



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

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

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### CONTENTS

THIS DO YE... IN REMEMBRANCE OF ME"	51
The Bread and the Wine .....	51
The Bread His Body .....	52
"This Is My Blood" .....	53
"Discerning the Lord's Body .....	54
Let Us Examine Ourselves .....	54
Some Significant Pictures .....	55
"We Being Many Are One Bread" .....	55
Significance of the Wine .....	56
"They Sung an Hymn" .....	56
CAPTIVITY OF THE TEN-TRIBE KINGDOM .....	57
"Lost Tribes" not Lost .....	58
END OF THE TEN-TRIBE KINGDOM .....	59
ASA'S REFORMS AND PRAYER FOR VICTORY .....	61
INTERESTING LETTERS .....	63

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

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

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

### STUDIES IN THE SCRIPTURES

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### "THIS DO YE . . . IN REMEMBRANCE OF ME"

*"The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Corinthians 11:23-25.*

THE memorial celebration always falls on the evening of the fourteenth of Nisan. In 1922 it is the evening of April 11. The time is after six o'clock. This is the annual remembrance by Christian people of the death of Jesus Christ. It is also an eternal memorial of things associated with him and with his death.

It is not a memorial of the resurrection of Christ, nor of the resurrection of the church. It is not a bringing to mind of events in the history of the Hebrews—the Passover of the first-born of Israel, the destruction of the Egyptian first-born, the exodus from Egypt, the passage of the Red Sea, or the extinction of Pharaoh and the armed hosts of the Egyptians.

The memorial is not a feeding upon the actual body and blood of Jesus in either a material or a spiritual sense. There is no transubstantiation or actual physical change of the elements of bread and wine into the actual body and blood of Christ, as our Romanist friends assert. Nor do the sacred elements become in a spiritual and mystical way the body and blood of Christ, as is advanced by our Episcopalian friends. The memorial celebrates the death of Jesus Christ himself. It is also of direct importance to the church of God in the simple sacramental observance instituted by the Lord Jesus at the last Passover supper with his disciples. There is pictured unmistakably the participation of the members of the church in those features which obviously and directly memorialize the Lord.

The memorial is simply what its name suggests—primarily a remembrance of the death of the Lord.

A frequency of celebration of the memorial is nowhere taught in Scripture. Some celebrate it once a month, others once a week, some once a quarter or once in four months. But there is a singular appropriateness about memorializing the death of Jesus Christ on the anniversary of that death. So we celebrate the memorial always on the fourteenth of Nisan, the same evening in which Jesus and the Twelve gathered in the little upper room for their last supper together on earth.

### THE BREAD AND THE WINE

The two elements in the sacred feast are the bread and the wine. In the Hebrew Passover and in the primitive church the wine was mingled with water.

Jesus Christ made an offering of himself in two distinct but allied senses. He willingly brought about the death of his body, and associated with this there are many sacred pictures and symbols. He also poured out his life, and with this too there are associations which are profitable for the Christian to keep in mind.

The death of his body is memorialized in the bread, and the outpouring of his life in the wine.

The twelve apostles sat down with the Lord for the Passover feast. They little thought that this feast was to be in any wise different from any Passover supper which the little family, of which the Lord was the head, had eaten together.

During the course of the supper when the Lord came to the distribution of the unleavened bread among those who were partaking with him of the supper, he introduced what to the Twelve was an entire innovation.

It was customary at the Passover for the celebrant to make an explanation of what was signified by the various features of the supper. In addition to whatever may have been the used words connected with the significance of the unleavened bread, he took a loaf of bread and held it in his hands. He then blessed the loaf. He broke it, with an unaccustomed change in the familiar formula of the Passover supper. With words which have since been repeated billions of times by the professed followers of Christ, he declared unto them that the bread represented his body which was broken for them and for many. When they had all eaten of the bread, he instructed them that whenever they, or those who through their teachings should believe on his name, celebrated the memorial, they were to "do this" new thing that he was then instituting.

The supper continued, and after it was over and apparently before the extended conversation which he held with them and which closed with the singing of a psalm,

he took in his hand the last of the four cups of wine used at the Passover supper. As usual, he gave thanks over the cup. Then he handed it to the Twelve, telling them to drink all of it and that from then on the cup which had been the cup of praise was destined to represent something new. He told them that was his blood, the blood of the new testament shed for them and for many, for the remission of sins.

The little company knew that the old law covenant or testament had been sanctified with the blood of bulls and goats, and they had been brought up to believe that the blood of bulls and goats took away sins. He told them that this wine from henceforth represented his own blood and that his blood was the blood which would sanctify the new testament or covenant. They understood later on that it was shed for them and for many, and that it was for the actual remission of sins, and that the blood of bulls and goats could not possibly purge away any sin whatever.

Shortly afterward the Lord was betrayed by a favored friend, convicted on false testimony, and in an unjust trial sentenced to death. Then he was crucified, dead and buried.

#### ENLIGHTENED BY THE HOLY SPIRIT

The twelve apostles did not discern at the time any of the significance of the innovations which the Lord had made in the Passover supper. Perhaps they discussed with one another the novel departures from the ritual well over a thousand years old. Undoubtedly they turned the matter over in their minds, questioning what the Lord could mean.

But the unexpected return of the Lord from the dead showed them that there was not only mystery but some mighty power, some supernatural operation of God, in connection with the acts of their Lord and Master. It is written that he taught them many things concerning the kingdom of God, the affairs of his church, and it is not unreasonable to think that he explained to them something at least about the new features of the Passover supper.

Finally came the day of Pentecost. Their Lord and Master had gone away from them into the heavens. They had seen him depart far into the azure sky of Palestine. They remembered and obeyed his injunction to wait in Jerusalem for something that was coming from him. They were gathered in an upper room in Jerusalem on the day of Pentecost, and suddenly came that marvelous experience of the descent of the holy spirit upon them. From then on all things were made new.

The Twelve remembered the things that had been said and done by their Master throughout his ministry. They began to understand them. Great must have been their joy in their gatherings, as one after another would explain some of the things that Jesus had done and what they really signified. The spirit spake through

them and made plain the full significance of the memorial supper. The apostle Paul gave expression to the widening understanding of the last supper. He made it plain that the bread and wine of the memorial signified not solely the body and blood of Jesus Christ, but also the actual partnership of Christians with their Lord in the whole body and blood.

The spirit gave discernment that Messiah—Christ—who they had believed would be a single individual was divinely planned to be a company of holy persons, of whom Jesus was the head and all faithful Christians the body.

They saw that in all things save headship, the Head was made like unto his brethren and they were made like unto him.—Hebrews 2:17.

#### THE BREAD HIS BODY

In the light which was to shine more and more, the bread symbolized first and primarily the body, the perfect humanity, of Jesus. It was soon appreciated that as a loaf of bread is made up of many grains of wheat, the loaf signified the partnership, participation, fellowship of the members of the church in the perfect humanity of the body of Jesus Christ. It was an imputed partnership, but nevertheless was real and tangible—just as the value imputed to a commercial note by endorsement is real and of actual worth. So imputation gives worth, value, partnership, fellowship in that which is imputed.

Thus Saint Paul wrote to the Corinthians: "The bread which we break, is it not [a symbol of] the communion [partnership, participation] of the body of Christ?"—1 Corinthians 10:16.

In modern English "to partake of" is ordinarily understood to mean to eat of. This is the significance commonly attached to the memorial act of eating the bread. The underlying thought of this erroneous or partial conception of the truth is that the partaker merely eats or assimilates the body of Christ in an actual sense or in a spiritual sense.

This is not the right thought, because it is not the complete thought. Every consecrated person does assimilate and have a share in the body of Christ. But in the Greek language, in which Paul wrote, the word which is translated "partaker" means one who has partnership, participation, fellowship. The broader thought of Paul is that of an actual participation in that which is symbolized by the bread, namely, the perfect humanity of Jesus Christ.

Saint Paul seeks to make the matter perfectly plain. He says to the Corinthians: 'For we, being many, are one loaf [bread] and one body; for we are all partakers [partners, participators in] of that one loaf [bread]'.—1 Corinthians 10:17.

Therefore, whatever is represented by the bread, the members of the church are partners or participators in

it. Jesus said, "This is my body". Elsewhere he said that it was his flesh. And it is in the perfect humanity of Jesus Christ that the church has fellowship or partnership. This is by imputation, and yet, as shown, imputation imparts the value of that which is imputed. Language could not make it clearer that the loaf represents not solely the physical body of Jesus, but his perfect humanity imputed to all the members of Christ.

By justification, which is conferred by God as a consequence of implicit faith and consecration, all footstep followers of Christ are partners in that which is symbolized by the bread eaten at the memorial supper

#### "THIS IS MY BLOOD"

After the last supper with the twelve disciples was over, Jesus, the great Teacher, reclined with them, and, after the manner of teachers and schools of those days, conferred with them on many things before they sang the hymn and went out. He had told them in veiled language that he was not going to be with them always, but now he informed them plainly that he was about to go 'to his Father', as he put it, in strange language to them. The Twelve were greatly troubled at the thought of him leaving them, on whom they had wholly depended. Then he said: 'I have been your paraklete, helper, adviser, and comforter, but when I am come unto my Father, I will send you another paraklete, helper, adviser, and comforter, the holy spirit, and the holy spirit will show you all things, and lead you unto all truth, and make all things that I have said and done clear to you'.

The spirit of God has cast a flood of light upon the cup of wine. "This is my blood." Blood when in the body represents life. Blood poured out symbolizes life laid down. Jesus laid down his unforfeited and perfect human life wherewith to obtain the merit which would buy just one perfect human life, the life of Adam—no more, no less. The life laid down, the right to life as a perfect man given up, was destined to purchase from God, in the aspect of divine Justice, the forfeited perfect life of Adam, the right of Adam to live again as a perfect man. On a principle of the old law of slavery, all of Adam's children are included in the purchase because the payment for a slave also included all the offspring without additional price. (Exodus 21: 1-4) Thus the life laid down, the blood poured out, effects the purchase of Adam and all his children.

Jesus said concerning the cup of wine: "This is my blood of the new testament which is shed for you and for many—for the remission of sins". (Matthew 26:28) It is made plain by Jesus Christ that the only ones who will fully understand the truth are those who most faithfully walk in his footsteps. Peter, by suggesting the addition to faith of the various traits of Christian character, elaborates the thought and says that those who lack these things become more or less blind. Nearly all

Christian people have been more or less unfaithful. They are more or less afflicted with spiritual blindness and fail to discern that mystery hid from ages and from generations, 'Christ in us,' as applying directly to themselves. Our Lord and the apostle John could not have made it plainer that Christ is in his disciples and they are in him; but blindness has covered the minds of the host of professed Christians, and they cannot see distinctly the deeper things of the Word of God.

This is associated with the teaching that was brought forth by Paul, that Jesus Christ was made like unto his brethren in all things and they like unto him. They are partners in his imputed humanity. They are also partners in his life-laid-down.

Paul exhorts the Christians to present themselves a living sacrifice, as an offering to Jehovah. If their bodies were dead they would be wholly unacceptable, and a body imperfect or dying would be an abomination as an offering. For, in the typical sacrifices, the animal which was to be presented as an offering must not only be perfect and unblemished, but it must have life. When Christians are justified the perfect human life of Jesus is imputed to them. It is like the imputation of his perfect humanity—it is the life which is imputed. It is real and actual, and of equal value to his life, like the value which is imputed to a worthless note by endorsement. This value may not be misused; it is imputed only to those who, by a previous complete consecration to do the will of God, are committed to the laying down of the imputed life as an offering unto Jehovah.

So the members of the body of Christ are partners by imputation in the perfect life of Jesus Christ. They are partners in his blood—in the perfect human life which is symbolized by the blood.

#### MADE LIKE UNTO HIM

Paul makes this partnership plain in the strong form of a rhetorical question. He says: "The cup of blessing which we bless, is it not the communion [partnership, participation] of the blood of Christ?" (1 Corinthians 10: 16) We are made like unto him in his body, his humanity; we are made like unto him in his perfect life laid down. In all things the principle holds that we are made like unto him in everything save headship—partners in the humanity of Jesus, partners in his perfect life—all actual but all by imputation.

"For which cause he is not ashamed to call them brethren." (Hebrews 2:11) Both the Head member and the body members of Christ have one Father, Jehovah, the Eternal One. They also have one perfect humanity, one perfect human life. The Head had this actually and tangibly; the body members have it actually but intangibly as a result of the imputation.

Anyone that faithfully abides in Christ is able to discern this oneness of himself with his Lord and Head. This is the mystery or hidden secret of the gospel which

is known only to the ones in the secret, and is the certain knowledge that they are in Christ and that Christ is in them. Others of less discernment or of lost discernment see that the Bible says that such a thing exists, but they know not to whom it applies.

#### **"DISCERNING THE LORD'S BODY"**

Unto us is made known, and we continue to know the mystery hid from ages and from generations, that Christ is in us and we are in Christ. Those in the secret know that Messiah is a class of which Jesus is the Head and the others are the members of his body.

Everyone that has been justified is a partner in the humanity and the life of Jesus Christ. To properly perceive this great mystery as applying to themselves is a great privilege of the faithful ones. None continue to discern this except those abiding in him and he in them.

The apostle Paul speaks of unworthily eating the bread. In 1 Corinthians the occasion for referring to partaking unworthily was the unseemly conduct of some at the memorial, but it has a wide application. This may be explained more fully. One person may for a long period have been a worthy partner in the body and blood of Christ; that is, he has walked worthily, or as a person who enjoys this precious privilege should conduct himself in life. Afterwards he walks unworthily of his high calling. He then has eaten and drunken unworthily, and is one of those of whom Paul says: "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not [any longer] discerning the Lord's body". (1 Corinthians 11:29) If anyone walks unworthily and makes a practice of it he gradually loses the discernment he once had of this great mystery. Spiritually he becomes weak or sick. Paul explains: "For this cause many are weak and sickly among you, and many sleep". (1 Corinthians 11:30) Some go so far as to be oblivious, asleep to their membership in the body of Christ and everything connected therewith.

Happily, the sick may be healed, and those who are asleep may be awakened.

Another may be now walking in a manner quite inconsistent with his sacred partnership in the imputed humanity and life of Jesus Christ. Then the partnership which was intended to be for life and divine approval, becomes for him a just cause for divine judgment. He, too, eateth and drinketh judgment to himself.

Yet another may be interested in and a defender of some form of occultism. Many of these forms seem to be harmless enough—astrology, for example. Instead of being a firm opposer, in accordance with the Vow taken by the Bible student he tolerates, or even defends. This one is eating of the table of devils and drinking the cup of devils. Sooner or later he will be obliged to make a choice between Christ and the demons. "Ye cannot," warns the apostle Paul, "drink the cup

of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. . . . I would not that ye should have fellowship with devils." (1 Corinthians 10:21, 20) Such persons are found among those who evidently are still partners in the bread and the wine, but they are unworthy partners. Fortunately indeed, the Word of God shows that all such may be recovered.

There is a remedy, and that a speedy, easy, and direct one. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1) If, then, we confess our sins, as instructed by our Advocate, with sincere repentance, which is proved by turning from the evil, God is faithful and just to forgive us our sins and to cleanse us from all our defilements. Let any of us who have been walking unworthily immediately act without delay. Let us take to the Lord our weaknesses, our frailties, even things which perhaps we have thought seemed right, and ask him for deliverance and for safety and for forgiveness, knowing that if we then resolutely turn our face away from the course which we have been following, he will immediately forgive us and clean the slate of whatever record may have been against us.

#### **LET US EXAMINE OURSELVES**

It is desirable from time to time for consecrated Christians to make a searching introspection. It is not well to make too frequent practice of this, lest one become morbid. But self-examination from time to time is profitable, to ascertain exactly where we stand. Let us each see whether we are fully in the faith. It is best for us to prove our own selves in order that it may not be necessary for the Lord to judge us, by stripes and chastisements leading us back to the way. Let us be comforted by the assurance that we are still partners in the blood and the wine, for, says Saint Paul: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates."—2 Corinthians 13:5, 6.

According to the Scriptures a very proper time for self-examination is that preceding the celebration of the Lord's supper. In that preceding Saint Paul gives this sound advice: "Let a man examine himself. . . . If we would judge [examine] ourselves, we should not be judged [by the Lord]; but when we are judged [by the Lord], we are chastened of the Lord, that we should not be condemned. . . . So let him eat of that bread and drink of that cup."—1 Corinthians 11:28-32.

The important matter is the partnership in the imputed humanity and the imputed life of Jesus Christ. The bread and the wine of the memorial supper are only the symbols which bring the actuality vividly before our minds.

Who may partake of the Lord's supper? All persons may partake of the bread and the wine of the memorial



supper who believe in Jesus Christ as their personal Redeemer, have fully consecrated themselves to do his will and whose walk in heart is worthy of him, or who, if unfortunate enough to have been walking unworthily, by examination, repentance, and confession to God have been cleansed by him of all their defilements and are again in harmony with the Father.

#### SOME SIGNIFICANT PICTURES

When we come together for the Lord's supper it is profitable to have our minds set upon the beautiful and significant pictures which appear in the manner of conducting the memorial. The real table of the Lord is that state or condition in which we have partnership in his imputed humanity and his imputed life. The Lord's supper is the symbolical table of the Lord. Let us who have come to that table consider some of the features which will enlarge our hearts and edify our minds.

The Head of the little company that gathered in the upper room and partook of the first memorial was Jesus Christ himself. Jesus himself was the celebrant; he blessed and broke the bread; he passed it to the others; he gave thanks over the cup, and he passed the cup of wine to the Twelve.

In every little company of the Lord's people, every ecclesia or church, someone is chosen to conduct the memorial. He is the celebrant, and, for the time being, he stands as the head of the little company. He is in the same relationship to them that Christ was to the twelve disciples. Christ did certain things at the first memorial supper. What the celebrant does at the memorial supper represents what Christ himself did.

Representing Christ, the Head of the church, the celebrant blesses the bread. The bread is Christ's imputed humanity. It is the mystical loaf, or body, of which all the true followers of Jesus Christ are members. Just as the celebrant blesses the loaf, so does Jesus Christ bless richly with favor and privilege and all spiritual blessings the one and undivided body of consecrated Christians.

The celebrant breaks the bread. The bread represents the body or humanity of Christ. As the celebrant breaks the bread, so did Christ by the power and guidance of the indwelling holy spirit resolutely break his own body, beginning at the river Jordan, and continuing well and faithfully until he died on the cross and his humanity, his body, was fully broken.

The celebrant gives the bread to the partaker. The bread is the humanity of Jesus Christ, which by a special arrangement, in order that there might be a company of brethren in all ways like one another and like unto their Head, was to be imputed to the body members in order that they might have wherewith to offer an acceptable sacrifice. As the celebrant gives the bread to the partaker, so Christ imputes his perfect humanity to each member of his own body.

The partaker takes the bread and breaks it himself. The bread here is the imputed humanity of Christ. He symbolizes that he, as a new creature and given strength and guidance by the holy spirit of God, does willingly, gladly, and continually break his justified humanity as did the Master break his own body. Let the prayer of each one breaking bread at the table of the Lord be that he may faithfully continue to coöperate with the Lord, not quenching the spirit, in the breaking of himself even unto death.

The partaker eats the bread. The bread again represents the imputed humanity of Christ. The bread enters the body of the partaker and becomes a very part of himself. As his blood stream assimilates this piece of bread, it is carried along, and finally there is no part of his entire body where that bread is not carried. So, in a figure, the imputed humanity enters the body of Christ, and there is no member of the body of Christ in the remotest corner of the earth and in all centuries in which this humanity has not been. Day by day let the partaker remember that as the physical bread is in him and abides there, so Christ is in him, and will abide in him.

#### "WE BEING MANY ARE ONE BREAD"

It is not to be forgotten also that this loaf of bread is made up of many grains of wheat ground up so that in a sense every grain is in contact with every other grain. This pictures the mystical union of the faithful followers of Jesus Christ. "We are members one of another," reminds Saint Paul. (Ephesians 4:25) The fact that we have mutual membership in the body, in the loaf, will help the partaker to love more deeply all of his fellow members, and to do good to all of them as opportunity affords, because "no man ever yet hated his own flesh; but nourisheth and cherisheth it".—Ephesians 5:29.

So let us as members of this mystical loaf, love and cherish one another as we do ourselves. Let love reign supreme, and let one member care for and look out for and provide for those members who need care and provision with not only the spiritual things but with the material things of this life.

The celebrant takes the cup of wine and gives thanks for it. The cup of wine represents the perfect human life of Jesus Christ. So did Christ thank God for the perfect human life that was his, for the opportunity to so greatly serve the Father by laying down this life, for the privilege of service as he went about in the ministry of his disciples and of his people, and for the untold privileges of service for poor and needy humanity that will come about in the Golden Age. For when the laid-down life has been transmitted to Justice, then Christ and those who are members of Christ will bestow the divinely-appointed blessings upon all the willing and obedient of mankind.

The celebrant gives the cup to the partaker. The wine represents the imputed, perfect human life of Jesus Christ. So does Christ give to each one of his footstep followers the privilege of being his partner by imputation in the life laid down and in the privileges connected therewith.

#### SIGNIFICANCE OF THE WINE

The partaker silently thanks God for the wine, in symbol thanking him for the precious privilege of having this personal partnership in the life represented by the wine.

The partaker drinks of the wine.

The wine represents the imputed life of Jesus Christ. The wine passes into his body, and in a short time there is no portion of his body where the wine is not. So do all the partakers receive by imputation the perfect human life of Jesus Christ and become partners in that life. The partaker perceives as he drinks of the wine that this same imputed life is in all the members of Christ everywhere, and again he lifts his heart in thanks to God for the mystical common-union of the whole church of God during nineteen centuries—all sharers in the same imputed life. He silently and reverently rededicates his life unto the will of God, and petitions the Father for grace and strength to continue the pouring out of life willingly and gladly until all is poured out in death—as did his Master before him.

The wine represents the life of Christ; and the wine poured out represents his life poured out unto death. "He poured out his soul unto death." (Isaiah 53:12) The Christian partaking of the wine understands that it represents to him first his privilege of participating in the life of Christ that results to him by virtue of the merit of Christ; and that the pouring out of the wine pictures his privilege of pouring out his own life in death that he might be dead with Christ in order that he might be raised with him. Jesus poured out his life faithfully unto death, and because of his faithfulness God raised him out of death and exalted him to the position of glory, honor and immortality, far above all other powers and principalities. He who faithfully pours out his life as a member of the body of Christ unto death has the promise of and will partake in the first resurrection, being granted life everlasting on the divine plane. (Revelation 2:10) Jesus said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—John 6:53, 54.

So in the memorial celebration we hold two things in remembrance: the death of Jesus Christ, and the partnership of the church in the body and blood of him. As we pass out from this wonderful table of the Lord, we meditate in silent thought and give continual thanks for the unspeakable blessings and privileges given unto

us. Day by day we will from time to time meditate and think upon the mystical emblems and their profound significance to us.

#### 'THEY SANG AN HYMN'

The simple ceremony closes with a hymn. For, after "they had sung an hymn, they went out". If we had been among the Twelve privileged to be at the first memorial supper, the hymn which was sung at the close just before they went out or just before the conversation which Jesus held with them, would have been the portion of the Hallel or "hymn of praise" which is contained in Psalms 116, 117, and 118. The whole Hallel comprises also Psalms 113, 114, and 115; but these had been sung earlier in the Passover supper.

We cannot appreciate the grandeur and beauty of this hymn which was sung by the Twelve and by the Lord himself, because the translation into English causes it to lose the rhythm and beauty of the Hebrew psalm. But we can join in the beautiful and appropriate thoughts of this Hallel, in which the Lord and his twelve apostles lifted up their voices before they went out unto the great tragedy which we memorialize.

I love the LORD,  
because he hath heard my voice and my supplications.  
Because he hath inclined his ear unto me,  
therefore will I call upon him as long as I live.  
The sorrows of death compassed me,  
and the pains of hell gat hold upon me:  
I found trouble and sorrow.  
Then called I upon the name of the LORD;  
O LORD, I beseech thee, deliver my soul.  
Gracious is the LORD, and righteous;  
yea, our God is merciful.  
The LORD preserveth the simple:  
I was brought low, and he helped me  
Return unto thy rest, O my soul.  
for the LORD hath dealt bountifully with thee.  
For thou hast delivered my soul from death,  
mine eyes from tears, and my feet from falling.  
I will walk before the LORD  
in the land of the living  
I believed, therefore have I spoken:  
I was greatly afflicted.  
I said in my haste;  
All men are liars.  
What shall I render unto the LORD  
for all his benefits toward me?  
I will take the cup of salvation,  
and call upon the name of the LORD.  
I will pay my vows unto the LORD  
now in the presence of all his people.  
Precious in the sight of the LORD  
is the death of his saints  
O LORD, truly I am thy servant;  
I am thy servant, and the son of thine handmaid:  
Thou hast loosed my bonds.  
I will offer to thee the sacrifice of thanksgiving,  
and will call upon the name of the LORD.  
I will pay my vows unto the LORD  
now in the presence of all his people,  
In the courts of the LORD's house,  
in the midst of thee, O Jerusalem.



Praise ye the LORD.  
 O praise the LORD, all ye nations:  
 praise him, all ye people.  
 For his merciful kindness is great toward us:  
 and the truth of the LORD endureth forever.  
 Praise ye the LORD.  
 O give thanks unto the LORD;  
 for he is good:  
 because his mercy endureth forever.  
 Let Israel now say,  
 that his mercy endureth for ever.  
 Let the house of Aaron now say,  
 that his mercy endureth for ever.  
 Let them now that fear the LORD say,  
 that his mercy endureth forever.  
 I called upon the LORD in distress:  
 the LORD answered me, and set me in a large place.  
 The LORD is on my side;  
 I will not fear: what can man do unto me?  
 The LORD taketh my part with them that help me:  
 therefore shall I see my desire upon them that hate me.  
 It is better to trust in the LORD  
 than to put confidence in man.  
 It is better to trust in the LORD  
 than to put confidence in princes.  
 All nations compassed me about:  
 but in the name of the LORD will I destroy them.  
 They compassed me about; yea, they compassed me about:  
 but in the name of the LORD I will destroy them.  
 They compassed me about like bees;  
 they are quenched as the fire of thorns:  
 for in the name of the LORD I will destroy them.  
 Thou hast thrust sore at me that I might fall:  
 but the LORD helped me.  
 The LORD is my strength and song,  
 and is become my salvation.  
 The voice of rejoicing and salvation  
 is in the tabernacles of the righteous:  
 the right hand of the LORD doeth valiantly.  
 The right hand of the LORD is exalted:  
 the right hand of the LORD doeth valiantly.  
 I shall not die, but live,  
 and declare the works of the LORD.  
 The LORD hath chastened me sore:  
 but he hath not given me over unto death.  
 Open to me the gates of righteousness:  
 I will go into them, and I will praise the LORD.  
 This gate of the LORD,  
 into which the righteous shall enter.  
 I will praise thee: for thou hast heard me,  
 and art become my salvation.  
 The stone which the builders refused  
 is become the head stone of the corner.  
 This is the LORD's doing,  
 it is marvelous in our eyes.

This is the day which the LORD hath made;  
 we will rejoice and be glad in it.  
 Save now, I beseech thee, O LORD:  
 O LORD, I beseech thee, send now prosperity.  
 Blessed be he that cometh in the name of the LORD  
 we have blessed you out of the house of the LORD.  
 God is the LORD, which hath shewed us light:  
 bind the sacrifice with cords, even unto the horns of  
 the altar.  
 Thou art my God, and I will praise thee:  
 thou art my God, and I will exalt thee.  
 O give thanks unto the LORD;  
 for he is good  
 for his mercy endureth for ever.

How little did the twelve apostles comprehend the significance of what they sang. But Jesus knew, because the holy spirit had enlightened his mind. They sang of humiliation, and glory; of defeat, and life; of combat, and victory in the name of Jehovah; of the rejected stone and its headship; of the sacrificial animal tethered to the altar; of vows made and kept; of victory over the grave; of eternal mercy; and of everlasting salvation.

The Lord himself as he sang understood what the symbolism of the Hallel signified. But the Twelve conceived of the hymn of praise in terms of earthly dominion. Fifty days later at Pentecost the Twelve again were gathered in an upper room, and there came into their lives that indwelling of the holy spirit which was destined to completely alter their lives and their conceptions. From an earthly dominion and things connected therewith, their vision expanded wider than the skies and higher than the visible heavens.

Unwittingly at this Passover the Twelve had celebrated the imminent death of Jesus Christ, their leader. Soon they began to see that his death conveyed the significance of their own death in partnership with him. Soon they began to memorialize the death accomplished, and they applied to themselves the symbolism of the emblems of the memorial supper, as do all enlightened Christians throughout the world today.

Let us each and all sing our praises to Jehovah in a hymn of praise and in terms of the better sacrifices and the higher hopes. Let us go forth with a hymn in our hearts. Let us consider Jesus Christ, and let us pray that we may ever remember his death and ever bear in mind the privilege that he has given to us to be in all things like unto him and he in all things like unto us.

## CAPTIVITY OF THE TEN-TRIBE KINGDOM

— MARCH 19—2 KINGS 17:1-18 —

ISRAEL'S GRADUAL DECLINE — "LOST TRIBES" NOT LOST — CAST OFF AS A PUNISHMENT — THE RESULT OF SELF-WILL — IDOLATRY  
 THEN AND NOW — ISRAEL'S DOWNFALL INEVITABLE — SIN A REPROACH TO ANY PEOPLE.

*"Righteousness exalteth a nation; but sin is a reproach to any people." — Proverbs 14:34.*

THE decline of Israel as a nation, from the time of Solomon, had been a gradual one. The most religiously inclined had been attracted to the southern division called Judah. The latter, with the smaller tribe of Ben-

jamin, not only had the Holy City and the temple, but gradually gained all the holy people of Israel, attracted by the worship of Jehovah and repelled from their own tribal homes by the prevalent idolatry.

The separation of the ten tribes from the two tribes at the death of Solomon was an important step in this gathering of the Lord's true people into the two-tribe kingdom. The Lord had distinctly stated in advance that the Law-giver whom he had promised should come out of Judah, and hence any Israelites indeed in the ten-tribe kingdom must have looked with longing interest toward Judah as the ultimate end of their hopes—the Messiah, and the fulfillment through him of the Abrahamic covenant. Throughout the varying history of these two kingdoms the greater religious faith and zeal was always to be found in Judah, and gradually many of the more religious in Ephraim removed to Judah and identified themselves therewith, because of the greater religious privileges and blessings there enjoyed. Thus Judah eventually represented the cream of the nation.

The ten tribes must have wasted away considerably before the final removal of Hosea and the remnant left in Samaria.

#### "LOST TRIBES" NOT LOST

When thinking of the ten tribes of Israel "scattered abroad", we should remember how few there were of them when the ten-tribe kingdom finally died. Whoever of them maintained his religious faith in God and observed circumcision in his family, thus maintained his membership as an Israelite. Others ceased entirely to be Israelites.

Later on, when the two-tribe kingdom of Judah was also carried captive into Babylonia, the division lines were lost and the name Jews became dominant and synonymous with Israelites. Thus in our Lord's day he declared that his mission was to "the lost sheep of the house of Israel". So also the apostle James later wrote respecting "the twelve tribes scattered abroad". Some of all the tribes were to be found loyal to God, in the surrounding nations and in the land of Israel. Those in foreign lands, we remember, came up to Jerusalem yearly to keep the feast of the Passover, and again to keep the atonement day celebration. These were not in any sense of the word *lost*, but merely scattered, as the Jews of today are scattered, in all parts of the world.

#### CAST OFF AS A PUNISHMENT

Our lesson recounts how, at the divinely appointed time, the ten-tribe kingdom was utterly overwhelmed by the kingdom of Assyria. The people, deprived of weapons, although otherwise well treated, were deported to the lands under Assyrian control, while other peoples conquered by the Assyrians were settled in the land of Israel.

For over two centuries the ten-tribe kingdom, especially after Solomon's death, was extremely perverse: not more degraded, we may presume, than the surrounding nations, but their perversion was more wicked, more reprehensible, because of greater privileges, blessings, knowledge and opportunities which the Lord had granted to them as the posterity of Abraham, and the inheritors of the great oath-bound covenant made to Abraham and confirmed to Isaac and Jacob. One is amazed, in reading of the Lord's dealings with Israel and Judah, to note their general tendency toward idolatry, and this in spite of the divine chastisements, corrections, etc., which evidently influenced only the few. In thinking of these matters we are to remember that the surrounding nations were still more grossly steeped in idolatry and its lustful orgies, practised in the name of worship. These other nations were not specially chastised for idolatry as was Israel, but were allowed to practically take the course they chose, as the Apostle explains in Romans 1:28: God gave them over to a reprobate mind and to doing those things which were not proper because they had not wished to retain him in their minds.

The captivity of the ten-tribe kingdom should be viewed from this same standpoint. It was God's abandonment of

them; his permission for them to have their way, and henceforth to be treated of him as the heathen—without special chastisement. It was in this sense and in this sense only that those tribes were "lost". Located in various parts of Assyria, they gradually assimilated with the population surrounding them and lost identity as Israelites, intermarrying with their neighbors.

It was because of their failure to appreciate him, because of hankering after false gods and false worship and the more or less mingling of these false worships with the true worship, that God withdrew his favor.

#### THE RESULT OF SELF-WILL

It is pointed out that God did not cast them off without reproving them, chastising them and sending them messages by prophets and seers. To the seers the Lord gave prophetic visions and messages built upon these, and by the prophets he sent them instructions and warnings, encouragements and threatenings. Elijah and Elisha had been amongst them, and later Jonah and Amos and Hosea. Through all these the Lord had warned and cautioned. Through Hosea the Lord had made especially kind and loving appeals to them as a father to children—"How can I give thee up, Ephraim? How shall I make thee as Admah?"—a desolate room. Again we read: "Ephraim feedeth on the wind"—"I will heal thy backslidings, I will love thee freely".

These messages had indeed some effect upon a few individuals in the nation, but did not affect the people as a whole, neither did they lead to a reformation. As our lesson declares (verse 14): "They would not hear, but hardened their neck like to the neck of their fathers . . . And they rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity," etc. Hardness of neck here is a figure of speech doubtless drawn from the stiffness of neck of a yoke of unruly bullocks—unmanageable, self-willed, resenting every effort to turn them in the right way.

There seems to have been a general desire to gratify self—self-will, and this self-gratification with its unsatisfactory fruits, caused them the loss of divine favor. Further, they used divination and enchantments, we are told: they held intercourse with the fallen angels, operating through mediums, witches, wizards, necromancers, who affected to personate the dead, and to reveal the secrets of the future.

A disposition of wilfulness and dissatisfaction with the divine arrangements naturally leads people into these delusions—to seek to know of the future from some other quarter, to the intent that they might frustrate, if possible, the operations of divine providence, so as the more thoroughly to accomplish their own self-will. This same spirit is not lacking today among the professed people of God, Christendom.

#### IDOLATRY THEN AND NOW

The lesson states (verse 9) that Israel favored the false religions, and practised them secretly. By that we understand that they hypocritically built the altars of sacrifice to the false gods, and established the false worship in all their cities and villages, under the pretence that they were doing this in the service of the true God. They were claiming, and probably to some extent deceiving themselves with the thought, that they were becoming more religious, more zealous, more holy, and that the evidences of this increase of religious zeal were to be found in these various altars of worship in every city; whereas formerly only the one city of Jerusalem had been the place set apart for divine worship, where the sin-offerings and sacrifices for sin should be made, and to which they were to come at least once a year.

Israel's service of idols finds its counterpart at the present time, too, for although we are not sunken to that degree of ignorance that would lead us to worship images, Christendom nevertheless is full of idols—every city, every village. The idols of the present time are known by different names, also, from those of olden times. One of the idols most worshiped today is "Popularity"; another is "Wealth"; another "Fame"; another "Self"; another "Our Denomination". Few, very few indeed, have no other gods than the one true God.

There is even a counterpart of the horrible god Moloch, in whose brazen arms the Israelites of old burned their little ones to death. The modern Moloch, ignorantly worshiped by many professed spiritual Israelites today, is far more terrible than was the Moloch of olden times, for the children who were then burned did have an end of tortures, while, according to the theories advocated by many in spiritual Israel, they worship a Moloch who will hopelessly torture his victims to all eternity. As such a worship of Moloch in olden times tended to degradation of the feelings and conduct, tended toward brutality and heartlessness, so the tendency of the modern Moloch worship is in the same direction. This was clearly manifested by the priests of modern Moloch, who preached the sons of the nations into the holocaust of the World War. He whose idea of God is that of injustice and terrible ferocity cannot well have a life and feelings of his own directly the opposite of this. The tendency of all is to copy after the character and disposition of their ideal god.

#### ISRAEL'S DOWNFALL INEVITABLE

The overthrow of Israel, we are directly told, was a judgment from the Lord. "Therefore the Lord was very angry with Israel and removed them out of his sight; there were none left but the tribe of Judah only".—2 Kings 17:18.

Sin tends to national destruction in a very natural way—by sapping the vitals of the people of the nation. But in Israel's case there was something more than this. God had entered into a special covenant with that nation by which he bound himself and they bound themselves. Israel agreed to be God's people, to serve and obey him faithfully; and God agreed that, if they would do so, he would specially favor them and look out for their interests, their flocks, their herds, their health, their prosperity; all were to be blessed as long as they were loyal and true. On the contrary God specially pledged himself that if they as a people proved unfaithful to the covenant, he would specially chastise them, punish them, deliver them to their enemies, etc. Thus Israel's prosperity or defeat indicated surely the Lord's favor or disfavor, in a manner not applicable to other nations.

Our lesson recounts the Lord's testimony against his people in which he points out wherein they had failed in their part of the covenant. They had done things which they should not have done and had left undone things which they should

have done. Nevertheless, the Lord testifies unto Israel and unto Judah through the prophets sent to them. "Turn ye from your evil way and keep my commandments and my statutes, according to the law which I commanded your fathers and which I sent to you by my servants, the prophets". God did his part, and more.

#### SIN A REPROACH TO ANY NATION

The Golden Text is the pith of this lesson, illustrated on all the pages of history. The kingdoms of this world are not the kingdoms of our Lord—he is not their ruler; nevertheless the general principle expressed in the Golden Text prevails. In proportion as any nation conforms to principles of righteousness, justice, in the same proportion the nation is exalted; while in proportion to the prevalence of sin in any nation will be its tendency to downwardness in every respect.

When we look about us in the world and perceive that national policies are shaped by absolute selfishness, and that the rulers amongst men are very generally consecrated to doing their own wills as far as possible, we may well be astonished to see to what extent the influence of the righteous, the salt of the earth, exercises a preservative effect upon them. So far from wondering why the kings of earth are not better than they are, we are inclined to wonder that the laws and regulations of Christendom are anything like as good as they are. Undoubtedly there is in the great majority of the human family, at the bottom of their hearts, a respect for righteousness and truth and goodness, and were it not that this is overbalanced at the present time by prevalent selfishness and evil influence from every quarter, we might have hope for such reforms as may seem to expect, but which the Scriptures do not warrant us in expecting. Our hope, on the contrary, is that the Lord, according to his promise, will establish his own kingdom in power, superhuman power; that the great King Immanuel will subdue all things unto himself; that thus released from present bonds of selfishness, evil surroundings and Satanic deceptions, the great majority of mankind will choose righteousness, choose obedience to the Lord, that their experiences under the blessings of the kingdom shall in the majority of cases, fix character in accord with the principles of righteousness.

All of the Lord's people, in proportion as they see the downward and degrading influence of sin, become more and more strong in their determination to uphold righteousness in their every thought, word and act, and to throw their influence upon that side of every question in every appropriate manner. In so doing they will be seeking first, primarily, the kingdom of God and its righteousness, and be in process of training for the great privileges of the kingdom time, that they may be associated with the Lord in the bestowment of the blessings of that Millennial kingdom upon all the families of the earth.

## END OF THE TEN-TRIBE KINGDOM

— MARCH 26 — REVIEW —

DIVISIONS IN ISRAEL — WHY THE TEN-TRIBE KINGDOM CAME TO RUIN — ANALOGIES IN SPIRITUAL ISRAEL — JEHOVAH JUST AND GRACIOUS.

*"Jehovah is righteous in all his ways and gracious in all his works."—Psalm 145:17.*

**W**ITHIN the past quarter we have witnessed the division of the people of Israel into the ten-tribe and two-tribe kingdoms and have followed the fortunes of the ten-tribe kingdom down to the time of its final overthrow in the reign of Baasha.

We have seen how confidence in Jehovah's promises gradu-

ally drew the godly out of all Israel into the tribe Judah, about which the Messianic hopes centered, and how the ten-tribe kingdom gradually wasted away in numbers and importance, despite the ministrations of the prophets Elijah, Elisha and Amos, who did all in their power to recover the people from their idolatries and the punishment which was

sure to follow, because Jehovah is "a jealous God" (jealous for the good of his creatures) and his law of retribution is unerring.

The chapter (2 Kings 17) which narrates the account of the overthrow of the ten-tribe kingdom, tells us just how it was that Israel came to its ruin. The evidence is summed up in verse 15 and is to the effect that: (1) they rejected God's statutes—God's law, God's Word; (2) they lost sight of and neglected the covenant which he made with their fathers—they lost faith in the promises of God; (3) they lost sight of the testimony which he gave them respecting what would be the result of forsaking his counsel; (4) they followed vanity (foolishness—they did not take the wise course) and became vain (foolish) and went after the heathen that were round them (copied after others, desiring to be not peculiar, but popular), concerning whom the Lord had charged them that they should not do like the other nations.

Applying these various points to antitypical nominal Israel of today, we find that to the extent she has gone from the Lord, in theory and in practice, it has been very gradually as the result of (1) not heeding the Lord's Word; (2) of being negligent of the promises which were set before spiritual Israel, the high calling, etc.; (3) of becoming foolish, in attempting to serve God, and to be his "peculiar people", and at the same time attempting to please and to copy the world and to be popular therewith. All this is fulfilled in so-called Christendom today.

#### ANALOGIES IN SPIRITUAL ISRAEL

In the division of fleshly Israel into two great camps we may reasonably expect to find analogies in spiritual Israel, and we find them. The first epoch of the church's history in the days of the apostles was quickly followed at their death by the great "falling away" from the faith and simplicity of the original establishment; chastisements followed, persecutions, etc., and finally the great majority went into captivity to the world—to Babylon. To these the worship of images and shrines and pictures and the offering of incense and burning of holy candles were associated with a great false sacrifice—the "sacrifice of the mass" which is "an abomination unto the Lord".

Gradually the Lord separated from that system of confusion and error the few who were spiritual Israelites indeed. Protestantism thus gradually grew, and in some respects represented more nearly than did the Greek and Roman churches the true hopes and prospects of the Christian; and yet in Protestantism much was found that was reprehensible in God's sight, many who had only a form of godliness without the power, but some—a proportionately larger number than in Papacy—were found at heart loyal to the Lord and desirous of knowing his will and plan.

These dealings with nominal spiritual Israel for the past eighteen centuries are gradually separating to the Lord an overcoming class and preparing a remnant for him in his second presence. The Reformation movement gathered out of Papacy the majority of the loyal souls at that time; and now in the harvest time of this age the ripe wheat is being garnered from "all Israel", from Catholicism as well as Protestantism, though because of previous siftings, etc., much the larger proportion, as might be expected, is gathered from Protestantism.

#### JEHOVAH JUST AND GRACIOUS

The overthrow of the ten tribes came as an act of God's justice, but it was preceded by a long period, two hundred and fifty-nine years, of the ministries of his grace and mercy

toward his erring people. As our text declares, Jehovah is not only righteous, just, in all his ways, but he is gracious as well. No human being will be able to say, at the end of his career, that he has not been treated justly, nor will he be able to say that he has been denied mercy. The righteous character of God will be universally recognized.

The mercy precedes the justice, but when the time has come for Justice to act nothing can turn it aside. It is irrepressible; it opposes anything that comes against it, and favors anything that goes in harmony with it. We can recognize something of this principle in various laws of nature; as, for instance, gravitation. Let us also recognize that the principles of divine government operate in a very similar manner. As fire burns the evil or the good when they come in contact with it, and as the law of gravitation operates in respect to all, whether good or bad, who come into the line of its influence, so the principles of divine justice operate automatically.

The correctness of the foregoing statement may be questioned by some, who may say that in the majority of cases justice does not seem to operate, that those who tempt God are set up, and those who work wickedness and deceit often prosper. We reply that in order to understand our position it must be remembered that God's government has never been established in the world except over the one nation of Israel; and, hence, only in that one nation should we expect to find the laws of retribution operating automatically. The Lord said of Israel: "You only have I known [recognized] of all the families of the earth". (Amos 3:2) Again, the Apostle asks: "What advantage hath the Jew?" and, answering, declares: "Much every way; chiefly because to them were committed the oracles of God". God entered into obligations with Israel that if they, as a people, would obey his laws and keep his statutes, they would be blessed in proportion to their faithfulness and obedience; and if they should fail of obedience, they would be correspondingly punished; that he would permit to come upon them various chastisements—diseases, etc.—as the natural results of the violations of the principles of his government. But such an arrangement has not been made with other nations at any time in the world's history.

#### OUR PERSECUTION A BLESSING

With spiritual Israel God's blessings and chastisements are spiritual, and may also extend to temporal affairs. In proportion to their faithfulness they grow spiritually strong and beautiful; and in proportion to the unfaithfulness they grow spiritually weak and receive chastisements and lose divine favor. It is not true with the spiritual Israelite as it was with the natural Israelite, that by obeying the Lord he would be blessed temporally in all his undertakings. On the contrary, to the spiritual Israelite the Lord gives the express declaration and encouragement: "All that will live godly in Christ Jesus shall [in this life] suffer persecution"; "Marvel not, my brethren, if the world hate you"; "Ye know that it hated me before it hated you"; "Blessed are ye when men shall say all manner of evil against you for my sake: rejoice and be exceedingly glad; for great is your reward in heaven"—in spiritual things, not in temporal matters.—2 Timothy 3:12; 1 John 3:13; John 15:18, Matthew 5:11, 12.

When the Millennial kingdom shall be established, and, in harmony with the petition of our Lord's prayer, God's kingdom shall come, and his will be done on earth as in heaven—then the laws of righteousness will work automatically again, and "every transgression shall receive its just recompense of reward", and every proper endeavor will bring its meed of blessing and uplifting influence—restitution.

# ASA'S REFORMS AND HIS PRAYER FOR VICTORY IN WAR

— APRIL 2 — 2 CHRONICLES 14:1-12 —

GOOD KING ASA — ONE CAUSE OF THE INQUISITION — ASA'S COURSE NOT PROPER FOR US — HIS PRAYER FOR VICTORY — SUCH PRAYERS NOT NOW ACCEPTABLE — ASA'S SICKNESS AND DEATH ALSO MISUNDERSTOOD.

*"Help us, O Jehovah our God: for we rely on thee."—2 Chronicles 14:11.*

THOSE who selected the topic for today's lesson were no doubt sincere in the thought that this lesson teaches the obligations of professed Christians of our day to act as punishers of false religion, to lead armies into battle and to pray for victory over their enemies. The lesson teaches nothing of the sort, as we shall see.

In our studies of the course of the ten tribes, we saw that the division of the kingdom had worked to the advantage of the two tribes, Judah and Benjamin, known as the Kingdom of Judah, in that it had humbled them, drawn them nearer to the Lord, and made them more zealous of his worship, and more faithful in resisting idolatry of the surrounding nations; much of this, no doubt, resulted from the division of the empire, and the very wrong idolatrous course taken by the ten tribes.

Thus the three years reign of Abijah, although a very short one, seems to have been a good reign in many respects. Nevertheless, his loyalty to the Lord did not lead him to make a thorough reformation, and to utterly put away the groves and high places devoted to improper worship, which began to be established in Solomon's day, and consequently he failed to have the Lord's approval, as it was subsequently pronounced upon his son, Asa. "Asa did that which was good and right in the eyes of the Lord his God." "The heart of Asa was perfect all his days."—2 Chronicles 15:17.

Likewise today there are those who are on the Lord's side and get a blessing as a result, who, nevertheless, fail to have the Lord's hearty approval. It is not sufficient that we outwardly acknowledge the Lord to be our God; if we would have the fullness of the divine approval we must be zealous, not only in being on the Lord's side, but zealous also and faithful in serving his cause. Such faithfulness means activity in the cause of truth, and effort to bring others into full accord with the divine law.

Asa's course was approved more than that of his father, Abijah, because, as it is stated, *his heart was perfect*: he was not serving the Lord because it would be the most profitable course for himself and for the nation—not merely to obtain divine blessing—but he served from a heart that was in harmony with God, and that wished to accomplish the divine will. So a right heart made Asa a great reformer.

## ONE CAUSE OF THE INQUISITION

Many Christian people, making the very serious mistake of not noticing the difference between the covenant which God made with fleshly Israel and the different covenant and different regulations with spiritual Israel, have naturally fallen into the mistake of seeking to follow after the course of God's instructions to natural Israel, which is not proper for the Christian. He has a "new commandment" even to love one another. For instance, while it was perfectly right for Asa to interfere with the other religions in the land under his control and to overthrow the false worship, and to burn the idols, and to destroy the altars and groves, it would be entirely wrong for any Christian king, president, governor, mayor, or one of any position, to attempt to do similarly with the religious arrangements of others today, either in Christian or in heathen lands. The duty of the spiritual Israelite is to worship the Lord according to the dictates of his own conscience, and to leave everybody else free to do the same—not molesting him, his institutions or arrangements in any manner whatever.

The only way in which he would be permitted to interfere with others would be by preaching, by making known to

them the true God and the true worship; and even in **this** he would have no privilege to intrude upon others **contrary** to their wishes, but may merely make known the good tidings to those who have "ears to hear"—to those willing to be taught. It was a wrong view of this matter, and a copying of Israel's doings, and of the things which God approved in Israel, which, misunderstood and misapplied, undoubtedly led to many of the religious excesses and violations both of justice and of love and mercy, during the dark ages. It was a failure to recognize the *different* law of this gospel age, over spiritual Israel, that led to much of the religious persecution of the dark ages, the burning of church edifices of so-called heretics, the burning of the heretics themselves, and of their Bibles, their persecution by inquisitors, etc. Christendom in general is outgrowing these false ideas, especially in Great Britain and the United States, where religious liberty for all denominations, all religions, and toleration for all creeds is recognized, demanded, and enjoyed, in harmony with the enlightened judgment of their peoples. But those who thus recognize religious liberty as the proper thing now, very generally fail to see how or why anything else than religious liberty could have been proper at any other time. Such are inclined to look upon the Bible as not up to date—as countenancing bigotry and persecution; and as long as they regard the matter from this viewpoint they are in great danger of a growing agnosticism and infidelity. Let us understand clearly, therefore, why the course of Asa was approved of God, and blessed, while a similar course today, in any nation of Christendom, would be disapproved of the Lord, and of those who have his spirit.

## ASA'S COURSE NOT PROPER FOR US

The explanation of the difference is that Israel as a nation took upon itself a special covenant with God at Mount Sinai, by which every individual of that nation, including the children, became bounden nationally and individually to God, to be his people; while God bound himself to them to be their God, their King, their Protector. In the compact or covenant the people further guaranteed that they would neither have nor make images of wood, nor worship any other God. That covenant constituted Israel God's peculiar people; they became his typical kingdom; he was the recognized King among them, and so it is written: "Solomon sat on the *throne of the Lord* as king instead of David his father". (1 Chronicles 29:23) It was God's throne all along, and earthly representatives sat upon it. Hence as long as that nation was preserved as a kingdom among the nations, it was bound by the will or law of its King, the Lord, which specifically demanded that all idolatry should be put away. And as we have previously seen, God separated this one nation from all other nations of the earth, in order that he might make of them a typical nation or kingdom, **foreshadowing** in them the "holy nation" of spiritual Israelites, which he is now gathering out of every kingdom, people, nation, and tongue, and which shortly he will organize under Immanuel, to be the kingdom of heaven and to rule and bless all the families of the earth.—1 Peter 2:9,10; Luke 12:32.

It would be wholly improper, now, for the people of the United States, for instance, to attempt to decide what **is** false worship and to abolish it; or to interfere in any manner or degree with absolute religious liberty; *because* the people of the United States are not God's kingdom, **as** Israel was God's kingdom. God never did recognize any

other nation than Israel (Amos 3:2); nor did he ever make covenants with other nations. On the contrary, the present governments of earth are all of them reckoned as "kingdoms of this world", in contradistinction to the kingdom of our Lord and of his Anointed—the "holy nation" now being prepared. While the heavenly kingdom, the antitype of Israel's kingdom, is not yet set up in glory as the holy nation, the peculiar people, the royal priesthood, nevertheless, in each individual heart of this elect class this principle applies—each Israelite indeed has entered into a covenant with the Lord that he will have no other gods and that he will render worship to no other, but will serve the Lord with all his heart, with all his mind, with all his being, with all his strength. And as the nation of Israel was obligated by its covenant to abolish idols, so each individual Christian of this new holy nation is obligated by his covenant to destroy every idol from his heart, and to worship the Lord only, and in the beauty of holiness.

#### ASA'S PRAYER FOR VICTORY

The ten years of quiet mentioned in verses 1, 5, and 6, in which Asa instituted reforms among the people and equipped them for defense, were evidently all needed for the struggle recorded in verse 9. Zerah, the Ethiopian, with an army of 1,000,000 men, is supposed by some to have been Osorkon II of Egypt, who was of Ethiopian descent. Others suppose that Zerah was the general of this king. In the days of Rehoboam the king of Egypt had invaded Judah and conquered it, and had taken away from it an immense treasure in gold accumulated by King Solomon, including the solid gold shields which Solomon had hanging from the pillars of the Temple. It is assumed that Judah became practically a vassal nation to Egypt as a result of this war, and that Asa's organization of the nation on a military basis and the erecting of fortifications meant a declaration of independence and a refusal to pay tribute to Egypt, and that Zerah's army was sent to punish him, to bring away more spoil and to reduce the nation again to the condition of a vassal.

Asa called into requisition his army, which numbered only about one-half that of the invading foe, but his confidence was in the Lord, and he cried unto him in prayer for help that the war might result favorably to the Lord's people, the Jews. His recorded prayer is beautiful for its simplicity of faith:

"Asa cried unto Jehovah his God, and said, Jehovah, there is none besides thee to help, between the mighty and him that hath no strength: help us, O Jehovah our God; for we rely on thee, and in thy name are we come against this multitude. O Jehovah, thou art our God; let not man prevail against thee."

The Lord blessed the forces of the Jews. The enemy was discomfited, scattered, routed, and pursued through the land of the Philistines, who evidently were in league with them as enemies of the Jews. This was one of the most remarkable victories ever achieved by the Jews over any foreign nation.

#### SUCH PRAYERS NOT NOW ACCEPTABLE

Following the custom of Asa and David and Moses, and others of bygone times in Israel, it is the habit of Christian peoples of our day to offer up prayers for success in war. The offering of such prayers, the making of munitions, and the raising of war funds, constitute in time of war the principal occupations of millions who claim to be God's children. These prayers are offered on all sides of every conflict. It is this which caused Napoleon's cynical remark that "God is on the side of the heaviest battalions". As a matter of fact, God pays not the least atten-

tion to any prayers of this sort. The pope blessed the Spanish navy and Admiral Schley sent it to the bottom of the sea. Protestant Germany prayed for victory over Catholic and infidel France, and the French arms were victorious.

We would not be understood as declaring or even implying that God has no interest in the affairs of the world, and that God does not in any measure take a hand in the results of the wars of our time. Quite the contrary. We believe that the Lord's power, especially in this time of "harvest", is supervising and shaping the affairs of the nations with a view to bringing about the grand consummation of the age so long foretold in the Scriptures—a social political and financial upheaval which will prepare the way for the kingdom of God's dear Son in its due time. But we deny the propriety of Christians attempting to pray or otherwise direct the Lord in connection with these matters, and the outworking of the divine program, which we cannot fully and clearly comprehend. No nation in the world today is God's nation in the sense that Israel was his people. With no nation in the world today has God made a covenant such as that which subsisted between himself and Israel for the centuries between the giving of the law at Sinai and the rejection of the Lord at the time of his crucifixion. No nation or kingdom in the world can claim divine authority or right or backing. The title, "Christian nations," is entirely a misnomer, unauthorized by anything in God's Word. All these nations, from the Scriptural standpoint, are "kingdoms of this world", gentile kingdoms. The Lord acknowledges none of them, but describes them unitedly as great Babylon, which in due time will fall and give place to the glorious kingdom which the Lord has promised—the antitype of the Jewish kingdom under a still more favorable covenant, under a still better Mediator, under a still more grand and glorious King than David or Solomon or any other.

#### NEUTRALITY THE CHRISTIAN'S ATTITUDE

The proper attitude, therefore, for the Lord's consecrated people to occupy is that of neutrals. "They are not of the world, even as I am not of the world." (John 17:16) "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16) The fruit which the Lord's people are to bear is not strife and enmity and vainglory, but love, joy, and peace in the holy spirit. This does not mean either that we are to quarrel with the world and seek to bring all mankind to the same position that we occupy. On the contrary, we are to realize that the world is of one nature and the Lord's consecrated and accepted ones are of a new nature, that the Lord has not given to the world the same law that he has given to his consecrated ones, and that he is not expecting of the world the same course of conduct that he is expecting of the house of sons begotten of his spirit, adopted into his family, and guided by his spirit and his Word.

Let the world fight its fight; the Lord will supervise and the results will be glorious eventually. Let us who belong to the new nation, to the new kingdom that is not of this world, who use no carnal weapons, but the sword of the spirit—let us fight the good fight of faith, lay hold upon the glorious things set before us, and not only stand ourselves, but help all those begotten of the same spirit and members of the same heavenly army corps to stand, complete in him who is the Head of the body, the Captain of our salvation. Bye and bye God's loving care over all his creatures will be manifested in the glorious kingdom of his dear Son, which shall bless and rule,



instruct and uplift mankind in general. "The groaning creation" will then be delivered from the bondage of corruption into the glorious liberty of the sons of God—so many of them as will then accept the blessing. Then all will see that God so loved the world as to give his Son to die for us and to thus open the way for his kingdom blessings.

#### ASA'S SICKNESS MISUNDERSTOOD

Much ado is made by some out of the statement that when Asa was subsequently diseased in his feet, "In his disease he sought not to the Lord but to the physicians. And Asa slept with his fathers." From this it is argued that it is sin for anyone to make use of medical assistance, and that God's displeasure was manifested in Asa's death as a lesson to his people then and now. We will not attempt to controvert the claim that much of the medicine given by physicians does more harm than good, but we deny that there is any ground for using this case as a basis for such an argument as the foregoing suggested. We must not forget that God's covenant with fleshly Israel, made at Sinai, implied not only that he would be their Captain, and give them deliverance in the time of war, and that he would be their Law-Giver and King, to rule them for their best welfare, but also that observance of his laws would, under his providence, protect them from pestilences and the common diseases of life, so that, as

expressed in one of the commandments, their "days should be long in the land" which the Lord their God gave them. This being the case, it is understood among scholars that the physicians here referred to were enchanters and magicians who affected to heal diseases and who undoubtedly performed some cures, after the manner of clairvoyant physicians and voodoo and black-art doctors of today—by Satanic power. Hence, although it was a mistake on Asa's part to seek to the physicians of his day and to neglect the divine covenant with his people, we see no intimation here that it would be wrong for mankind in general to make use of bona fide medical skill and aid today.

We are permitted to select from nature's provisions such foods as we find to be most suited to our health and occupation; so also we may reasonably use anything from nature's laboratory which we ourselves or others may be able to compound which would serve to correct or tone up our physical systems for greater usefulness in life. It is a mistake of some to suppose that God has promised to keep spiritual Israel free from sickness and pain and trouble. On the contrary, we know that he permits the difficulties of life to afflict some of his most loyal children. What he does promise is that whatever he may permit to his people will work out something for their good, for their blessing, if they will be rightly exercised thereby, and seek for the blessings.

## INTERESTING LETTERS

#### TOWER APPRECIATED IN HAWAII

DEAR BRETHREN:

Greetings in the name of our King

At a recent meeting, motion was made and unanimously carried that a letter be sent to you conveying our love, as well as to show our appreciation of the wonderful articles which have come to us in *THE WATCH TOWER*.

These precious truths brought forth from our Heavenly Father's great storehouse, have given us much joy and strength.

Daily our prayers are that you may be richly blessed in the future as in the past.

Realizing that a great witnessing work is yet to be done, we wish to assure you of our earnest desire to coöperate with you in any way possible.

HONOLULU (Hawaii) ECCLESIA, J. M. HARRUB, Sec'y.

#### FINDS THE FOOD APPETIZING

DEAR WATCH TOWER OFFICERS:

I have just concluded reading the article on "Approved Workmen" in last *TOWER* and think it one of the richest

if not the best since Brother Russell's death.

Daily I am praying for the Lord's supervision over *THE TOWER*, as well as all the work, and that he will not permit anything to appear therein except what would be for our Christian welfare.

Now it comes along with a good hot serving of food and warms us throughout, stimulating us as the message from the apostle Peter was intended to do when he wrote 2 Peter 2 1-13.

The Lord well knew what his children needed. If we were all in a healthy spiritual condition there would be little friction and much zeal for the truth manifested.

It seems we have so little time for study and are such leaky vessels we forget things so important to our Christian welfare. We change, but the Lord and his Word change not.

Dear brethren, I feel it my duty to write and express my heartfelt thanks for the "meat in due season" which I have received through your labor of love.

May the Lord's blessing continue to rest upon you is the daily prayer of

Your sister in the Lord, Mrs. A. H. SHERWOOD,—Mass.

## "MY BELOVED IS MINE AND I AM HIS"

SONG OF SOLOMON 2 16

"I am his," O blest assurance, how it thrills my soul with joy!

How it brightens every moment that I spend in his employ.

How it makes my days seem shorter,

How it makes my tasks seem light,

Makes my hours rosy-tinted, makes my songs abound at night.

"I am his!" My time, my talent, to be spent at his sweet will, Subject to his wise direction God's great purpose to fulfill.

What a sense of comfort fills me,

What a sense of peace and rest,

As I lean upon my Savior, knowing that his way is best.

"I am his", and oh the richness of my joy and ecstasy

As I sit low at his feet and hear his whispered words to me.

Words of wisdom and instruction,

Words so loving and so kind,

Words revealing all the grandeur of the graces of his mind.

"I am his!" and his forever, oh how precious is the thought, To be with him, to be like him, and to love him as I ought,

To be in his presence ever,

To be sharing in his joy,

Blessing all his blood has purchased, which shall be our glad employ.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

Macon, Ga. ....	Mar. 1	Elba, Ala. ....	Mar. 7
Eufaula, Ala. ....	" 2	Opp, Ala. ....	Mar. 8, 12
Clayton, Ala. ....	" 3	Andalusia, Ala. ....	" 9, 10
Dothan, Ala. ....	" 5	Geneva, Ala. ....	Mar. 13
Enterprise, Ala. ....	" 6	Florala, Ala. ....	" 14

## BROTHER T. E. BARKER

Madison, Ind. ....	Mar. 1, 2	De Pauw, Ind. ....	Mar. 9
New Albany, Ind. ....	" 3, 5	Boonville, Ind. ....	" 10
Louisville, Ky. ....	" 5, 6	Evansville, Ind. ....	Mar. 12, 14
Jeffersonville, Ind. ....	Mar. 7	Wadesville, Ind. ....	Mar. 13
Palmyra, Ind. ....	" 8	Washington, Ind. ....	" 15

## BROTHER J. A. BOHNET

Redfield, Ark. ....	Mar. 1	Searcy, Ark. ....	Mar. 9
Hamburg, Ark. ....	Mar. 2, 3	Des Arc, Ark. ....	" 10
Helena, Ark. ....	Mar. 5	Ward, Ark. ....	Mar. 12, 13
Forrest City, Ark. ....	" 6	Swifton, Ark. ....	Mar. 14
Judsonia, Ark. ....	Mar. 7, 8	Batesville, Ark. ....	" 15

## BROTHER E. F. CRIST

Syracuse, N. Y. ....	Mar. 1	Utica, N. Y. ....	Mar. 8, 9
Mannsville, N. Y. ....	" 2	Oneonta, N. Y. ....	Mar. 10
Watertown, N. Y. ....	Mar. 3, 5	Johnstown, N. Y. ....	" 12
Rome, N. Y. ....	Mar. 6	Cloversville, N. Y. ....	" 13
Oneida, N. Y. ....	" 7	Schenectady, N. Y. ....	Mar. 14, 15

## BROTHER A. J. ESHLEMAN

Pittsburgh, Pa. ....	Mar. 5	Brownsville, Pa. ....	Mar. 12
Canonsburg, Pa. ....	" 7	Point Marion, Pa. ....	" 13
Washington, Pa. ....	" 8	Leckrone, Pa. ....	" 14
Waynesburg, Pa. ....	" 9	Connellsville, Pa. ....	" 15
Rices Landing, Pa. ....	" 10	Buena Vista, Pa. ....	" 16

## BROTHER M. L. HERR

Miami, Fla. ....	Mar. 1, 2	Zephyrhills, Fla. ....	Mar. 10
Bellglade, Fla. ....	Mar. 5	Tampa, Fla. ....	Mar. 12, 14
Moore Haven, Fla. ....	" 7	Bradentown, Fla. ....	Mar. 13
Avon Park, Fla. ....	" 8	Oldsmar, Fla. ....	" 15
Lakeland, Fla. ....	" 9	Cleatwater, Fla. ....	" 16

## BROTHER S. MORTON

Erie, Pa. ....	Feb. 28, Mar. 1	Ellwood City, Pa. ....	Mar. 7
Meadville, Pa. ....	Mar. 2	Butler, Pa. ....	Mar. 8, 9
Sharon, Pa. ....	" 3	New Kensington, Pa. ....	Mar. 10
New Castle, Pa. ....	" 5	Kittanning, Pa. ....	" 12
Fairfield, Pa. ....	" 6	Vandergrift, Pa. ....	" 13

## BROTHER W. H. PICKERING

Santa Rosa, Cal. ....	Mar. 2	Reedley, Cal. ....	Mar. 8
San Rafael, Cal. ....	" 3	Orosi, Cal. ....	" 9
Oakland, Cal. ....	" 5	Tulare, Cal. ....	" 10
Richmond, Cal. ....	" 6	Porterville, Cal. ....	" 12
Fresno, Cal. ....	" 7	Bakersfield, Cal. ....	" 13

## BROTHER G. R. POLLOCK

Amarillo, Tex. ....	Mar. 1, 5	Dallas, Tex. ....	Mar. 9-12
Dallhart, Tex. ....	" 2, 4	Dublin, Tex. ....	Mar. 13
Hooker, Okla. ....	Mar. 3	Stephenville, Tex. ....	" 14
Wichita Falls, Tex. ....	" 6	Gustine, Tex. ....	" 16
Bowie, Tex. ....	" 7	Purmela, Tex. ....	Mar. 17, 18

## BROTHER B. M. RICE

Elma, Ia. ....	Mar. 1, 2	Clinton, Ia. ....	Mar. 9, 10
Waterloo, Ia. ....	" 3, 4	Davenport, Ia. ....	Mar. 12
Cedar Rapids, Ia. ....	" 5, 6	Moline, Ill. ....	" 13
Shellsburg, Ia. ....	Mar. 7	Rock Island, Ill. ....	" 14
Oxford Jc., Ia. ....	" 8	Muscatine, Ia. ....	" 15

## BROTHER V. C. RICE

Mathis, Tex. ....	Mar. 1	Dallas, Tex. ....	Mar. 9-12
Premont, Tex. ....	" 2	Fort Worth, Tex. ....	Mar. 13
Alice, Tex. ....	" 3	Alvord, Tex. ....	" 14
Corpus Christi, Tex. ....	" 5	Bowie, Tex. ....	" 15
Waco, Tex. ....	" 7	Stoneburg, Tex. ....	" 16

## BROTHER C. ROBERTS

St. Catharines, Ont. ....	Mar. 1	Caledonia, Ont. ....	Mar. 9
Thorold, Ont. ....	" 2	Brantford, Ont. ....	Mar. 10, 11
Niagara Falls, Ont. ....	Mar. 3, 5	Scotland, Ont. ....	Mar. 13
Welland, Ont. ....	Mar. 6	Simcoe, Ont. ....	Mar. 14, 15
Dunnville, Ont. ....	Mar. 7, 8	Tilsonburg, Ont. ....	Mar. 16

## BROTHER R. L. ROBIE

Waynesboro, Miss. ....	Mar. 1, 2	Vicksburg, Miss. ....	Mar. 10
West Point, Miss. ....	" 3, 5	St. Joseph, La. ....	" 12
Okolona, Miss. ....	Mar. 6	Wanilla, Miss. ....	Mar. 13, 14
Columbus, Miss. ....	" 7	Hattiesburg, Miss. ....	" 15, 19
Jackson, Miss. ....	Mar. 8, 9	Laurel, Miss. ....	Mar. 16

## BROTHER W. J. THORN

Dothan, Ala. ....	Mar. 1	Blackshear, Ga. ....	Mar. 9
Bainbridge, Ga. ....	Mar. 2, 3	McRae, Ga. ....	Mar. 10, 13
Thomasville, Ga. ....	Mar. 5	Fitzgerald, Ga. ....	Mar. 12
Albany, Ga. ....	Mar. 6, 8	Eastman, Ga. ....	" 14
Bronwood, Ga. ....	Mar. 7	Rentz, Ga. ....	" 15

## BROTHER T. H. THORNTON

Arcola, Ill. ....	Mar. 1	Flora, Ill. ....	Mar. 8, 12
Mattoon, Ill. ....	Mar. 2, 5	Rinard, Ill. ....	Mar. 9
Pana, Ill. ....	Mar. 3	Cisne, Ill. ....	" 10
Elmhurst, Ill. ....	" 6	Clay City, Ill. ....	" 13
Martinsville, Ill. ....	" 7	Lawrenceville, Ill. ....	" 14

## BROTHER S. H. TOUTJIAN

Gadsden, Tenn. ....	Mar. 1	Texarkana, Tex. ....	Mar. 7
Memphis, Tenn. ....	" 2	Dallas, Tex. ....	Mar. 9-12
Judsonia, Ark. ....	" 3	Waxahachie, Tex. ....	Mar. 13
Little Rock, Ark. ....	" 5	Hillsboro, Tex. ....	" 14
Donaldson, Ark. ....	" 6	Waco, Tex. ....	" 15

## BROTHER W. M. WISDOM

Wapanucka, Okla. ....	Mar. 1	Dallas, Tex. ....	Mar. 9-12
Achille, Okla. ....	" 2	Ardmore, Okla. ....	Mar. 13, 14
Boswell, Okla. ....	" 3	Madill, Okla. ....	Mar. 15
Valhant, Okla. ....	Mar. 5, 6	Sulphur, Okla. ....	" 16
Durant, Okla. ....	Mar. 7	Ada, Okla. ....	" 17