



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!"** Isa. 21:1-14

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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."—Hab. 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 falling 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.—Matthew 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. 1881, "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 the Divine Word*. Our treatment of the International S. S. 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 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 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."—Eph. 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. Its attitude is not dogmatical, 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 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 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.—Rev. 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."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 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.—Eph. 4:12; Matt. 24:14; Rev. 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; Isa. 85.

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The Watch Tower Editorial Committee:

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

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity are unable to pay for this journal, will be supplied free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

REGARDING PETITION WORK

We are securing many inquiries respecting the petition work. It does not now seem expedient to continue this work. The case against our brethren has been reversed by the higher court. The petition has never been presented; but the evidence is overwhelming that the Lord desired this work to be done, not so much to get the brethren out of prison, as for the purpose of a witness to the truth. It has enabled the dear friends to reach all classes of people with the message; in fact, classes that could not have been otherwise reached. We express the gratitude of the Editorial Committee, and of the other dear brethren involved, for the zealous and noble work of the friends in this behalf, and join with all of you in giving thanks to our heavenly Father and to the Master for this additional opportunity of testifying to the goodness and greatness of his arrangements.

MANNA AND HELL BOOKLET IN SLOVAK

The "Heavenly Manna" and the booklet "What Say the Scriptures about Hell?" have been translated into the Czecho-Slovak language and are now procurable at the following

prices: *Retail Prices:* Manna, 75c each, postpaid; Hell Booklet, 30c each, postpaid; *Wholesale Prices:* Manna (lots of 10 or more to one address), 60c each, postpaid; Hell Booklets (lots of 25 or more to one address), 15c each, postpaid.

CZECHO-SLOVAK CONVENTION

The Czecho-Slovak friends are planning a convention to be held in Cleveland, July 19, 20, and a good attendance is expected from Ohio and surrounding states. Testimonies will be read from friends who are unable to attend in person. Communications should be addressed to Martin Sunal, 3477 W. 69th Street, Cleveland, Ohio.

NEW TEMPLE CHARTS

Quite a number of delays have been encountered in getting out the new edition of the wall chart of Ezekiel's Sanctuary, but present appearances warrant us in the expectation that we will be able to fill all back orders in about six weeks from the date of this issue. The new chart is slightly larger than the former one, being 36x38 inches. The price is \$2.00, postpaid.

RE NIGHT LETTERS

Friends sending us telegraphic "night letters" frequently append their address after their signature. This practice involves an extra charge to the sender, even though the body of the message contains less than the fifty words allowed on the minimum charge. Frequently the address can just as well be included in the body of the message, at no extra expense.

"REVELATION"—SINAITIC READING

We have in stock a vest pocket edition of the Book of Revelation, according to the Sinaitic Manuscript. This little volume is in convenient form, and meets quite fully the requirements of all who desire to know the meaning of this wonderful portion of the divine Word. Not only is the accurate rendering of the ancient Sinaitic Manuscript given, with headings and subheadings in bold-face type for convenient location of passages, but explanatory notes and comments are included, with many illustrations. The book contains 200 pages, same size as the Vest Pocket Manna. Full black leather, gold edges 70c postpaid. In lots of 50 or more, 50c. Charges collect.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XL

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No. 13

TEST OF SONSHIP

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."—1 John 3:2.

WHEN a mariner is in a storm at sea and there arises in his mind doubt as to whether or not he is on the right course, he applies all the rules governing mariners to discover his true situation. When the people of God are passing through stormy seasons, doubt may arise in the minds of some as to whether or not they are on the right course. In fact some might doubt whether or not they are really still in the race running for the prize to which they were called. Under such conditions it is always proper to examine the fixed rules governing the new creation that all doubt may be removed. "Test yourselves to discover whether you are true believers; put your own selves under examination. Or do you not know that Jesus Christ is in you, [unless] you are [in]sincere."—2 Corinthians 13:5, *Weymouth*.

During the year just passed the storms of persecution have afflicted the people of the Lord and amid the storms there have been fiery trials for individuals and for the church collectively. As a result, some have become offended and have turned away, drawing followers after them and organizing themselves under various names. We are advised that there are probably a dozen or more different groups of Bible students acting under different names, and we sometimes find that some of these do not always express themselves in the sweetest terms concerning or toward others who claim to be following in the narrow way. Leaders of these various organizations have convinced themselves and influenced others to believe that the Lord has cast away the Society and those who are directly connected with the conduct of its affairs.

Others have become so confused that they do not know which way to turn or what to do. Others of the dear friends, influenced by certain leaders, have sent letters of withdrawal to the Society on the International Bible Students Association form, using the letter prepared by Brother Russell for withdrawing from the Babylonish systems. We are sure if the brethren taking this course had stopped to consider carefully before acting they would have seen how inappropriate it is to send any such a letter of withdrawal for the reason that there is nothing from which to withdraw, unless such see fit to withdraw from being a Bible student, and surely no son of God would want to do that. The Watch Tower Bible & Tract Society is a corporation created and organized under the law of the land, the organization of which by Pastor Russell, we truly believe, was directed by the Lord for the purpose of conducting the harvest work and making proclamation of the incoming kingdom of the long-looked-for Messiah.

The International Bible Students Association is a

generic term applicable to the Bible students throughout the world who have come out from Catholic and Protestant denominations and from the world and whose eyes have been opened to the philosophy of the great ransom sacrifice and the other great truths now revealed in harmony with the philosophy of the atonement. No membership roll has been kept and therefore it would seem very inappropriate for anyone to attempt to withdraw, using a formal withdrawal letter such as above mentioned. We call attention to this merely to show how confusion has taken hold on some. Nothing herein is said in the spirit of judging or criticism, but with a view, if possible, to aiding some of the Lord's dear sheep who have been confused to examine themselves, that they may have comfort of heart and peace of mind and that those who have his spirit may dwell together in unity and love.

It is observed that the Apostle Paul in the text above quoted does not say that we are to examine our brother, but the admonition is that each one apply the test to himself, that he may discover whether or not he is a true believer. "Put your own selves under examination." St. John the Revelator spoke for the entire church when he said: "There was given unto me a reed like unto a rod and the angel stood saying: Arise and measure the temple of God and the altar and them that worship therein". The measuring rod or reed here is the Word of God. (Jeremiah 1:11,12) The thought is that each Christian may apply to himself the divine measuring rod and determine whether or not he is a son of God, and if so whether or not he is following the right course that will lead him into the great haven of eternal rest and endless joy.

HOW WE BECOME SONS OF GOD

The greatest privilege of any creature is to occupy the relationship of a son toward the great heavenly Father. Adam in Eden was a son of God, perfect in organism, mind and will. His sin caused him to lose this sonship and through that wrongful act all of his offspring were alienated from God. "All were born sinners." There are other sons of God on the angelic plane. The ones mentioned in our text, however, are a new order of being—the new creation, of which Jesus Christ is the head. Hebrews 3:6.

The Scriptures outline the procedure by which Jehovah selects this predestined or foreknown class to be his sons on the divine plane. The basis for this great work is the sacrifice of his beloved son whereby the redemptive price was provided and presented in heaven to make good the defects of all who would come to God through the Beloved One. None thus come to Jesus except they are drawn by Jehovah and the Scriptures indicate that it is only the honest of heart, feeling after God if haply they might find him, who are thus drawn. These are shown through some

knowledge of the divine plan that they were born sinners and that the blood of Jesus alone can cleanse them, and thus believing such accept the Lord Jesus as their Redeemer.

JUSTIFICATION

Even though one does accept the Lord Jesus as his Redeemer, he could not be acceptable to the Father without being first justified, since God cannot receive any imperfect sacrifice, nor does he deal with any imperfect creature. Hence all who come to Jesus must be justified before being acceptable to the Father. Justification means to be made right with God. Therefore, in the true sense of the word, there can be no partial justification. There is no progression in justification. Justification is an instantaneous matter. There is progression toward justification. Consecration must precede justification. The basis for all justification is the merit of Christ on deposit with the heavenly Father for that purpose. All justification is legal. Justification could not be illegal. The process of justification may be stated thus: A believes on the Lord Jesus as his Redeemer and Savior; he has a sincere desire to do the will of the Lord. He presents himself in full consecration, which means a full surrender of his own will to do the Lord's will, whatsoever that may be.

There is some merit in A, because if there were no merit, that is to say, if he were totally depraved, he would not even have a desire to do the Father's will. But whatever merit is in him is far short of the required amount to make him perfect. Thus when he presents himself in consecration he could not be acceptable without something done on his behalf. The merit of Jesus therefore on deposit with the heavenly Father is imputed to A in a sufficient amount to make up for all his defects and thus A, having received the benefit of the merit of the ransom sacrifice, and because of his faith therein, God receives him and counts him as though he were a perfect being, righteous, holy. There results to him by reason of this righteousness the legal right to life as a human being, and that right he sacrifices at the time he agrees to do the Father's will. Being accepted by the Father then in the Beloved One and by reason of the Beloved One's merit, God begets him (A) "of his own will with the word of truth" to membership in the body of Christ. There has begun the newness of life, the embryo new creature. The new creature now consists of the new will—since the human will of A has been surrendered and he has taken the will of God and the new mind which has begun in A—new hopes, new desires, new prospects. Since a creature cannot exist without an organism, however, the body of flesh is appropriated as an organism and A "has this treasure in an earthen vessel". The will now must remain perfect. The new mind is developed more and more into the likeness of the mind of Christ. (Romans 12:2) The transforming process now must be progressive: "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God". (Romans 12:2) The renewing of the mind results from an increased knowledge of God's Word and conforming one's self to that knowledge, whereby he is able to ascertain and prove to himself what is the good and acceptable and perfect will of God. As a new creature now, he develops character.

Character in perfection means the attributes of

wisdom, justice, love, and power in even balance. The embryo new creature has some character with which to start and which he must continue to increase. He is admonished: "Be ye perfect, even as your Father in heaven is perfect." Jehovah is perfect in character; that is to say, the attributes of wisdom, justice, love, and power are equally and exactly balanced in Jehovah. Such is true of the Lord Jesus, who is the express image of the Father and the new creature is admonished to grow into the likeness of his Master. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Romans 8:29) All who are begotten by Jehovah to the divine nature are thus the begotten sons of God, and continuing faithful unto the end they have the promise of being born on the divine plane as members of the house of sons, of which Jesus is the Head.

PROOFS OF SONSHIP

All who thus start to run for the prize are called in the one hope of their calling, to wit, called to joint-heirship with Christ Jesus in the kingdom of the Father. When the storms of persecution arise, when there are fiery trials within the church, when divisions come, when doubts and fears enter into the heart it is not infrequent that we hear one ask, "How do I know that I am a son of God running in the race for the prize of the high calling?" Sometimes we hear one express his opinion concerning another to the effect that he is not a son of God. The Scripture, as we know, does not ask us to examine our brother, but to examine self. And the Lord has laid down the rule so clearly and explicitly in his Word that by applying this measuring rod to self we can reach a reasonable conclusion which enables the true follower of Christ to have consolation of heart and peace of mind. The Apostle, writing under inspiration, said: "The spirit beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and joint-heirs with Christ, if so be we suffer with him that we may be also glorified together". (Romans 8:16,17) The Spirit here mentioned is the spirit or holy power or influence of Jehovah, and our spirit is the new mind—the mind of the new creature. A witness is one who gives testimony for the purpose of establishing a question at issue. Jehovah therefore witnesses to his begotten sons on the divine plane in two distinct manners: first, through his Word, second, through his manner of dealing with such.

The new creature then, beginning the examination of self, should first ask, Have I been drawn to the Lord and have I exercised faith in the merit of Jesus Christ, made a full consecration to do Jehovah's will? If this question is answered in the negative, no further attempt at examination need be made. If it is answered in the affirmative, then he should begin to look for the evidences that the Lord has accepted his consecration and that he has been begotten to the spirit nature. Jehovah gave a beautiful illustration whereby aid is given to the one examining himself. The Tabernacle in the wilderness contained two parts, the holy and the most holy. The holy represents the spirit-begotten condition of the sons of God. The most holy pictures the spirit-born condition. The furnishings of the holy consisted of (1) a golden candlestick filled with oil, lighted by the High Priest and which furnished the illumination for the holy, (2) the table of shewbread and (3) the golden incense altar. The

new creature is represented as being in the holy in the person of the high priest. One of the first evidences he has and which should be gratifying to the mind of the new creature is that he has received the illumination of the holy Spirit, which enables him to see the deep things of God's Word. St. Paul in 1 Corinthians 2:9,10,14 shows that the natural man cannot discern spiritual things, but that when begotten to sonship these things are revealed to him through the Word of God. One of the first proofs of sonship would be an understanding and a heart appreciation of the deep things of God's Word. By reason of the illumination in the holy the shewbread could be seen and eaten, which would picture the fact that the new creature, by reason of his illumination as a new creature, can understand and appropriate to himself the Word of God, which is pictured by the shewbread, and can hold it forth to others.

THE MYSTERY HID FROM AGES

Among the deep things of God's Word which is hidden from those of worldly minds, is "The Mystery", that is The Christ, "even the mystery which hath been hid from ages and generations, but is now made manifest unto the saints, to whom God would make known what is the riches of the glory of that mystery among the Gentiles, which is Christ in you, the hope of glory." (Colossians 1:26,27) The new creature now sees that the Mystery is The Christ, composed of Jesus the head and the 144,000 members of his body, called, chosen, and faithful unto death and conformed to his exact image. He sees that this is the "seed of promise" by and through which Jehovah purposes to bring blessings to all the groaning creation and that the creation of earth waits in groaning until the time this mystery class is completed.

This knowledge and appreciation of the divine arrangement plants firmly in the mind of the new creature a hope that he may attain to the likeness of the Master, and thus enables him to make progress in the transforming process. "Every man that hath this hope in him purifieth himself, even as he [the Lord] is pure."—1 John 3:3.

The new creature energized by the spirit of the Lord has a keen desire to make known to others the glad tidings and he becomes bold in the declaration of that message. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to everyone that believeth." (Romans 1:16) "Knowing, beloved, your election of God, for our Gospel came not unto you in word only, but also in power and in the holy spirit and in much assurance."—1 Thessalonians 1:4,5.

ZEAL FOR THE LORD

Another evidence of sonship and one which the new creature should expect to find in his own heart is a burning desire to glorify the Lord by using his all in the Lord's service. "If the spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Romans 8:11) The thought here is that if the spirit of the Lord dwells in one, such a one would be energized to use whatever faculties he possesses to magnify the Lord and serve him as opportunity affords. Such a one would be diligently looking for opportunities of service and would appreciate the fact that laying down his life in following the example of the Master and the apostles is but his reasonable service.

As above observed, the house of sons is the new creation, of which Jesus is the Head. There is a zeal peculiar to that house, and those who have the spirit of the Lord, should expect to find a measure of that zeal controlling them. Such zeal prompts one to service, not of a man, or earthly institutions, but a joyful service to the Lord. The Psalmist puts it thus: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me". (Psalm 69:9) It was the zeal of the Lord Jesus to do the Father's will, prompted by love for the Father, that caused him to drink joyfully the cup which the Father poured for him. The footstep followers of Jesus, therefore, first expect to find within themselves such a zeal, prompted by supreme love for the Father and for Christ Jesus, the Beloved One, to do with their might whatever their hands find to do to the glory of God and of Christ. Such respond to service not that they might receive the approval of men, but, like the Master, that they might receive the approval of Jehovah. This is the spirit of God and "as many as are led by the spirit of God, they are the sons of God".—Romans 8:14.

LOVE FOR THE BRETHREN

In our text St. John tells us that "now are we the sons of God" and then gives a sure and absolute proof whereby we may determine that we are his sons, saying: "We know that we have passed from death unto life because we love the brethren. Let us not love in word, neither in tongue, but in deed and in truth, and hereby we know that we are of the truth and shall assure our hearts before him." (1 John 3:14,18,19) Let each one ask himself, Do I really love the brethren in deed and in truth? Love for the brethren may be defined as an unselfish desire to do good to a brother, and putting that desire into action without regard to whether the brother upon whom it is bestowed knows it or does not know it, even though it cause us much sacrifice, being prompted by the motive to build up such a one in the most holy faith. The unselfish love of Jesus for us such that he laid down his life for us. "Hereby perceive we the love of God, because he laid down his life for us and we ought to lay down our lives for the brethren." (1 John 3:16) To do so would cost us something, of course, and if pure love prompts our action then it would not be material whether our brother knew or did not know we were trying to do him good so long as we are really putting forth the effort, really manifesting the spirit of Christ.

There is a special obligation between brethren, because they are all members of one household, hence we are admonished to do good unto all as we have opportunity, especially unto them that are of the household of faith. (Galatians 6:10) Justice and love operate harmoniously in Christ. Justice and love operating harmoniously in us who are Christians must control our conduct and our conversation toward others. We must give to our brother the true measure of justice, but it is not our duty or privilege to require that he render justice to us in all the relations of life.

Of course it is his duty to deal justly, but if he fails to do so it is not our privilege to demand justice. To illustrate: A may say something offensive to B. It would become the just duty of A to make sincere apology to B and to make restitution of any wrong as far as possible, but B, exercising brotherly love, should never demand of A that he make an apology or render

justice. On the other hand, if A failed to apologize voluntarily and make restitution, he would be the one missing a blessing. With the new creature this matter proceeds upon the true theory that one who is consecrated has agreed to surrender all of his earthly rights and privileges, and the spirit of Christ would demand that he sacrifice in behalf of his brother. If justice must mark our conduct toward others, even so must love be used by us to measure the conduct of others toward us. Love demands that we accept less than justice from others, because we realize they are imperfect in organism, mind and judgment. Proceeding, then, according to these principles, brethren find themselves glad to make a sacrifice in behalf of each other and especially is this true with reference to positions of honor and service. "In honor preferring one another." If one son of God is honored, then the others having the spirit of the Master rejoice that he is thus honored. Such is the spirit of Christ, and "if any man have not the spirit of Christ he is none of his."

NOT SWIFT TO TAKE OFFENSE

The Christian is to have the loving, generous disposition of heart, a copy of the heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake, deals with us and does not impute sin to us except as it represents knowledge and wilfulness. With such a rule operating among Christians, a determination not to recognize as offensive anything that is not purposely done or intended as an offense would be a great blessing to all and a proper, Godlike course. Yet the transgressions to which our Lord refers in Matthew 18:15-18 are not trivial affairs, but such as should have attention in the manner pointed out by the Master, and then action should always be prompted by love for the brethren.

Further illustrating: a brother is serving the church in the capacity of elder or servant. He receives some treatment at the hands of a class or those whom he is serving which is contrary to the spirit of justice and love. Would such a servant be justified in saying, I will no longer serve this class or these friends; I will have nothing whatever to do with them. Would that be showing the spirit of brother love, the spirit of Christ? The Apostle Paul, who had the spirit of Christ, answered this question clearly and unequivocally. Evidently the church at Corinth had not been rendering to him the full measure of brotherly love, yet he wrote to them saying: "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved".—2 Corinthians 12:15.

Such is a Godlike spirit; such is the spirit of Christ, and one who has this spirit has a strong witness that he is the son of God. One who engages in the pilgrim service is a servant of the Society which he represents, a servant of those of the church whom he serves, and a servant of the Lord. The WATCH TOWER is also a channel or instrument for service of the Church. The duty devolves upon some of the brethren of such pilgrim to edit THE WATCH TOWER. Suppose THE WATCH TOWER publishes something that is offensive to the pilgrim brother. Would love for the brethren justify such pilgrim brother in saying: I will no longer serve those who are supporting the Society and THE WATCH TOWER, but I will withdraw and take some followers unto myself. Would he be justified in such a course? Would that be manifest-

ing the proper spirit of Christ, the spirit of brotherly love? We think such a course would not be according to the spirit of Christ. Brother Russell was sole editor of THE WATCH TOWER for many years and made many mistakes, because he too was imperfect. Frequently brethren became offended at him because of some fancied or real mistake, withdrew and tried to induce others to follow after them. Their efforts were attended with little success, as is well known, evidently because they were not manifesting the spirit of the Lord. The general rule has been that many of those who turn away go back into Babylon and into the world. Those who are leaders often make a shipwreck of their own faith and shatter the faith of others.

THIS JOURNAL AND FUNDAMENTALS

Since Brother Russell left us, a committee of imperfect men have tried to edit THE WATCH TOWER, men even more likely to make mistakes than was Brother Russell. That these have made mistakes is freely admitted. The ultra-critical can always find fault in anyone's work. But can anyone who is really consecrated to the Lord, who loves the Lord supremely and who loves his sheep better than he loves any earthly life or thing—can such a one find justification in his conduct in leaving the service of the brethren whom he started to serve under the supervision of the Society, turn aside and strive to get others to follow him and thereby attempt to cause division among the brethren? Would such be a manifestation of the spirit of Christ and of the apostles? Not according to the standard fixed by St. Paul and by Christ Jesus before him. Doubtless Jesus had many occasions to take offense at his disciples, to become offended because of their mistakes, yet he never ceased to minister lovingly to them, and the Apostle tells us that his determination is to be spent completely in the service of the brethren because of his love for them, even though they appreciate and love him less.

No one can point to a single instance in which THE WATCH TOWER has denied the great fundamental doctrine upon which all Christian faith rests, namely, the ransom sacrifice. No one can point to a single instance in which it has repudiated the "mystery" or any other fundamental doctrine taught by Jesus and the apostles and the Lord's "faithful and wise servant". If there have been mistakes or errors committed by reason of the imperfection of the instruments used to edit THE WATCH TOWER, would it be the spirit of Christ, the spirit to be manifested by a son of God, to attempt to disrupt the Lord's people and cause confusion among his true flock? St. Paul answers this question, explicitly in the negative. (Acts 20:29,30; Romans 16:17,18) We suggest therefore that each one of the Lord's dear flock who has been confused or disturbed in mind by such deflections of brethren and who has started to follow them, ask himself this question in his personal examinations: Did the spirit of the Lord cause this deflection and am I being guided by the Master's spirit when I follow in such a course? All the members of the church this side the vail find themselves very imperfect. None can do anything perfectly. (Romans 7:15,25) Knowing this, when we observe a mistake on the part of a brother what course will the spirit of the Lord prompt us to take? St. Peter answers: "Above all continue to love one another fervently, for love throws a vail over a multitude of faults". (1 Peter 4:3, *Weymouth*) The

child of God will measure himself by this standard.

But suppose one does feel that he is fully justified in withdrawing himself and forming another class, how should we treat him? Should we speak to him unkindly and treat him evilly? We answer by asking, What would be the spirit of the Lord? "God is too wise to err and too good to be unkind." Would it be *either wise or kind* to speak harshly of those who have turned aside? We think it would be unwise, because it would tend to injure the one thus speaking, and the spirit of the Lord would prevent unkindness. The conduct of those turning away might be such that we would be warranted in declining to fellowship with them, but to speak evil of them or to treat them with unkindness would be contrary to the spirit of the Lord. (Titus 1:3) The one speaking evilly or harshly would do more injury to himself than he would to the one spoken against. The son of God would not wish to injure himself or another.

How, then, should we treat those who have turned aside? We heard of one brother who said in answer to a similar question: "We should treat them as we would a snake or the devil." We can hardly believe, however, that this report concerning the brother's language is true. It is inconceivable how one following in Jesus' footsteps could treat another who claims to be following the Master as he would a snake or the devil. On the contrary, he should treat such a one with kindness. Justice and love will demand that we be kind and considerate, even to the unthankful. While the Scriptures admonish the Lord's people to withdraw themselves from those who pursue a wrongful course, and not to fellowship with them, yet the Scriptures nowhere tell us that we are to treat such in a rude, harsh or unkind manner. The spirit of Christ prompts the son of God to pity his erring brother and if opportunity arises he may be permitted to restore him. "My brethren, if anyone among you withdraw from the truth and someone turn him back, know you that he who turns back a sinner from his path of error will save his soul from death and cover a multitude of sins." (James 5:2, *Diaglott*) We are not to follow after the erring one, walking as he walks, but our course in following the Lord should be so consistent that by our precept and example we may be able to help the one who is turned aside. The spirit of the Lord will prompt us to try to do him good as opportunity is offered.

Some brethren whom the Lord has heretofore blessed in their service of his people have turned aside, drawing disciples after them. We have no unkind words to express against them, but we do ask those who have been drawn after them to examine themselves to determine whether or not the spirit of the Master is leading them. Let each one ask himself or herself, Do I still love the Lord? Do I believe that those from whom I have turned aside love the Lord and are trying to serve him? Who is the enemy of the Lord and of those who strive to walk in his footsteps? The answer must be, The great adversary and the instruments he uses. Then can I, as a follower of the Master, if I have his spirit, manifest the spirit of ill-will, slander, backbiting, evil speaking or other manner of antagonism against those who claim to be serving the Lord? Written aforetime for the benefit of the church were these beautiful words: "Behold, how good and how pleasant it is for brethren to dwell together in unity". Psalm 133:1.

LOYALTY

Loyalty to a friend means to be faithfully devoted to that friend and to guard his interests during his absence as well as in his presence. There is a loyalty of spirit between natural or earthly brothers, as indeed there should be, and such that leads one brother to protect and defend the good name and interests of his brother and to look devotedly after his interests, both during his absence and in his presence. The tie that binds together the new creation, the sons of God, the brethren in Christ, is far greater than any earthly tie. The true Christian will be loyal to his brother in Christ under all circumstances, in evil report and in good report, and until he is fully convinced beyond a reasonable doubt that such a one has lost the spirit of Christ and ceased to be a brother, and even then he will do him no injury.

True loyalty to a brother in Christ, such as is prompted by the spirit of Christ, does not mean a devotion to his brother only while such brother is on the crest of the wave and everything is going smoothly and serenely, but it does mean that he will be loyal and devoted to his interests even when his brother is being assailed by the enemy, when his name is cast out as evil, when he is being despised and persecuted and such loyalty will continue in the absence of the brother as well as in his presence. If one, in his zeal and devotion for the Lord and his cause brings down upon him the wrath of the enemies of Christ, the brother in Christ who is truly loyal to him and has the spirit of the Master, will be drawn even closer to his persecuted brother and will the more faithfully and loyally stand by him. The Master warns us that the love of the brethren would be put to a test along this line in the closing experiences of the church's career in the flesh. (Matthew 24:9,10) We believe it can be truly said that the fiery trials and persecutions that have come upon the church during the past year have drawn closer and closer together those who really have the spirit of the Master.

We may expect that the "beast" will pursue a further and rigorous persecution against the Lord's people, but those who have the Master's spirit will not be dismayed by such persecution. On the contrary they will remember with joy his words: "If the world hate you ye know that it hated me before it hated you." "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Those having the spirit of the Master realize that there can be no compromise between the "beast" or any of his agencies, and the church.

As a further evidence that one is a son and is in Christ, is the fact of his loyalty to the Lord and his cause. This would mean that he rejoices in keeping the commandments of the Lord and in performing the service that the Lord has prescribed for his people. "He that sayeth, I know him and keepeth not his commandments, is a liar and the truth is not in him, but whoso keepeth my word, in him is the love of God perfected. *Hereby know we that we are in Him.*" (1 John 2:4,5) God has commissioned his sons, the church, to perform certain things while in the flesh, and among other things specified in the commission is "to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort those that

mourn". (Isaiah 61:2) The Gospel age is the acceptable year of the Lord, and the message concerning this has been especially proclaimed during the harvest.

Manifestly the Lord intended that the church should declare his day of vengeance, especially when that vengeance is upon the earth, to the intent that all who are of the right condition of heart may be comforted with the fact that the great stress upon the nations will result in the destruction of unrighteousness and bring in the righteous kingdom of our Master, for which he taught all his followers to pray. To be loyal to the Lord, then, would mean that we would take pleasure in calmly, dispassionately, yet zealously pointing out the wicked system of Babylon which encumbers the earth and that God's vengeance is upon such and that those who flee from it and diligently seek the Lord would be comforted. To refrain our voice from thus announcing the message of the Lord, or to the extent that we do refrain, would show a lack of the spirit of the Master and a lack of love for God and a lack of loyalty to his cause.

WHY STAND YE IDLE?

We are informed that some who have withdrawn from the Society insist that the Harvest work is done, that there is nothing more to do, hence it would be wrong for them to take part in any work that the Society is engaged in doing. Such a conclusion is clearly due to a misapprehension or confusion of mind. True the *forty year period* of the harvest closed in the spring of 1918, but that does not at all signify that the work ceased or should cease, nor does it mean a complete closing of the door. In the natural harvest of Israel, which the Lord gives as an illustration of the spiritual harvest, there was always a gleaner's work to be done, which work followed the regular harvest work. As long as there are any of the saints this side the vail there will be a possibility of some falling away and losing their crowns, in which event some others would be selected to take the place or places of those falling away. There are doubtless many saints yet this side the vail. This is a good reason why there is yet some work to be done, and explains why some are still coming into the truth and giving evidence of being spirit-begotten. Additionally, there are other reasons for continuing activity on the part of the sons of God, namely, (a) *the binding and burning of the tares*, which is now in progress; (b) *the declaring of the day of God's vengeance*, which is also a part of the commission given to the church; (c) the awakening of the great company class, which must be done by the proclamation of the truth, and (d) the announcing to the world the incoming of Messiah's kingdom. If anyone has put his hand to the plow, let him not slack his hand or look back. Remember Lot's wife. She stood fast and did no more work. Besides all this, none of us can afford to be dogmatic about just when the Lord will cease any certain part of his work. What has heretofore been said in THE WATCH TOWER concerning the end of the harvest and the closing of the door has been an expression of the judgment of those writing it, based upon faith in the Word of God and the best evidence we have at hand. Our chief duty is to keep on serving the Lord, entering every door of opportunity that opens and being diligent in that service to the glory of his name. Let no Christian be deceived by the adversary and thereby become negligent of his privileges or duties. The overcoming

saints will not be deceived, but "will persist in telling the truth unto the last". C-231.

FURTHER PROOF

In addition to the specific Scriptures by which the son of God may measure himself and determine whether he is pleasing to the Lord, the spirit witnesses to him also by God's manner of dealing with his sons. It is written: "For those whom the Lord loves he disciplines: and if you are left without discipline, of which every true son has had a share, that shows you are bastards and not true sons". (Hebrews 12:6,8, *Weymouth*) Sons of God when begotten to the divine nature enter the school of Christ, there to be trained and disciplined by being put through such experiences, fiery trials and tribulations as may be necessary to test their love, fidelity, and loyalty to the Lord. This is pictured in the Great Pyramid:

"This 'ante-chamber' symbolizes the school of Christ, and the discipline—the trials of faith, patience, endurance, etc.,—to which all are subjected who have made a full consecration of themselves to the will of God; it affords them opportunities for overcoming, and for proving their worthiness of a place, as overcomers, with Christ in his incoming reign of glory. If we be without such lessons and trials, we are not sons and heirs on this divine plane. (Hebrews 12:8) It is in the present life, after our consecration to his service, that God schools and disciplines us, and thereby tests not only our fidelity to him, according to our covenant, but also prepares us to sympathize with others in trial and trouble, over whom he will shortly to make us rulers and judges.—1 Cor. 6:2,3."—C-352.

Our first experience in the school of Christ was to lay the foundation, which is faith, and thereafter through the lessons that came to us we were expected to add to our faith virtue and knowledge and self-control and patience and godliness and brotherly love and love (2 Peter 1:4-7) thus building the superstructure, which means growing in the knowledge of the Lord and in the fruits and graces of the Spirit. We should expect to come to a time of testing. The Apostle Peter says to the church—the sons of God: "Dear friends, do not be surprised that that scorching flame of persecution is raging among you to put you to the test, as though some surprising thing were suddenly happening to you. On the contrary, in the degree that you share in the sufferings of Christ, rejoice so that at the unfolding of his glory you may also rejoice with permanent gladness. You are to be envied if you be reproached for bearing the name of Christ; for in that case the spirit of glory, even the spirit of God is resting upon you."—1 Peter 4:12-14, *Weymouth*.

What character of suffering should we expect which would be a witness to us that we are sons of God? We answer, The same character of suffering that came upon Jesus and the faithful apostles. The persecutors of Jesus were not the common people, who had a desire to be law-abiding and do right, but his persecution came from the clergy element of his day, who, themselves being unfaithful, instigated others to persecute the Master. They did the same thing with the apostles. Jesus said of them that they were "the seed of the serpent" (John 8:44) and we may know then that the seed of the serpent would persecute the "seed of promise" until the end because the Scriptures assure us that such will be the case. Each son of God now on earth may ask himself, Have I been suffering

for righteousness' sake; have I suffered because I have attempted to give a witness at this time concerning the Lord's plan? Do I believe that the Lord organized, through "his faithful and wise servant" the Watch Tower Bible & Tract Society as the channel to carry the message to the people and to witness against the unrighteous systems of the earth? Have I witnessed any persecution from the "beast" and its various agencies against the Society and those who have endeavored in their own weakness but in the strength of the Lord to carry forward the work committed to it? If these questions are answered in the affirmative there is further cause for rejoicing because of this addition of proof of sonship. Some who have withdrawn from the work will do well to ask themselves, Am I suffering persecution from the "beast" because I am declaring the day of God's vengeance against Babylon and announcing the setting up of his kingdom? And if not, might it not be well for me to examine myself more carefully and see if I took the right course when I turned aside? The Apostle explicitly said: "All that will live godly in Christ Jesus shall suffer persecution". (2 Timothy 3:12) To live godly, then, means to live according to God's will and his will is as expressed in his Word, to show a zeal in keeping his commandments, which includes the proclamation of the message even until such service consumes us. Nowhere in the Scriptures does he say that we run until a certain time and then withdraw ourselves and do nothing more. Our consecration is, unto death and it is not for his sons to say when the Lord would have them stop, but it is for them joyfully to obey his will by continuing to be witnesses for him in the earth until they are called home.

The discipline, therefore, that would come upon the sons of God must be sufferings like unto the Master. The Apostle assures us of this when he says: "It is a faithful saying, If we be dead with him we shall live with him; if we suffer we shall reign with him". (2 Timothy 2:11,12) Faithful service unto the Lord in the closing days of the church's experiences of necessity must bring persecutions and sufferings. If we love the truth we will serve the truth and this service is sure to bring upon us the disapproval of the world. If devotion to the will of the Father brought upon our Lord shame and ignominy, we should expect to be treated likewise as a result of faithfulness. The willingness to bear joyfully such disapproval, hatred and persecution as a part of our reasonable service is a further evidence that we are his sons. Upon this point we quote from Brother Russell: "If there is a decrease of zeal in this direction, then we may know that there is a danger of going backward instead of forward. If we have the spirit of loyalty to God, to the truth and to the brethren we have the mind, the disposition of Christ".—Z '13-132.

BE NOT DISCOURAGED

Some have greater opportunities for service than others. Thanks be to the Lord he does not judge us according to what we accomplish, but judges us according to the love and zeal that we manifest toward him and his cause in proportion as we have the opportunity of serving him. For instance, some dear sister may have a large household that requires her attention and that precludes her from actively participating in the service. Or the brother or sister's health may be such that they cannot actively engage, or some other conditions over which they have no control may

preclude them from being as active as they would like. But with such the question is, Am I, zealously prompted by love for the Lord and his cause, doing with my might what my hands find to do, be it little or be it much? The Lord judges according to the intent of the heart and the performance in proportion to the opportunity possessed.

But, one asks, how may I know that I am continuing in the fight, and how may I know that I still have the prospect of entering the kingdom as a glorified son of God? St. Paul reached the point where he said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing". (2 Timothy 4:8) Each child of God should be able to say this same thing at the end of each day. It may be, because of some weakness or some shortcoming that he has failed or has a spot on his garment. What then should he do? We answer, He should not wait one moment, but apply through his Advocate according to the Lord's gracious provision, for the removal of such spot, or wrinkle, or any such thing. The Apostle said: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. . . . These things write I unto you that ye sin not, but if any man sin ye have an advocate with the Father, Christ Jesus the righteous." (1 John 1:7; 2:1) It is our privilege then to confess freely our wrong, our negligence, and claim the promise here given, that our Advocate may make intercession for us and that our Father may forgive us.

Then can not each one truly say, I have fought a good fight; I have not been fighting an evil or wrongful fight, but fighting on the side of the Lord. I have not denied the faith, but on the contrary I have kept the faith and still hold to that faith once delivered to the saints. I know that my Father has promised me that if I am faithful he will grant unto me the crown of life. I know that in myself there is no strength, and I could not keep the faith alone, but abiding in Christ who doeth all things for me I can accomplish all things. Doubtless I could have done better, it was my heart's sincere desire to do my best, and since I have tried I have the assurance that my Master makes up for my unwilling defects, therefore I can confidently lay my hand in the Lord's and say: 'He who has promised is just and faithful. He knows my weaknesses, he loves and he cares, and since I have the witness of his Word and of his instructive providences that I am his son, I can confidently say, I know that a crown of righteousness is laid up for me which that righteous judge will give me in his due time if I continue faithfully from now on even unto the end.'

We have the assurance that if our heart is perfect toward God, if we are loyal to him, to his message of truth, and loyal to the brethren, he will exercise his strength in our behalf, and this being true we cannot fail. To those, then, of the Laodicean church who have this witness of the Spirit and who possess such a perfect heart, who are fighting the good fight of faith against all opposition that the adversary has brought upon them, the Head of the house of sons, our Captain, our King, has said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne".—Revelation 3:21.

THE LORD'S SUPPER

—JULY 20:—MATTHEW 26:26-30; I CORINTHIANS 11:20-34.—

THE ANTITYPE OF THE PASSOVER INSTITUTED BY MOSES—THE MEMORIAL OF THAT ANTITYPE—WHAT THE BREAD AND THE WINE SYMBOLIZE—THE NEW WINE IN THE KINGDOM—THE CHURCH'S PRIVILEGE OF SUFFERING NOW AND OF SHARING IN THE GLORY AND HONOR OF THE KINGDOM LATER—THE MEANING OF OUR LORD'S SUFFERING AND DEATH.

"For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come."—I Corinthians 11:26.



THE CONTEXT of our lesson gives our Lord's instructions to his disciples as to where they should prepare for him and themselves, as a special and peculiar Jewish family, a place in which to celebrate the requirements of the law in the type which pointed to our Lord as the Lamb of God. Respecting this supper our Lord himself said: "With desire have I desired to eat this Passover with you before I suffer". He did not refer to the principal feast, which lasted a week from the 15th of Nisan. He was referring to the roast-lamb supper, eaten with bitter herbs, which preceded the general feast, and which reminded the Jews of their deliverance from Egypt and became the basis of their subsequent rejoicing as a liberated people. The upper room was provided for this supper. Things were made ready; and at even, at sundown, after six o'clock, our Lord and the twelve assembled. One of the accounts tells us that there was a dispute among the disciples respecting the more honorable positions at the supper; and that Jesus rebuked this ambitious spirit in them by washing their feet, thus illustrating his own humility of heart, his readiness to serve each and all of them. He set them an example that he whom they esteemed greatest among them, should be their principal servant, willing and ready to serve any and all.

"ONE OF YOU SHALL BETRAY ME"

While they were eating, Jesus remarked that one of them would betray him; and at once a spirit of sadness spread over the company. Each one, feeling it incumbent upon him to prove his innocence of such a charge, asked: "Lord, is it I." With the rest Judas also put this question, realizing that if he did not ask, it would imply his acknowledgement that he was the one. In response to his inquiry Jesus replied: "Thou hast said". That is to say, 'Yes, I refer to you.' Another account tells us that Jesus answered the query of another disciple by saying that the one for whom he would dip a sop would be the betrayer; and having dipped the sop, a piece of the lamb and a piece of the unleavened bread they were eating, he gave it to Judas, thus indicating him without directly naming him. It would appear, too, that up to this time the other disciples had not learned to know Judas, but that it was subsequently they ascertained that he was a thief, etc.

Among the Jews and the Arabs deceit and betrayal were not so very uncommon, but there was a code of honor recognized according to which no one would eat the food of the person whom he would in any wise injure. As food was seasoned with salt, it was probably this custom which was known as the "covenant of salt"—the covenant of faithfulness. To succeed in having an enemy eat at your table or take of your food seasoned with salt was at that time among those people the equivalent of a pledge of his lasting friendship, that he would never do you an injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey this custom of that time, to be loyal and faithful to the one whose bread he ate and of whose salt he partook. Hence our Lord's words: "He that dippeth his hand with me in the dish, the same shall betray me".

Nevertheless Jesus testified that his death was not a victory on the part of his betrayers and his enemies, but in harmony with what had been written of him before by the prophets. Nor are we to consider that in this matter Judas was merely fulfilling a prophecy irrespective of his own responsibility, his own wilfulness. Such a thought is negated by our Lord's statement: "Woe unto the man by whom the Son of man is betrayed! It would have been better for that man if he had not been born". These words leave no question, we think, that Judas had already enjoyed his full share in the great atonement work through the intimate opportunities he had of coming to a clear knowledge of the truth, and the corresponding opportunities. Evidently his was the sin unto death, the second death. Hence, aside from any future existence we are to consider that his life was a wasted, useless one; and that its joys did not

overbalance its sorrows and anguish when to the latter were added his subsequent despair and suicide.

"TAKE, EAT; THIS IS MY BODY"

It was after the Passover supper, after the eating of the lamb with the herbs and the unleavened bread, etc., that Jesus instituted the Memorial supper, which by his direction takes with all of his followers the place of the Passover supper of the Jews. This was a new matter; and the apostles listened with interest to his words as he blest some of the thin cakes of unleavened bread and then broke them and handed portions to his disciples, saying, "Take, eat; this is my body". What could he mean? During their three years in his company they had learned that he spoke in parables and dark sayings. On another occasion he had declared in their hearing that he himself was the bread which came down from heaven, of which if a man partook he would live forever. Now he was handing them some unleavened bread, saying that it was his body. Evidently they understood him to mean that to them this bread would represent or symbolize his body; for on this occasion he told them that thenceforth they should do this in remembrance of him, that thenceforth they should remember him as the slain Lamb and should use unleavened bread to represent his flesh, and partake of this instead of eating previously of a literal lamb.

Our Lord could not have meant, as Roman Catholics and some Protestants believe, that by his blessing the bread was turned into his actual flesh; for he still had his flesh. He was not killed for about fifteen hours later. Hence all the arguments to this effect are foolishness and sophistry. When he said, "This is my flesh," the expression was as much a figure of speech as when a little later he said, "I am the vine". The right, sane view of the Master's words is apparent: he was represented in these different ways. In the case under consideration the bread would represent him, his flesh, to his apostles and to all his followers throughout the Gospel age.

As bread stands for and symbolizes all food (indeed, wheat is said to contain every element of nutrition in its proper proportion) so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as the result of his sacrifice. He died that we might live. The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions. Such are reckoned as having imputed to them the perfect human nature, with all its rights and privileges lost by Adam, redeemed by Christ. None can have eternal life except by the eating of this bread from heaven. This applies not only to believers of this present time, but also to those of the future age. Their life-rights and privileges must all be recognized as coming to them through his sacrifice. In a word the bread representing our Lord's body teaches our justification through the acceptance of his sacrifice.

"DRINK YE, ALL, OF IT"

Next our Lord took a cup containing the fruit of the vine. We are not told that it was wine. Therefore it is an open question whether it was fermented or unfermented; and in view of all the circumstances of our time and the requirements of the Lord's Word, we may feel sure that unfermented grape juice or raisin juice will fulfill the terms of his injunction. Since it is never called wine, but merely the cup and the fruit of the vine, there is no room for disputation among the Lord's followers. Each may be free to follow his own conscience in the matter of what kind of fruit of the vine he shall use. For our part we prefer the unfermented as being less liable to do injury or to awaken dormant passions for drink in the followers of our Lord.

In connection with the cup the Master said: "This is my blood of the covenant, which is shed for many for the remission of sins". (The two oldest Greek MSS. of the New Testament, the Sinaitic and the Vatican, No. 1209 omit the word "new".) True, the New Covenant must be sealed with the blood of the Christ before it can go into effect, and it is not to go into effect until the opening of the Millennial age. But there was another covenant, the

old covenant, the foundation covenant of all covenants; namely, the Abrahamic Covenant, which was sealed by our Lord's death. That it would be thus sealed was typically represented in the figurative death of Isaac at the hand of Abraham and in his figurative resurrection from the dead. The Apostle Paul assures us that Isaac represented our Lord Jesus, and also declared: "We, brethren, as Isaac was, are the children of promise"—the oath-bound covenant. Galatians 4:28.

Applying our Lord's words thus to the Abrahamic Covenant, which he was sealing or making sure, we see that it was by his death that he became the heir of that covenant and of all its glorious provisions for the blessing of all the families of the earth. From this standpoint we see a special meaning and force in Jesus' words to his followers: "This is my cup; drink ye all of it." Thus understood, the invitation to drink of the Lord's cup signifies an invitation to all of his elect church of the Gospel age to partake with him of his cup of suffering and death, to lay down their lives with him that they also might have a share with him in the coming glories of the kingdom which will be the divine channel for the fulfillment of the Abrahamic promise, the blessing of earth's families.

While the eating of the bread and participation in the justification effected by our Lord's death, and by the acceptance of the same, will be necessary to the whole world if they would have the restitution blessings purchased by our Lord's sacrifice, nevertheless the cup is not for the world, but only for the church, only for the consecrated of this Gospel age. There will be none of the sufferings of Christ left over for the coming age. No more suffering for righteousness' sake will then be known to the world. Only evil doers will suffer thereafter. Now is the time when whosoever will live godly shall suffer persecution, and when all of the Lord's followers who would be loyal to him and counted worthy to share in his kingdom glories must expect to drink of his cup. Hence again our Lord unites the two thoughts, saying, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you". (John 6:53) Those who during the Gospel age consecrate as the Lord's disciples, to walk in his steps, must not only share in justification through faith, but must also share through sacrifice the cup if they would gain the life eternal promised to the elect who now become his disciples.

NEW WINE IN THE KINGDOM

In declaring, "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom," our Lord implies a new wine under different conditions at some distant date. He thus confirmed in their minds what he had been teaching them for some weeks previously; namely, that he would not at this time set up his kingdom, but that instead he would suffer, be crucified; and that they must expect also to suffer with him; and that by and by, when the kingdom should be established and himself be in glory, his disciples should be with him in his throne. These new thoughts in their minds were confirmed by the lessons now given.

The cup in the present time must speak to them of the crushing of the grapes, the blood of the grapes, their Master's blood, the life sacrificed, poured out, and their lives also sacrificed with him in his service, in his cause. But the sufferings of this present time were linked with the glory that would follow, by the thought that all who would drink of the present cup of suffering, shame, ignominy and death would also share in his cup of joy and blessing, glory and honor in the kingdom. This same thought should be before our minds; and like the apostles of old it will help us more and more to look forward to the kingdom as the time when suffering for the name of Christ shall cease, and when the glories shall follow and result in the blessing of all the families of the earth. Our Lord here identifies his kingdom with his second advent, and in no sense of the word intimates that they would drink of this new wine at Pentecost, nor at the destruction of Jerusalem, nor at any other time but that mentioned in the prayer which he taught them, saying, "Thy kingdom come; thy will be done on earth as it is done in heaven".

This should be the thought before our minds also. In waiting for the kingdom we are waiting for the second coming of our Lord and his subsequent setting up of the kingdom; that is, the resurrection change, the glorification

of his faithful ones, who must be with him and share his glory. No wonder the Apostle declared that he who hath this hope in him purifieth himself even as he is pure!

"FOR THE REMISSION OF SINS"

As far as we are concerned, it is in vain that men teach that God forgives sins without exacting a penalty therefor from anybody. It is in vain that they claim that Christ was not the ransom price for the sinner; that it was not necessary that he should die, the Just for the unjust, in order that he might bring us back to harmony with God, in order that God might be just and yet justify the sinner. It is in vain, too, that they claim that it was sufficient that Jesus was a great teacher, by whose words the world should be saved. Our reply is in harmony with the Master's statement here and elsewhere and with the testimony of all the apostles, that it was necessary that Christ should die for our sins; that our sins could never have been forgiven by divine justice except through the divine arrangement by which our Lord paid our penalty. To us it is a most precious thought, therefore, that our Lord's blood was indeed shed for the remission of sins of the many. And it is also a precious thought to us that we are privileged to be so intimately associated with him as members of his body; that our little sacrifices covered by his merit are in God's sight esteemed as part of the great sin sacrifice for the world; that as joint sufferers with Christ we are permitted to drink of his cup and be immersed into his death.

It is equally vain for evolutionists and higher critics to tell us that, so far from man's falling from God's likeness into sin and death, he has been on the contrary evolving upward step by step, from beastly conditions to where he is now. We believe them not. We hold fast the divinely inspired testimony that there was a fall, and that this made necessary the redemptive work; that Christ was the honorable servant of God, privileged and authorized to make atonement for the sins of the whole world; that he began this atonement work in the sacrifice of himself; that he has been carrying it on during this Gospel age by the sacrificing of the members of his body; and that he will soon complete it, when he, with all of his members glorified, shall during the Millennial age distribute to the world the blessings of that redemptive work, causing all to come to a knowledge of the truth, of the love of God—that its height and depth and length and breadth are immeasurable, yea all accomplished through him who loved us and bought us with his precious blood.

"IN REMEMBRANCE OF ME"

Referring to this Memorial supper, the Apostle Paul quotes our Lord as saying, "This do in remembrance of me," and then adds, "As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come". (1 Corinthians 11:24-26) The thought is that we are thus to celebrate this great transaction until the time come for the kingdom celebration of it with the new wine, the joy, the glory, the honor, which we are to share with him who loved us and bought us. Evidently the Apostle does not merely mean until the *parousia*, the presence, of the Lord to gather his servants and reward them, but rather until all shall have been gathered and the kingdom class shall all thus have been set up and glorified.

The same Apostle in the same epistle (1 Corinthians 10:16-17; 12:12) emphasizes the thought of the unity, the oneness of the church, with each other and with the Lord. He declares: "The loaf which we break, is it not the communion [the fellowship] of the body of Christ?" Are we not all as parts of one loaf broken with our Lord? "For we being many are one loaf and one body; for we are all partakers of that one loaf." Again he adds: "The cup of blessing which we bless, is it not the communion [participation, fellowship] of the blood of Christ?" Assuredly this is the thought then, that from God's standpoint there is the one great Messiah, the elect Head and the elect members of his body. These as one loaf constitute from God's standpoint the bread of everlasting life for the world; and in order to fill this picture each and all must be broken, each and all must partake of the cup of Christ's suffering and death before entering into his glory. And not until all these sufferings shall have been completed will the Lord's time come for the new dispensation, the new day, the day of blessing instead of cursing, the day of restitution instead of dying, the day of uplifting instead of falling, as far as the world is concerned.

CHRISTIAN FELLOWSHIP

— JULY 27.—PHILIPPIANS 4:10-20; ACTS 2:42, 46, 47. —

PAUL AND THE PHILIPPIAN CHURCH—THEIR KINDNESSES ACCEPTED NOT AS DONE TO HIM PERSONALLY, BUT AS TO AN AMBASSADOR OF CHRIST—FELLOWSHIP WITHIN THE CHURCH, PREFERABLY WITH THE LOWLY—LOVE, THE INSPIRATION TO FELLOWSHIP—“THAT WHICH EVERY JOINT SUPPLIETH”.

“If we walk in the light, as he is in the light, we have fellowship one with another.”—1 John 1:7.



THE STORY of Paul and the Philippian church forms one of the most interesting narratives of the whole Bible. He and Silas were led to go to Philippi by a vision which appeared to Paul at night while they were at Troas, evidently in a state of more or less perplexity because of the hindrance which the Lord had placed in their way when they had attempted to go into the East.

Just why the holy Spirit suffered them not to go into Bithynia we cannot be sure, but possibly it was for two reasons: (1) the basic character qualities of the eastern peoples rendered attraction to the truth less likely, for their conception of honesty is such as leads them to leave truth largely to the imagination, while that of the northern and western peoples inclines them to leave little to the imagination, but to be more direct and more strict in making statements conform to facts; (2) granted that there may have been some work to do in eastern parts, the Lord doubtless saw that some less capable apostle could do what was there necessary to be done in the way of extending a witness of God's love and goodness. Indeed, plausible tradition has it that Bartholomew went into Bithynia and with St. Thomas went through Arabia and across southern India. Thus the Apostle Paul was liberated from one service that he might enter into a more extensive one; he proceeded at once to Philippi.

PROMPT TO GIVE, PROMPT TO RECEIVE THE MESSAGE

They heard that devotional exercises were usually held on the Sabbath by the river bank outside the city, and they resorted thither to see if the Lord might not use them there. Probably the greater portion of these worshipers were either Jewish or Jewish sympathisers. They evidently knew something of the true God. Some of them listened, and Lydia, an emmigrée from Asia Minor, received the message gladly and was baptized. Naturally these accounts given us are very limited, but making all due allowance for brevity in the account, it was evidently true that her acceptance of the Gospel was ready and that she was baptized at once. Here were both depth and decision of character; there was no dilly-dallying or putting it off to a more convenient season. Had she delayed long she might not have had the opportunity, for it was only a few days until Paul and Silas were asked to leave the place and the only other two visits of the Apostle were some years later and probably also very brief. At all events she did accept Christ and thus came into possession not merely of divine favor but doubtless also got added blessing for her promptness—there was no occasion for regret.

It was only a few days when Paul, harrassed by the continued and unwelcome attention of a young girl who was possessed of an evil spirit, exorcised the demon in the name of the Lord Jesus, and the demon left her, to the chagrin and anger of her exploiters, who laid charges against Paul and Silas before the police authorities, had them beaten and committed to jail. They were miraculously delivered, which eventuated in the conversion of the jailer with his household, the exoneration of the missionaries by the magistrates, and the comforting of the brethren. Then followed many years of activity on the part of the Apostle until he spent about four years in military custody, two years in Cæsarea and about two years in Rome. It was toward the latter part of this last period that this letter was written, in return for and in acknowledgement of cheer and financial help sent by the Philippian brethren to Paul at Rome at the hand of Epaphroditus. The journey was in all about seven hundred miles and represented considerable outlay in time, energy, and money.

The Apostle was encouraged by their gift not only because of its intrinsic worth, but more because of the love and true fellowship they thus manifested in him as a servant of the Lord. He accepted the aid which they on their part esteemed it a privilege and a blessing to be allowed to give.

FELLOWSHIP IN CHRIST'S SUFFERING

“Fellowship is a mutual association of persons on equal and friendly terms; communion;” “participation in something, especially in ideas and sentiments held in common”.

The Apostle's fellowship with the brethren at Philippi had covered a wide range of experiences; and this fact becomes all the more remarkable when we consider that there had not been much time spent together, nothing like as much as that spent at Corinth or Ephesus. Yet there was no church with which the Apostle had closer fellowship than with that of Philippi. First he had fellowship with some of them in prayer; they had met in common at the river-side for that purpose. Then they had all had fellowship in the understanding of the Gospel. Whatever other things people may have in common there is nothing that draws them quite so closely together as the community of interest arising from a mutual understanding of God's great purposes and designs as revealed in his Word.

But their new-found common interests were not limited to prayer and appreciation of the truth; the poignant hand of persecution soon fell upon the little group. Satan, the god of this world, was opposed to their activities because they had the effect of enlightening the minds of those who received the message concerning the real character of Jehovah, and this was inimical to the interests of Satan's empire. Then their fellowship reached out to the new joy of deliverance, dampened a little, no doubt, by the need of parting. But their interest in him did not die with their farewells, nor did his for them. They kept in touch with him and, during the short time he was at Thessalonica, they sent twice to minister to his necessities.—Philippians 4:16.

Furthermore the Apostle and the Philippian brethren had fellowship in hope—hope that Christ would be magnified in his body whether it be by life or by death (Philippians 1:20), hope of their being with Christ in the first resurrection (ch. 1:23), hope of so running along the marked-off way that they would attain the prize of the high calling of God in Christ Jesus, hope that Christ's body of humiliation, of which they were a part, would be changed and fashioned into his own glorious body, according to the working whereby he is able to subdue all things even unto himself. (ch. 3:21).

Their hearts were also joined in longing, as is intimated in the first verse of the fourth chapter: “Therefore, my brethren, dearly beloved and longed for”. From what we can gather of the natural inclinations of the Apostle we would not take him to be given to much gush of sentiment; when he uses these terms of endearing affection therefore, they are all the more significant of the depth and abiding love, of the fusion of spirit which had been wrought under the fires of affliction and on the anvil of experience.

Moreover a community of need entered into their relationship. He needed their love and encouragement and they needed his counsel and guidance in spiritual matters. But most of all they all needed the wisdom, the spirit, and the favor of the Father and of their Master, Jesus, without whom they could do nothing. There was fellowship in steadfastness, as the Apostle cheerfully acknowledges in the first chapter of his letter: “I give thanks to my God upon every remembrance of you (for I always have joy in remembering you all in every petition of mine) for your responsiveness to the good news from the first day until now; having this same confidence, that he who started a good work in you, will keep completing it until the day of Christ Jesus”.

FELLOWSHIP NOT ARTIFICIAL

No amount of artificial effort can produce true fellowship; effort merely makes it a theatrical representation of the real thing. If there is community of interest, there is fellowship; if there is no community of interest, there is no fellowship, and no effort at appearance will make it so. But there is such a thing as forgetting the fact that a real community of interest does exist—interest in the things of the world or of the flesh may dim our consciousness of the things eternal. That there is a danger along this line is admitted by the warning of the Apostle against forgetting the assembling of ourselves together. (Hebrews 10:25) Forgetful of this admonition there crept into the church the hermit and monastic life, both of which precluded the possibility of full fellowship in sympathy, in suffering, in hopes, in fears, in doctrine, in hearing the message, in bearing the message, in prayer, in the breaking of bread.

It is true that the Scriptures tell us to “love not the world

neither the things that are in the world"; but it is not the thought that Christ's followers are to hide themselves from contact with the world nor with one another and lead a monastic existence. The Lord himself is the best example on this point. *Except on rare occasions he did not seclude himself, and even when he did he did not remain there to eke out his existence in ascetic practices, but, when refreshed by prayer and communion with the Father, he returned to his accustomed ministry.* He was dealing with the people nearly all of the time, yet he said of himself: "I am not of the world". His separateness from the world therefore was one touching not so much his person as his affections and ideals. The ideals of the world are based on selfishness and those of our Lord on the highest of altruism, love.

In our exercise of fellowship with those of like precious faith, we naturally encounter the imperfections of the brethren. Their imperfections may at times and for a time seem to becloud our real fellowship in the things of the spirit. It is some comfort to know that these difficulties were also experienced even in the Philippian church, as there was some variance between two sisters who had been faithful workers with the Apostle in the spreading of the glad tidings. (Philippians 4:2, 3) But those people who are the most pleasant to us may not in the end prove to be those who have helped and developed us the most. We therefore should not be too assiduous in either seeking or rejecting the fellowship of those whom divine providence has thrown in our path. If we seek the special fellowship of some particular individual we may find that we have done so from selfish or, at best, natural motives; if we reject the fellowship of those who are not so attractive to us according to the flesh we may miss some of the most valuable lessons of life.

"MIND NOT HIGH THINGS"

We are instructed to "mind not high things, but condescend to men of low estate". (Romans 12:16) Doubtless the reason for this instruction lies in the fact that "with the lowly is wisdom". (Proverbs 11:2) Those well endowed by nature are likely to feel their superiority and feeling their superiority they become proud and supercilious, and the proud and supercilious are not likely to have, or having, to retain, an unbiased or accurate view of things. And among the things which they are apt to forget is their need of the Lord and the foolishness of attempting anything without his blessing and guidance. The lowly are not so occupied with their own devices and are more likely to have a reverential respect for the Lord's commands and greater willingness to sacrifice personal preference for the comfort or benefit of others.

The Lord has arranged that all his work of this Gospel age be carried on through the sacrifices of the saints, not because the Lord needs anything, but because the consecrated child of God, as also every ecclesia, needs to encourage the sacrificial quality of his or its own service. It counteracts acquisitiveness and self-centered thinking and assists in developing that love which seeks nothing for itself, but which seeks to dispense blessing to others. Because it will assist in our development, therefore, God permits his work to be in such condition that it will have need of the best efforts of all who are truly his.

Love is the inspiration to fellowship, as the Apostle John tells us. (1 John 4:11) God's love for us is the great well-spring which starts our love for him. But there is little we can do to show our love for God directly; so he has arranged that our love for him be shown largely to those who are his. (1 John 4:20) In love for the Lord and for his people we find the source of every virtue. *If love does not see in a brother or a sister all that we would like to see of the image of Christ, love can afford to wait.* The Lord has waited long and patiently on us and has been kind to us in spite of our repeated shortcomings.

"Then they that feared the Lord spake often one to another". (Malachi 3:16) These words suggest conferences on holy things, meetings, conventions, et cetera, to encourage, to give sympathy, to receive broader views of God's goodness, new suggestions regarding his work either of witness to the world or of grace in the hearts of his children, and, not least, the correction of errors in thought, in word, in conduct.

In another of his epistles the Apostle shows why fellowship is necessary to the wellbeing of the new creature. It is because no one member has all the graces of the spirit in full development, and no one has all the means of grace or assistance for the others. It is like one great body: some have the position of eyes, some of hands, some of feet. All are necessary, for the body is "held together by that which

every joint supplieth". (Ephesians 4:16) "The eye cannot say to the hand, I have no need of thee" (1 Corinthians 12:21), and, if the figure were carried out, neither could the teeth say to the gastric juice, "I have no need of thee". *Several parts in a musical composition add harmony to the melody; so the various individual members make the work of the body as a whole more interesting and more of a glory to God.*

SUCH FELLOWSHIP GAINFULLY EXPENSIVE

Such was the fellowship which the Apostle had with the brethren at Philippi. They did not try to be apostles and to take over the work which the Lord had evidently given him to do, but they did have participation with him in their minds and, in their own smaller field, also in the proclaiming of the good news. More than this their hearts went out to him in his sufferings, and while he was undergoing imprisonment for the kingdom of heaven's sake they sought to alleviate his discomfort as much as lay within their power.

He was careful to assure them that though there had been a season in which he had not heard from them, he realized that it was from lack of opportunity and not from any coolness of their love toward him. He hastened also to reassure them that it was not his own want which had been foremost in his mind. No: it was the continual thought of their growth in love and in likeness to their Lord and Master.

As for himself he had learned by long experience in the narrow way to be content, literally, *to hold himself together*—not to "go to pieces" simply because everything did not go along as smoothly as heart could wish. He was not satisfied, for that blissful state can only be reached when we awake in the likeness of him who is the express image of the Father's person. (Psalm 17:15) He had learned to do without, to suffer privations and humiliations and yet to be content. Many people in the world suffer privations but the great Apostle had learned how to do it gracefully, contentedly, thankfully, knowing that he had committed his every interest to the King of kings and Lord of lords, and having made every effort within his power for provision of his needs he accepted the outcome with happiness.

Some learn to be submissive under adversity and want but straightway lose their balance if prosperity comes their way. Few of us could stand the insidious tendencies of affluence and it is probably for this reason that the Lord allows most of us to remain poor, knowing that unspeakable riches are just before us if we are but faithful unto death. There was no boasting in this mention of having such character poise as enabled him to retain his balance under all the vicissitudes of life, for he cheerfully acknowledged that his strength came not from himself but from his Lord and Master. He could do everything necessary to be done to finish his course as a pilgrim toward Zion and as an ambassador for the living God. He did not of course mean that he could do anything foolish or unnecessary, but that he could to all those things which he had laid claim to doing—to being content under trying circumstances, to being able to do with or do without. The restraining influence in the one case and the buoying influence in the other came from him who is the Head over all things to the church which is his body.

He expressed himself as being abundantly supplied with everything necessary. The things which they had sent he recognized to be sacrifices and knowing that they had done a good and noble deed, had "communicated" or shared with him what they possessed, therefore he knew that "with such sacrifices God [was] well pleased". (Hebrews 13:16) In return for this he could assure them that God, the fountain head of every blessing, the provider for all the universe, would supply their needs too. He would make more than the general provision which had been made for the just and the unjust, for, they having sought first the kingdom of God and his righteousness, he would add whatever else was necessary for their continuance and perseverance in the narrow way. And he would not do this stintedly as though to keep account of every cent, but his provision would be according to, in proportion to, or commensurate with his riches in glory, which we are elsewhere told are "exceeding".

One part of the subscribed salutation is especially worthy of note—there were "saints in Cæsar's household"! The Cæsar here referred to was Nero, who was already started on his course of debauchery and sensuousness. But here in that cesspool of festering vice, around which would naturally flit and buzz the most loathsome moral flies of all the realm, there were saints. Truly as the loving John has said: "Greater is he that is in you, than he that is in the world". —1 John 4:4.

CHRISTIAN WORSHIP

— AUGUST 3.—JOHN 4:1-10, 19-24. —

GREAT RELIGIOUS ANTI-PATHY BETWEEN JEWS AND SAMARITANS—OUR LORD'S CONVERSATION WITH THE WOMAN OF SAMARIA—THE SATISFYING WATER OF LIFE—ILLUSTRATIONS OF OUR LORD'S TACTFULNESS—PROPER MANNER OF APPROACHING THE THRONE OF GRACE—IN WHAT SENSE "SALVATION IS OF THE JEWS"—OUR LORD'S DECLARATION OF HIS IDENTITY—THE WOMAN'S MISSIONARY SPIRIT.

"God is a spirit; and they that worship him must worship in spirit and in truth."—Verse 24.



JOHN THE BAPTIST had testified of Jesus: "He must increase, but I must decrease". (John 3:30) It is in harmony with this that we read that Jesus (at the hands of his disciples) baptized more than did John and his co-laborers. The growing popularity of Jesus aroused to bitter opposition the Scribes and the Pharisees, and they looked for an opportunity to put him to death. Hence we read that "he would not walk in Jewry, because the Jews sought to kill him". (John 7:1) They had

greater animosity toward Jesus than toward John; for in him they recognized a superiority over themselves, and because the common people heard him gladly, saying, "Never man spake like this man". Thereafter we hear little of Jesus being in Jerusalem except on festive occasions, when great multitudes gathered in accordance with the requirements of the law.

En route to Galilee, the home country of the majority of his apostles, the journey took them through the country of the Samaritans, concerning whom we remember that our Lord charged the disciples, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel". (Matthew 10:5-6) The Samaritans are thus classed with Gentiles—aliens, strangers, foreigners from the commonwealth of Israel. We recall their history. At the time when the king of Babylon took the Israelites captive into Babylonia, he planted some Gentiles in the land of Israel—immigrants. Cut off from their former idolatries, these people became interested in their new home country, its theology, traditions, religious sentiments, etc. Furthermore, some of the careless, ignorant and vicious among the Jews, disregarding their divine law on the subject, intermarried among the Samaritans. Thus an element of Jewish blood was intermingled among them. They called themselves the children of Jacob, and trusted that this meant some special blessing for them.

A sharp religious controversy was thus established between them and Jacob's natural progeny, the Jews. The latter, following the law given by Moses, recognized Jerusalem and the Temple as the center of all acceptable worship to God. The Samaritans, being thus excluded, claimed that they had something better, that right in their own country they had the very mountain in which Jacob worshipped God; and towards this mountain they went or looked in their worship of God, esteeming it as a great natural temple and superior to anything else on earth. These facts account to us for some of our Lord's expressions connected with this lesson, and also show us why his message excluded the Samaritans, as well as all Gentiles, from the call which he was giving, the kingdom invitation, which was exclusively for the Jews. It was not until the Jews as a people had neglected their opportunity that the special privileges of the kingdom were taken from them and subsequently tendered to such as would have an ear to hear in every nation, people, kindred and tongue of earth, including the Samaritans.

"GIVE ME TO DRINK"

The road leading to Galilee branched off at Jacob's well; and the disciples went to the nearby Samaritan village of Sychar to purchase food, while Jesus rested at the well, which was seventy-five feet deep and the mouth of which was so walled up as to form a circular seat at its top. A Samaritan woman, laboring in the fields nearby, came to draw water, and was intensely surprised when Jesus asked her the favor of a drink. So tightly were the lines of social etiquette drawn that under ordinary circumstances no self-respecting Jew would ask a Samaritan for any favor, and especially for a drink of water. A gift of water or of food, extended or received at that time, signified fellowship, a covenant of good will. The woman asked an explanation of our Lord's peculiar conduct, but he gave none. We perceive in the Gospel record our Lord's humility, that he was quite ready and willing to mingle with any class, that he shunned no opportunity for doing good to any class, publicans or sinners; and that he reproved and rebuked the Scribes and the Pharisees for their aloofness. One of his parables was especially

directed towards the self-righteous sentiment which feared even to touch garments with the outwardly more degraded. Our Lord, without approving of the outward degradation, showed that God looketh upon the heart, and that some of those highly esteemed among men were more abominable in his sight than were some despised of men.

Our Lord displayed great tactfulness. Instead of replying to the woman's query, he attracted her attention to a deeper truth. This lesson of tactfulness many of the Lord's people need to learn. We know some who mistakenly believe that they must use no tact, that to do so would be dishonest. They have the feeling that to be honest one must be just a little disagreeable. Hence they are frequently blunt to the extent of injuring the feelings of others and of hindering their own usefulness. Such should note in this lesson, and in many others, our Lord's tactfulness. He did not feel that it was necessary for him to answer the woman's question. On the contrary he said: "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water". Similarly, let us in all the affairs of life try to turn the attention of those with whom we have contact towards the heavenly, the spiritual things—not, however, that we should obtrude religious matters on every occasion, nor that we should suppose that our Lord would have done so. Quite probably he saw something in the way of honesty of character in the woman he addressed; else he would not have conversed with her. So we should be on the lookout for every opportunity to speak a word in season, to be helpful to others, to honor the Lord.

The woman understood the expression "living water" to mean fresh water, as distinguished from stagnant water. She perceived that our Lord was not provided with the necessary lowering bucket and camel's hair cord, and said: "If you had ever so much desire to give me to drink, it would be useless for me to ask you, since you have nothing to draw with, and the well is deep, and there is nowhere else that you can hope to procure better water than this. Where would you get it?" "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle?" Again our Lord tactfully ignored the question in the woman's interest, not to deceive her nor to take advantage of her, but for her benefit. He was instructing her, and leading her mind up from the natural water to the spiritual, and from the natural foundation to the spiritual. He said: "Whosoever drinketh of the water that I shall give him shall never thirst"; for that water "shall be in him a well of water springing up into everlasting life."

ANOTHER INSTANCE OF TACTFULNESS

That our Lord talked to no ordinary woman is evidenced by the quickness with which she grasped his presentation and by her earnestness to get the living water he had described. She said: "Sir, give me this water, that I thirst not, neither come hither to draw". Again we note our Lord's tactfulness. He turned the subject. It was necessary that the woman should appreciate the fact that she was a sinner under the death sentence and needed water of eternal life, which God alone could give, and which he has provided only in Jesus, the Fountain. Our Lord turned her thoughts inward very quickly by saying, "Go, call thy husband". Her answer was, "I have no husband". With that reply came a flood of thought, which our Lord riveted upon her by declaring, "You have well said that you have no husband; for you have had five husbands, and he whom you now have is not your husband". The woman was now thoroughly aroused. She perceived that she was in the presence of one who knew her very deepest heart secrets. Yet she feared not. She fled not from him. His kindness, his gentleness, his willingness to talk to a Samaritan woman, indicated that she had "found a friend, oh, such a friend". Her answer was: "Sir, I perceive that thou art a prophet."

Shrewdly then the woman led the conversation away from matters too personal to herself, and too solemn and too tender for discussion; and our Lord did not follow up the subject, but left it. Many of his followers need to learn this lesson of first awakening in the hearts of their hearers a consciousness of sin, and then leaving it to work for them at greater

leisure, sorrow and repentance and reformation. It is not for us to break the hearts of those around us, but to find those who are broken-hearted. The command is, "Bind up the broken-hearted". (Isaiah 61:1) In many instances, as in this one, the broken heart needs to be touched in connection with the binding-up process, in the application of the healing balm of grace and truth; but the touches should be gentle. If more breaking of the heart is necessary, it is not for us to do.

"SALVATION IS OF THE JEWS"

Not only would the woman escape a discussion of her personal character and affairs, but she would embrace this opportunity of settling in her own mind, with the aid of this one whom she had proven to be a great prophet, a question which had long troubled her. Were the Jews or were the Samaritans right as respected religion and worship? Before her was a proven prophet, in whose words she could have great confidence. Hence her inquiry: "Who are right—our fathers, who claim that this mountain is the place of worship, or you Jews, who say that Jerusalem is the only place?" Our Lord was not bent upon making of her a Jewish proselyte. The time for that was past; the harvest time had come. He would tell her something that would be to her advantage, and through her to the advantage of others in the near future, when the middle wall of partition would be broken down which still separated the Jews, in God's favor, from all others. His answer, therefore, applied to the Gospel dispensation in general; and this was already beginning as far as some of the Jews were concerned, and would later reach Samaritans and all Gentiles. He said: "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father".

That hour began after the Jewish house had been left desolate, after the new dispensation had been inaugurated; and it still continues. Believers do not have to go to a certain place, a certain mountain, a certain city, a certain house, but may approach the living God, through the great Redeemer, at any place and find him. That coming hour had already come since our Lord himself was the first of the spirit-begotten ones; and his disciples, accepted of the Father through him, were taught to pray, to seek, to knock, to find. Those who worship under this Spirit dispensation will not be accepted along the lines of former worship and places—not in families nor nationally. Their acceptance will be as individuals and because they come unto the Father through his appointed way, the Redeemer, and come "in spirit and in truth; for the Father seeketh such to worship him". During past times he did indeed prescribe forms of worship and times and places; but now all that come unto the Father "in spirit and in truth" through Christ are accepted.

While it is most absolutely true that forms and ceremonies are not commanded, but the true worship of the heart, nevertheless we feel that some still maintain too much of a relationship to forms and ceremonies, and thus lose much of the spiritual blessing of prayer and communion. But on the other hand we seem to see a danger into which some of the Lord's dear people fall, through ignoring all regularity in prayer, and sometimes through too little formality in approaching the throne of heavenly grace without a sufficiency of humility and reverence for him who has granted us so great a favor as to receive us into his presence and to hearken to our petitions. While thankful that we can call upon the Lord in every place and at any time, let us approach his courts with reverence, with an awe of heart befitting to us in our humble, lowly condition, and to him in his great exaltation. Thus we enter into the real spirit of prayer, which should recognize our complete dependence and the greatness of the Almighty.

WE KNOW WHAT WE WORSHIP

Very pointedly, though we are sure in no rude manner, our Lord declared the truth to the woman when he said: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews". The Samaritans, not being of the stock of Israel, were in no sense of the word heirs of the Hagar (Law) Covenant. Not discerning this cardinal truth in its true light, they were confused as to every feature of the divine plan. The Jews, on the contrary, understood that they were the natural seed of Abraham; and that from them must come the great Messiah; and that eventually through him and some of their nation associated with him, all the families of the earth would receive a blessing. Our Lord said: "Salvation is of the Jews". He did not say, For the Jews, nor,

To the Jews, exclusively. It was of them in the sense that the promises were exclusively to that nation, so that Messiah could not have been born of any other nation and yet inherit those promises. It was of that nation also, in that from them our Lord selected the earliest members of his church, his body, through whom the invitation to membership in that body has during this age been extended to every nation, people, kindred, and tongue.

We would not say that the Samaritans were typical of a certain class of people here; for typical would be too strong a word. We would see, however, that as there were true Israelites there in the type, and a class of people somewhat resembling them, who were not of them, so here in spiritual Israel we find some like the Samaritans, who are strangers from the covenant and the promises, because not of the same family—not begotten again of the holy Spirit. Some of these are estimable people, honorable and with a form of godliness, but denying its power. Then among the true Israel, all begotten of the holy Spirit, all therefore related to the Lord, there are two classes: the "little flock" of Israelites indeed, whose love and zeal the Lord approves; and a great company whose love and zeal are not sufficient to gain them the distinguished title, "More than Conquerors"—joint-heirs.

In our conversation on religious subjects with those corresponding to the Samaritans, it may not be using the wisdom of serpents for us to say: "Ye worship ye know not what", even though this be strictly true. Nevertheless, to those of this class who give evidence of desire to know the truth, it would be proper for us to attempt to show them kindly how different are the hopes, aspirations and promises which apply to the consecrated saints of spiritual Israel from anything which they have known or thought. In all of our dealings with the Israelites and with others, let us remember the Master's words, "Be ye wise as serpents and harmless as doves".—Matthew 10:16.

WHEN MESSIAH COMETH

The mind of the Samaritan woman swept forward in thought. She recalled the expectation of her own people and of the Jews that God would provide a Messiah, an Anointed One, who would be all-wise and all-powerful to the relief of all perplexity and to lift out of all difficulty. She wondered whether the Messiah could be more wonderfully wise than the prophet, the teacher, to whom she talked. She did not like to ask the question direct, but suggested it sidewise, saying, "I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things". Seeing her readiness of mind our Lord expressed to her—more plainly, perhaps, than to any other person during his ministry—the great fact that he was the Messiah: "I that speak unto thee am he".

The disciples, returning at this time marveled that he talked with the woman, but had too great respect for him to question him; and all through the Gospel age many, reading the account, have marveled at the Master's humility thus displayed. It has brought a good lesson to many of the Lord's followers—that they are not to despise opportunities for service, for preaching the truth, even though they have an audience of but one. Indeed, the opportunity of speaking to one earnest listener should be esteemed far greater than that of addressing a thousand inattentive ones. Doubtless our Lord saw in this woman something that indicated her worthiness of the time and the energy thus bestowed upon her.

But from another standpoint, what worthiness could she have? What worthiness do any of us possess by nature? Fallen and imperfect, the only thing remaining that could in any way be pleasing to the Lord would seem to be our honesty of heart. Honesty this woman evidently had; and hence we believe she was favored, and many of the Lord's dear people have received this message since. Here, too, we have another illustration of the importance of using every opportunity that may come to us. Time and energy spent in the assistance of some worthy one may, as in this case, flow out in widening influence to many. Eternity alone will show the value of some of the little things, the feeble efforts put forth in the name of the Lord. This reminds us that our Lord is judging us by our faithfulness in little things and in small opportunities rather than by our great achievements. His own words are: "He that is faithful in that which is least is faithful also in much; and he that is unjust in that which is least is unjust also in much". (Luke 16:10) Remembering this, let us be careful in the little things, little opportunities, the hours and the moments, that we may show ourselves zealous for the Lord and his cause, and have his eventual approval, as well as his present blessing.

International Bible Students Association Classes

Lectures and Studies

ADDRESSES BY BROTHER W. A. BAKER

Jasper, Tex.	July 14	Normangee, Tex.	July 22
Kirbyville, Tex.	15	Mexia, Tex.	23
Billsbee, Tex.	16	Groesbeck, Tex.	24
Clawson, Tex.	18	Thornton, Tex.	25
Apple Springs, Tex.	19	Lampasas, Tex.	27
Helmic, Tex.	20	Brownwood, Tex.	28
Houston, Tex.	21	Dublin, Tex.	29

ADDRESSES BY BROTHER R. H. BARBER

Perry, N. Y.	July 7	Onoville, N. Y.	July 14
Olean, N. Y.	8	Warren, Pa.	15
Bolivar, N. Y.	9	Westfield, N. Y.	16
Shinglehouse, Pa.	10	Ashtabula, O.	17
Salamanca, N. Y.	11	Erie, Pa.	18
Jamestown, N. Y.	13	Oil City, Pa.	20

ADDRESSES BY BROTHER T. E. BARKER

Kennebunk, Me.	July 14	Pittsfield, Me.	July 22
Portland, Me.	15	Bangor, Me.	23
Hallowell, Me.	17	Blaine, Me.	25
Wilton, Me.	18	Portland, Me.	27
Auburn, Me.	20	Wiscasset, Me.	28
Belfast, Me.	21	Kittery, Me.	29

ADDRESSES BY BROTHER J. A. BOHNET

Stockton, Cal.	July 13	Santa Rosa, Cal.	July 21
San Jose, Cal.	14	Eureka, Cal.	22
Santa Cruz, Cal.	15	Trinidad, Cal.	24
Oakland, Cal.	16	Sacramento, Cal.	27
Richmond, Cal.	17	Chico, Cal.	28
San Rafael, Cal.	18	Paradise, Cal.	29
San Francisco, Cal.	20	Ashland, Ore.	31

ADDRESSES BY BROTHER B. H. BOYD

Elma, Ia.	July 10	Moline, Ill.	July 17
McGregor, Ia.	11	Muscatine, Ia.	18
Dubuque, Ia.	13	Keithsburg, Ill.	19
Clinton, Ia.	14	Burlington, Ia.	20
Davenport, Ia.	15	Ft. Madison, Ia.	21
Rock Island, Ill.	16	Keosauqua, Ia.	22

ADDRESSES BY BROTHER A. J. ESHLEMAN

Marengo, Ill.	July 14	Michigan City, Ind.	July 21
Elgin, Ill.	15	LaPorte, Ind.	22
Batavia, Ill.	16	Plymouth, Ind.	23
Aurora, Ill.	17	Atwood, Ind.	24
Joliet, Ill.	19	Warsaw, Ind.	25
Hammond, Ind.	20	Ft. Wayne, Ind.	27

ADDRESSES BY BROTHER A. M. GRAHAM

Camden, N. J.	July 12	Manheim, Pa.	July 19
Chester, Pa.	13	Lancaster, Pa.	20
Wilmington, Del.	13, 14	Elizabethtown, Pa.	22
Lansdale, Pa.	15	York, Pa.	23
Linfield, Pa.	16	Plainfield, Pa.	24
Boyetown, Pa.	17	Northumberland, Pa.	25
Reading, Pa.	18	Shamokin, Pa.	27

ADDRESSES BY BROTHER M. L. HERB

Carthage, Mo.	July 10	Ash Grove, Mo.	July 16, 17
Monett, Mo.	11	Golden City, Mo.	18
Aurora, Mo.	12	Kansas City, Mo.	20
Springfield, Mo.	13	Sedalia, Mo.	22
Lebanon, Mo.	14	Burton, Mo.	23
Rolla, Mo.	15	St. Louis, Mo.	24

ADDRESSES BY BROTHER OSCAR MAGNUSON

B. River Falls, Wis.	July 7	Waukesha, Wis.	July 14
Tunnel City, Wis.	8	Madison, Wis.	15
Plover, Wis.	9	Racine, Wis.	16
Stevens Point, Wis.	10	Kenosha, Wis.	17
Junction City, Wis.	11	Waukegan, Ill.	18
Richfield, Wis.	13	Milwaukee, Wis.	20

ADDRESSES BY BROTHER R. L. ROBIE

Crawfordsville, Ind.	July 2	Indianapolis, Ind.	July 9
Bedford, Ind.	3	Kokomo, Ind.	10
Linton, Ind.	4-6	Logansport, Ind.	11
Terre Haute, Ind.	7	Hammond, Ind.	12
Brazil, Ind.	8	Chicago, Ill.	13

ADDRESSES BY BROTHER W. J. THORN

Belleville, Ill.	July 7	Pana, Ill.	July 14
Lebanon, Ill.	8	Mattoon, Ill.	15
Granite City, Ill.	9	Champaign, Ill.	16
Alton, Ill.	10	Danville, Ill.	17, 18
Gillespie, Ill.	11	New Richmond, Ind.	19
Bunker Hill, Ill.	13	Kokomo, Ind.	20

ADDRESSES BY BROTHER T. H. THORNTON

Richmond, Va.	July 2	Raleigh, N. C.	July 13
Petersburg, Va.	3, 4	Selma, N. C.	14
Scotland Neck, N. C.	6	Stem, N. C.	15
Enfield, N. C.	7	Henderson, N. C.	16
Rocky Mount, N. C.	8	Louisburg, N. C.	17
Vanceboro, N. C.	10	Fayetteville, N. C.	19
Wendell, N. C.	11, 12	Hayne, N. C.	20

ADDRESSES BY BROTHER L. F. ZINK

Union City, Pa.	July 7	Kittanning, Pa.	July 14
Titusville, Pa.	8	Punxsutawney, Pa.	15
Oil City, Pa.	9	Mahaffey, Pa.	16
Warren, Pa.	10	Curry Run, Pa.	17
DeYoung, Pa.	11	Alexandria, Pa.	19
Butler, Pa.	13	Altoona, Pa.	20

ADDRESSES BY BROTHER H. L. ADDINGTON

Bradford, O.	July 6	Waynesburg, Pa.	July 13
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ADDRESSES BY BROTHER J. A. BAEUERLEIN

Niles, O.	July 6	Kittanning, Pa.	July 20
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ADDRESSES BY BROTHER E. L. DOCKEY

Clarksburg, W. Va.	July 6	Connellsville, Pa.	July 20
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ADDRESSES BY BROTHER A. D. ESHLEMAN

Johnstown, Pa.	July 13	Auburn, Ind.	July 27
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ADDRESSES BY BROTHER H. E. HAZLETT

New Castle, Pa.	July 6	Canonsburg, Pa.	July 13
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ADDRESSES BY BROTHER W. F. HUDGINS

Lewistown, Pa.	July 13	Wellsville, O.	July 20
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ADDRESSES BY BROTHER JOHN HUTCHINSON

Warren, O.	July 13	Washington, Pa.	July 20
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ADDRESSES BY BROTHER R. J. MARTIN

St. Louis, Mo.	July 6	Batavia, N. Y.	July 13
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ADDRESSES BY BROTHER H. H. RIEMER

Dover, O.	July 6	Vandergrift, Pa.	July 18
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ADDRESSES BY BROTHER F. H. ROBISON

Erie, Pa.	July 6	Massillon, O.	July 13
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ADDRESSES BY BROTHER W. E. VAN AMBURGH

New Kensington, Pa.	July 6	Wheeling, W. Va.	July 13
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ADDRESSES BY BROTHER C. A. WISE

Sharon, Pa.	July 13	New Brighton, Pa.	July 20
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MORNING HYMNS FOR AUGUST

After the close of the hymn the Lord's people may well have the reading of "My Vow Unto the Lord", then join in prayer. At the breakfast table the Manna text is considered. Hymns for August follow: (1) 277; (2) 276; (3) 322; (4) 95; (5) 67; (6) 184; (7) 208; (8) 44; (9) 183; (10) 23; (11) 186; (12) 145; (13) 191; (14) 118; (15) 267; (16) 324; (17) 166; (18) 48; (19) 193; (20) 79; (21) 325; (22) 8; (23) 194; (24) 99; (25) 92; (26) 60; (27) 130; (28) 116; (29) 218; (30) 196; (31) 333.