS 6:1 TO 7:60—

STEPHEN'S ZEAL AND ABILITY—TRUTH DEMOLISHES ECCLESIASTICAL FOUNDATION—STEPHEN'S VISION
REPRESENTS PRESENT TRUTH.

"Be thou faithful unto death, and I will give thee the crown of life."—Revelation 2:10, R. V.

THE report of the great miracle spread abroad, and the people from round about brought their sick to Jerusalem. All the apostles wrought signs and wonders, even the passing shadow of Peter was a means of healing. Everyone who sought healing received it. (Acts 5:12-16) Probably because much of this ministry was done in the precincts of the temple, the chief priests seized the apostles and put them into prison to bring them before the council. But when the council met next morning and the prisoners were sent for, they were gone, though the doors were still locked and the guards were at the doors. Soon the Sanhedrin was informed that the men were preaching in the temple. An angel of the Lord had let them loose in the early morning, and had bidden them go to the temple and speak to the people.

²These rulers in their blind prejudice seemed unable to accept the fact that there was a power beyond their control helping the apostles. They sent for the apostles, who came; and the Sanhedrin questioned them again for their authority. After deliberation they commanded the apostles not to speak at all in the name of Jesus, and then beat them to help them remember the command, and let them go. (Acts 5:40) The apostles were stimulated; they rejoiced that they were privileged to suffer shame for the name of the Master.

³Before long, however, some dissatisfaction arose respecting the distribution for the daily supplies of the families. The Grecian Jews thought that they were not getting a fair share; and the apostles saw that there was immediate need to do something to stop the dissatisfaction. They called the Church together and told them that they themselves could no longer continue to give time to these more material interests of the Church, but must give their attention to the ministry to which they were appointed. They bade the Church look out from amongst themselves seven men of honest report, wise, and filled with the holy spirit whom "we may appoint over this business". (Acts 6:3) The apostles would not shirk their responsibility as care-takers, but they would give the Church some share in its own affairs.

⁴Stephen was first in name and foremost in place amongst the seven appointed. As their names show, they were all Hellenists, that is, Jews born out of Palestine but residing in Jerusalem. There were many such, from Alexandria in Egypt, from Cyrene in north Africa, from Cilicia, Paul's country, and from the neighborhood of Ephesus; and each company appears to have had its own synagogue.—Acts 6:9.

⁵Stephen evidently had much ability, and appears to have been well known. That he had already served well in the Church is clear from the fact that his name is **first**. An ardent lover of God and a faithful follower

of Jesus, he had given himself wholly to God. Filled with the holy spirit, his life was that of full consecration. Faithfully attending to his duties in the Church (and it would be no easy task to administer the common fund) he found time to give a good witness in the synagogues. He was soon in dispute with them; and the disputes were sharp and, on the part of his opponents, bitter; for out of each synagogue many of the most devout had joined the Church.

⁶No man likes to be beaten in an argument; and when these men could not withstand Stephen's arguments concerning the Scriptures and Jesus, they became angry. It seems evident that they paid men to pervert his words; for they laid charges against him, and witnesses were suborned in support, that he was speaking against the laws of Moses, the temple and its services.

⁷The Sanhedrin met; and "all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." (Acts 6:15) After listening to the accusations against him, the high priest gave him opportunity to answer, saying, "Are these things so?" Stephen neither affirmed nor denied, but in defence of his action entered into an account of God's dealings with Israel. He began by reminding them that the "God of glory appeared unto our father Abraham"; he continued by giving a review of the main incidents of the life of Israel until the time of Moses. He entered into considerable detail about Moses, reminding his judges that Moses thought at forty years of age that the time had come when God would deliver his people from their bondage. Moses found as he went amongst them and would have helped them, that they resisted, saying, "Who made thee a ruler and a judge over us?" and they thrust him away.—Exodus 2:14.

⁸Then for forty years Moses was in the wilderness, tending sheep; but God brought him out, and then by him delivered his people. Thus this Moses, whom Israel had refused, was made by God a ruler and a deliverer. (Acts 7:35) But though Moses was so clearly raised up of God and was accepted by Israel as their deliverer, and though later the oracles of God were given by him at Sinai yet, said Stephen, he was afterwards rejected by the people: "Our fathers would not obey but thrust him from them, and in their hearts turned back again into Egypt." (Acts 7:39) Stephen continued by showing that the tabernacle of witness raised in the wilderness was made according to a pattern Moses had seen; that in later days Solomon built a temple for Jehovah, but that God was not looking for such a temple as that, glorious though it was; for God "dwelleth not in temples made with hands".—Acts 7:48.

⁹Stephen's argument was that all upon which Israel

based their national pride, their worship, whether in Moses as their deliverer and legislator (see John 5: 45) or in the elaborate temple service which meant so much to them, were only typical of greater and better things. Thus Stephen proved that he was a lover and student of God's Word, and despised neither the temple which God had acknowledged nor the law of Sinai which God had given, nor had he spoken against Moses as the lawgiver. But he had taught according to the Scriptures that all these were illustrations of what God would do when he sent the greater Prophet.

¹⁰In theory the members of the Sanhedrin could do no other than accept these things unless they denied the Word of God. Very wisely, surely led of the holy spirit, Stephen showed by God's dealings with Israel that he was leading to something which had not yet been made clear. They had no answer to Stephen's argument; and their anger was aroused because they could not deny what he said, and specially because he preached Jesus of Nazareth now raised from the dead as the greater Prophet.—Deuteronomy 18: 15; Acts 3: 22.

¹¹This took away the foundation of all their ministry in the temple, and therefore would deprive them of their livings and places of power. If these things were true everything they lived for was gone; and if accepted by the people it would inevitably mean their own downfall. Their bitterness of heart showed in their faces; and apparently because of something which showed Stephen the futility of speaking the Word of God to them, he now said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the holy spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." (Acts 7: 51, 52) They gnashed on him with their teeth; but he, both outwardly unmoved and inwardly calm, lifted his eyes to heaven and had a vision of the glory of God and of Jesus standing at his right hand. He told the council what he saw. They put their fingers into their ears and cried out with a loud voice against him, and ran upon him with one accord. They cast him out of the city and stoned him.

¹²These men, the pillars of Judaism, proved themselves to be perverse in heart. They cared nothing for the welfare of the sheep over whom they professed to be shepherds; their interest in the people was that by them they retained their position of professed teachers and rulers. That the people could get healing from their sicknesses was nothing; they preferred that the people should remain crippled, and blind, and sick, rather than be helped by the apostles. And when Stephen showed a knowledge and wisdom and a grace which were superhuman they deliberately stoned him. Peter had said that what they had done to Jesus was done in ignorance of his true relationship to God; because of that Peter could speak of mercy if they would turn to God.

But after the miracle and Stephen's witness before them all, there could be no further offer of mercy. Thus they filled up the measure of their iniquities.—Matthew 23: 32; 1 Thessalonians 2: 16.

¹³The bright shining of the light of Stephen's ministry and character, and the similarity in the method of accusing him by false witnesses, coupled with the fact that he was the first martyr, almost compels the thought that he is an example set forth of God, a figure for the Church. The ecclesiastics of today profess to look with horror at the action of the Jews in putting Jesus, the Anointed One, to death. They little think they are being tested of God in exactly the same way as the Jews were, and are being proved to have the same spirit, and thus prove that they would have done the same as those men did.

¹⁴Stephen is a figure of the Body of Christ, and particularly of the Church of these last days. The faithful followers of Jesus represent their Master as the Body of Christ: they have the message of The Christ. There can be little question that there is in ecclesiasticism now the same spirit as then; nor that those in power will endeavor to do with the Church what their prototypes did to Stephen. They are proving, and will prove, themselves and will manifest to all that they are the opponents of God, and are haters of light, and are set for their own ends and not for the glory of God nor for the good of those for whom Christ died.

¹⁵The vision of Stephen represents the clear vision of the truth which is now the pleasure of those who witness for Jesus. The faithful servant of the Lord sees him at the Father's right hand, the place of power, standing up to take the kingdom. Such will ever keep in mind the promise of his Lord, the Golden Text of this lesson: "Be thou faithful unto death, and I will give thee the crown of life."

QUESTIONS FOR BEKEAN STUDY

At the time of our lesson, where was the probable place of the apostles' ministry? What did the Sanhedrin find to their astonishment? ¶ 1.

Why could not the rulers see that the apostles were serving the Lord? What effect did the chastisement have upon the apostles? ¶ 2.

What was the dissatisfaction about? What did the apostles do? ¶ 3.

What is a Hellenist Jew? Who was the foremost of the seven brethren chosen? ¶ 4, 5.

Why was Stephen unanswerable in his arguments? What helped his natural ability? ¶ 5, 6.

How did Stephen answer his accusers? What was he endeavoring to prove? ¶ 7, 8.

In his defence, did Stephen show that the charges against him were false? ¶ 9.

Was Stephen leading up to something of importance for the rulers' edification? Why did he not complete his speech? ¶ 10, 11.

In what were the pillars of Judaism mostly interested? What were they the least interested in? Is it likely that these rulers "filled up the measure of their iniquities"? ¶ 12.

What is Stephen to us? Are the ecclesiastics of today also being tested? ¶ 13, 14.

What does the vision of Stephen represent? What should those do today who see the vision of present truth? ¶ 15.

THE BENEFITS OF TOTAL ABSTINENCE

—MAY 3—DANIEL 1: 1-20—

PROHIBITION NOT CHRISTIAN LEGISLATION—DANIEL STOOD FOR SIMPLE FOOD—SATAN AIMS TO DISTRACT ATTENTION.

"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank."—Daniel 1: 8, A. S. V.

THE series of New Testament studies is broken today to allow of a lesson in behalf of the temperance cause. The committee whose selections for general convenience we have followed for so long a time decided to make at this point an opportunity for instilling temperance principles through the Sunday Schools.

²That strong drink is a curse to many is agreed to by all. That it is a great breaker-down of mankind has been known since the days of Noah. Its excessive use demoralizes man physically and morally. The effects of the unlimited use of strong drink are so disastrous that it has come to be recognized as one of the greatest of all the dangers to which humanity is subjected. To restrain its influence and hurtfulness by preaching and practising temperance and total abstinence has long been the endeavor of many social reformers, and the special work of total abstinence parties. In view of their comparative failure it is not a matter for surprise that men of good-will who see the hold strong drink has should seek to get its manufacture, sale, and use limited by law; nor that such, convinced that absolute prohibition is the only remedy for those who have become its victims, that none would be hurt morally by its suppression, and that the people would be much benefited physically and materially by enforced abstinence, should seek to enforce their views and good designs upon the people.

PROHIBITION NOT CHRISTIAN LEGISLATION

³Since the outbreak of the World War two great peoples have had an experience of prohibition. The Russian nation was the first to take the course of suppressing the traffic. But in their case it was not moral reasons which caused the action. It was a war policy only, and was done by the word of the Czar—that is, by the word of those who ruled him. In America, while the World War was a related factor, it was rather moral force moving in the political world which brought about the great change. Many good people in all lands have watched the action with interest, thinking that it brought the kingdom of heaven very much nearer. But whatever the motive of the action of a legislature, or an imperial edict, or a dictator's order, and whatever the national or material or moral advantages gained by such prohibition, it must be recognized that in itself such a course is political, and therefore not religious.

⁴From the time of separation by consecration to God through Jesus the true Christian is a stranger in this world, and only a pilgrim in it. He is no enemy to his fellows, is no hater of men; but he learns that in the wisdom of God his is a course set apart. He sees that the world organizations are really opposed to God

and that if he would be a friend of this world he will be found at enmity with God. (James 4: 4) The disciple of Jesus is not called upon to enter into the domestic politics of his country. St. Paul tells us: "Our citizenship is in heaven." (Philippians 3: 20, R. V.) As an ambassador for Christ, therefore, the Christian has no right of voting in world organizations. He serves the Lord Christ.—Colossians 3: 24.

⁵Every Christian should realize that the kingdom of heaven can not be established by non-Christian legislation; for neither the repressive measures nor the constructive legislation can effect a change in the human heart.

⁶The example of Daniel, set for our study, should not be misapplied as if it were set in the Scriptures to show that the servants of God should endeavor to reform the people with whom they live, or the laws and customs of the country in which they dwell. Rather it is an illustration written for our learning (Romans 15: 4) of the way in which the servant of the Lord should conduct himself in relation to the things of the world.

DANIEL STOOD FOR SIMPLE FOOD

⁷Daniel's purpose in Babylon was not to make a stand against the customs of the Babylonians into whose country the providences of God had carried him; nor against drinking wine as if wine were evil in itself. In Palestine, whence he had only recently been taken, wine was not at all an uncommon drink. As he was too wise to eat and drink to excess, it is evident that the defilement he would keep from was in that those things were offered to idols before being taken to the king's table.

⁸It should be noted that Daniel's resolve had at least as much to do with eating meat as with drinking wine; indeed, the probability is that drinking wine was a matter of lesser importance to him. He was thoughtful enough to know that the food which they would be provided with was in its nature over-stimulating, and that probably the wine was stronger than he had been accustomed to in Palestine. He determined to live simply and cleanly.

⁹It is the duty of every man, towards both himself and those for whose well-being he is responsible, to keep his body in as healthy a state as possible; for only so can he best serve himself and his fellows. In a general way the same rule applies to the Christian. The true disciple of Jesus presents his body as a sacrifice to God, for the service of God. (Romans 12: 1) But he does not thereby relieve himself of the duty of preserving his "vessel".—1 Thessalonians 4: 4.

¹⁰It is well understood by those whose business it is to help to cure the ills of men that overeating is a real

factor in and cause of human sickness, and it is claimed that even under the ordinary circumstance of a nation where prohibition does not obtain, overeating is the active cause of many more deaths than are the result of drinking intoxicants. The effect of the intoxicant is rapidly shown; the effects of overeating are continuous and permanent.

SATAN AIMS TO DISTRACT ATTENTION

¹¹Those experienced in the way of the Lord, and therefore not ignorant of Satan's devices, know that this very crafty enemy has from time to time tried to divert the attention of the Lord's people from the responsibility which his service lays upon them to something which for the moment promises to be of benefit to the body. He who keeps a sound mind (2 Timothy 1:7) will be glad to make use of all legitimate means brought to his attention for the welfare and betterment of his dily health, whether they are new or old, which seem as if they would enable him to do more and better service for the Lord. But he will not be led into extravagancies whether respecting diet or method of healing which take up time diverted from the service of the Lord.

¹²It is evident that Daniel's example of plain living without faddism or indulgence is a good example to follow. There is nothing wrong in pleasing the natural appetite; in health all normal natural functions are pleasing, and Daniel and his companions would enjoy their plain food. Danger comes when there is indulgence of the appetite, and probably it is the case that there is no easier door to open to go out into the outer world than that of appetite and its indulgence.

¹³Thus our lesson, though it gives no support to the prohibitionist, brings valuable reminders to the Lord's people as to how they should conduct themselves both in respect of their own well-being and as representatives of God in an alien world. The world would not turn to righteousness and to God even though prohibition of strong drink obtained throughout all nations. We thank God for the knowledge that the kingdom of Christ is being set up, when all intoxicants of body and mind—of drink and vice and pride and self-will—will be rendered impossible, and when men will be taught the truth concerning God, and will worship him in truth and righteousness. Until the Church can operate in power it will take no part in any attempt to regulate the nations.

QUESTIONS FOR BEREAN STUDY

- What is the blighting influence of strong drink? Is it a surprising thing that men of good-will should try to regulate it by law? ¶ 2.
- What countries have had an experience with prohibition? What was the force behind the movement in Russia? In America? In either and in all cases is it a political force, whatever might be the external appearances? ¶ 3, 5.
- What relation has the true Christian to the world? ¶ 4.
- Did Daniel undertake to reform Babylon? What defilement did Daniel intend to keep himself from? Did Daniel's resolve include meat eating as well as drinking? ¶ 6-8.
- Does each individual have a responsibility to himself regarding the keeping of his body? ¶ 9.
- What is the difference between overeating and drinking intoxicants? ¶ 10.
- What is Satan's persistent and constant endeavor toward humankind? Those who are exercised by the spirit of the Lord will do what, in regard to health? ¶ 11, 12.
- Would the world turn to God if prohibition obtained everywhere? Shall intoxication of mind and body ever cease? If so, will it come from within or from without? ¶ 13.

INTERESTING LETTERS

ENJOYS "THE WAY TO PARADISE"

DEAR FRIENDS:

I want to tell you how much my reading of "The Way to Paradise" was enjoyed. I have read it with the delight of a child, and with the deep appreciation of one who has been favored with a knowledge of the truth.

In their new setting, the gems of divine inspiration have become still more really beautiful to the eye of faith; and my heart responds with joyful thanksgiving for this added treasure. Would that every child and every parent could be in possession of a copy of this little book.

I am sure that those parents who will use it in connection with their God-given duty and privilege of instructing their little ones in righteousness, will find it a source of help and of rich blessing.

"The Way to Paradise" bears the royal stamp of divine approval; for its spirit, entering into the heart of the reader, brings an increase in faith and hope and the greatest of all things, love.

Its style of sweet simplicity, which is as fascinating as a fairy tale, will give it a large place in the hearts of the little folks—and of the grown-ups, no less. With warm Christian love to all, your sister in the Lord,

FLORENCE G. BOULTER, N. J.

SOCIETY'S SERVICE APPRECIATED

DEAR BROTHERN:

I have often wondered why the Society does not endorse the service of one class by the elders of another class, but recommends that speakers be sent for from Brooklyn.

But since coming to Connecticut we have visited classes that are served regularly by elders from other classes, and now can appreciate the Society's stand in this matter.

I do not remember that any of these Brothers has ever quoted from a recent Watch Tower or made any really up-to-date talk. Very little, if anything, is said of service. Not long ago we attended a lecture advertised as a "Stirring Address by a Gifted Speaker," and listened to a brother "talk" for an hour and a half; and we still wonder what it was all about. It seems strange that it is so; but we are convinced that the Society's way is the best and wish to be in harmony with it.

There is no class near that has studies regularly on Sunday that we can attend.

Your brother in Christ,

WM. T. KNIGHT, Conn.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Johnstown, N. Y.	Apr. 17	Syracuse, N. Y.	Apr. 24
Gloversville, N. Y.	" 19	Watertown, N. Y.	" 26
Canajoharie, N. Y.	" 20	Oswego, N. Y.	" 28
Utica, N. Y.	" 21	Auburn, N. Y.	" 29
Rome, N. Y.	" 22	Newark, N. Y.	" 30
Oneida, N. Y.	" 23	Elmira, N. Y.	May 1, 3

BROTHER J. A. BOHNET

Dennison, O.	Apr. 9	New Comerstown, O.	Apr. 17
New Philadelphia, O.	" 10	Cambridge, O.	" 19
Dover, O.	" 12	Byesville, O.	" 20
Urichsville, O.	" 13	Columbus, O.	" 21
Port Washington, O.	" 14	Cincinnati, O.	" 22
Coshocton, O.	" 15, 16	Batesville, Ind.	" 23

BROTHER C. W. CUTFORTH

Viceroy, Sask.	Apr. 22	Melville, Sask.	Apr. 30
Khedive, Sask.	" 23	Yorkton, Sask.	May 1
Weyburn, Sask.	" 24	Kamsack, Sask.	" 3, 4
Regina, Sask.	" 26	Grandview, Man.	" 5
Larl Grey, Sask.	" 27, 28	Gilbert Plains, Man.	" 10
Regina, Sask.	" 29	Dauphin, Man.	" 11

BROTHER H. H. DINGUS

El Paso, Tex.	Apr. 9	Durango, Colo.	Apr. 20
Hot Springs, N. Mex.	" 10	Grand Junction, Colo.	" 22, 23
Albuquerque, N. Mex.	" 12, 13	Midvale, Utah	" 26
Farmington, N. Mex.	" 15, 16	Salt Lake City, Utah.	" 27, 28
Farmington Glade, N. M.	" 17	Ogden, Utah	Apr. 30, May 1
Aztec N. Mex.	" 19	Pocatello, Ida.	" 3

BROTHER A. J. ESHLEMAN

Pasadena, Calif.	Apr. 12	Long Beach, Calif.	Apr. 19
Alhambra, Calif.	" 13	San Pedro, Calif.	" 20
Ontario, Calif.	" 14	Hawthorne, Calif.	" 21
Riverside, Calif.	" 15	Los Angeles, Calif.	" 26
San Bernardino, Calif.	" 16	Santa Ana, Calif.	May 3
Redland, Calif.	" 17	Anaheim, Calif.	" 4

BROTHER M. C. HARBECK

Steubenville, O.	Apr. 22	Pittsburgh, Pa.	Apr. 30, May 1
East Liverpool, O.	" 23	McKeesport, Pa.	" 3, 4
Beaver Falls, Pa.	" 24	Duquesne, Pa.	" 5
New Castle, Pa.	" 26, 27	New Kensington, Pa.	" 6
Ellwood City, Pa.	" 28	Kittanning, Pa.	" 7
New Brighton, Pa.	" 29	Oil City, Pa.	" 8, 10

BROTHER H. E. HAZLETT

Holcomb, Mo.	Apr. 16, 17	St. Louis, Mo.	Apr. 24
Poplar Bluff, Mo.	" 19	Jefferson City, Mo.	" 26
Neeleyville, Mo.	" 20	Loose Creek, Mo.	" 27
Poplar Bluff, Mo.	" 21	Tipton, Mo.	" 28
Chaonia, Mo.	" 22	Burton, Mo.	" 29
Minium, Mo.	" 23	Sedalia, Mo.	Apr. 30, May 1

BROTHER M. L. HERR

Elk Mound, Wis.	Apr. 16	Des Moines, Ia.	Apr. 26
Black River Falls, Wis.	" 17	Omaha, Nebr.	" 27
Tunnel City, Wis.	" 19	Wilsonville, Nebr.	" 29, 30
Milwaukee, Wis.	" 20	Colorado Springs, Colo.	May 1
Chicago, Ill.	" 21, 22	Grand Junction, Colo.	" 3
Moline, Ill.	" 24	Midvale, Utah	" 5

BROTHER W. M. HERSEE

London, Ont.	Apr. 19, 20	Windham, Ont.	May 1
Woodstock, Ont.	" 21	Milverton, Ont.	" 3
Stratford, Ont.	" 24, 26	Linwood, Ont.	" 4
Mitchell, Ont.	" 27	Elmira, Ont.	" 6
Seaforth, Ont.	" 28, 29	Kitchener, Ont.	" 7, 8
Goderich, Ont.	" 30	Guelph, Ont.	" 10

BROTHER J. H. HOEVELER

Elkhart, Ind.	Apr. 12	Chicago, Ill.	Apr. 19
Laporte, Ind.	" 13	Blue Island, Ill.	" 20
Michigan City, Ind.	" 14	Chicago Heights, Ill.	" 21
Gary, Ind.	" 15	Danville, Ill.	" 22
Hammond, Ind.	" 16	Paris, Ill.	" 23
Roseland, Ill.	" 17	Marshall, Ill.	" 24

BROTHER H. S. MURRAY

Greensboro, N. C.	Apr. 14	Otsego, Mich.	Apr. 21
Lynchburg, Va.	" 15	Kalamazoo, Mich.	" 22
Clifton Forge, Va.	" 16	Three Rivers, Mich.	" 23
Cincinnati, O.	" 17	Marcellus, Mich.	" 24
Auburn, Ind.	" 19	South Bend, Ind.	" 26
Sturgis, Mich.	" 20	Niles, Mich.	" 27

BROTHER G. R. POLLOCK

Oklahoma City, Okla.	Apr. 15	Del Rio, Tex.	Apr. 23
Fort Worth, Tex.	" 16, 17	Valentine, Tex.	" 24
Dallas, Tex.	" 19	El Paso, Tex.	" 26
Galveston, Tex.	" 20	Phoenix, Ariz.	" 27
Houston, Tex.	" 21	Yuma, Ariz.	" 28
San Antonio, Tex.	" 22	El Centro, Calif.	" 29

BROTHER V. C. RICE

Mobile, Ala.	Apr. 12	Baton Rouge, La.	Apr. 20, 21
Waveland, Miss.	" 13	Crowley, La.	" 24
New Orleans, La.	" 14	Lake Charles, La.	" 26, 29
Bogalusa, La.	" 15	Glen Mora, La.	" 27, 28
Zona, La.	" 16	Leesville, La.	Apr. 30, May 1, 3
Folsom, La.	" 17, 19	Shreveport, La.	" 4

BROTHER C. ROBERTS

Viscount, Sask.	Apr. 22	Kendersley, Sask.	May 2, 3
Renown, Sask.	" 23, 24	Rosedale, Alta.	" 5
Sejians, Sask.	" 26	Baintree, Alta.	" 6
Zebina, Sask.	" 27	Calgary, Alta.	" 8, 10
Saskatoon, Sask.	" 28	Swalwell, Alta.	" 11, 12
Ardath, Sask.	" 29, 30	Veteran, Alta.	" 14

BROTHER R. L. ROBCIE

Sanford, Fla.	Apr. 19	Green Cove Springs, F.	Apr. 28, 29
Grand Island, Fla.	" 20, 21	Jack-onville, Fla.	Apr. 30, May 3
Orlando, Fla.	" 22, 23	Monticello, Fla.	May 4, 5
Apopka, Fla.	" 24	Apalachicola, Fla.	" 7, 10
Ocala, Fla.	" 26	Marianna, Fla.	" 12, 13
Palatka, Fla.	" 27	Panama City, Fla.	" 14, 17

BROTHER E. D. SEXTON

Clarrington, O.	Apr. 24	Philadelphia, Pa.	Apr. 12
Marietta, O.	" 26	Pittsburgh, Pa.	" 19
Starkport, O.	" 27	Steubenville, O.	" 20
Cambridge, O.	" 28	Toronto, O.	" 21
Byesville, O.	" 29	Bellaire, O.	" 22
Zanesville, O.	" 30	Wheeling, W. Va.	" 23

BROTHER O. L. SULLIVAN

Hickory, N. C.	Apr. 12	New Brookland, S. C.	" 21
Asheville, N. C.	" 13, 15	Florence, S. C.	" 22
Cruso, N. C.	" 14	Ridgeland, S. C.	" 24
Skyland, N. C.	" 16	Charleston, S. C.	" 26, 27
Hendersonville, N. C.	" 17	Elko, S. C.	" 28, 29
Spartanburg, S. C.	" 19, 20	Augusta, Ga.	Apr. 30, May 3

BROTHER W. J. THORN

Minco, Okla.	Apr. 13	Willow, Okla.	Apr. 24
Chickasha, Okla.	" 15, 19	Blair, Okla.	" 26
Bradley, Okla.	" 16, 17	Hobart, Okla.	" 27
Comanche, Okla.	" 20	Roosevelt, Okla.	" 28
Walters, Okla.	" 21	Clinton, Okla.	" 29
Lawton, Okla.	" 22	Hydro, Okla.	Apr. 30, May 1

BROTHER T. H. THORNTON

Doyle, Tenn.	Apr. 14	Knoxville, Tenn.	Apr. 26
Beans Creek, Tenn.	" 15, 16	Tazewell, Tenn.	" 27
Chattanooga, Tenn.	" 19	Luttrell, Tenn.	" 28
Ooltewah, Tenn.	" 20	Knoxville, Tenn.	" 29
Rockwood, Tenn.	" 21, 22	Morristown, Tenn.	" 30
Crossville, Tenn.	" 23, 24	Greenville, Tenn.	May 1

BROTHER S. H. TOUTJIAN

Anacortes, Wash.	Apr. 17, 20	Stanwood, Wash.	Apr. 28
Friday Harbor, Wash.	" 19	Alderwood Manor, Wash.	" 29
Oak Harbor, Wash.	" 21, 22	Port Townsend, W.	Apr. 30, May 1
Sedro Woolley, Wash.	" 24	Seattle, Wash.	May 3
Burlington, Wash.	" 26	Long Branch, Wash.	" 4, 5
Mt. Vernon, Wash.	" 27	Tacoma, Wash.	" 6, 7

BROTHER J. B. WILLIAMS

Johnstown, Pa.	Apr. 15, 17	Sandy Ridge, Pa.	Apr. 24
Somerset, Pa.	" 16	Bellefonte, Pa.	" 26
Altoona, Pa.	" 19, 21	State College, Pa.	" 27
Nicktown, Pa.	" 20	Williamsport, Pa.	" 28, 29
Woodland, Pa.	" 21, 22	Gaines, Pa.	Apr. 30, May 1
Phillipsburg, Pa.	" 23	Towanda, Pa.	" 3

BROTHER L. F. ZINK

Roanoke, Va.	Apr. 12	Wickham, W. Va.	Apr. 20, 21
Waynesboro, Va.	" 13	Charleston, W. Va.	" 22, 26
Clifton Forge, Va.	" 14	Coco, W. Va.	" 23
Lookout, W. Va.	" 15, 16	Wills, W. Va.	" 24
Divide, W. Va.	" 17	Nitro, W. Va.	" 27
Shawver, W. Va.	" 19	Huntington, W. Va.	" 28