



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. 21:11-12

VOL. XLII

SEMI-MONTHLY

No. 7

Anno Mundi 6049—April 1, 1921

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

124 COLUMBIA HEIGHTS □ □ BROOKLYN, N.Y. U.S.A

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 270 Dundas St., W., Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 123 Plein St., Cape Town, South Africa.

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(Foreign translations of this journal appear in several languages)

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. E. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, G. H. FISHER, E. W. BRENNISEN.

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Entered as Second Class Matter at Brooklyn, N. Y., Postoffice under the Act of March 3rd, 1879.

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HYMNS FOR JUNE

Sunday	5 12	12 4	19 311	26 209
Monday	6 183	13 193	20 312	27 95
Tuesday	7 99	14 231	21 228	28 119
Wednesday	1 167	8 145	15 21	22 254
Thursday	2 150	9 163	16 38	23 267
Friday	3 283	10 303	17 93	24 149
Saturday	4 110	11 71	18 94	25 136

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLII

APRIL 1, 1921

No. 7

"THIS IS MY BODY"

[CONCLUDED]

AND HE TOOK A CUP AND GAVE THANKS: As before intimated, this is plainly the third cup, "the cup of blessing," at the Passover feast. Only this one is mentioned by Matthew and Mark. Both the third and the fourth are mentioned by Luke and Paul. (1 Corinthians 10:16; 11:25) Thus the two cups are fused into one. It is both the cup of salvation and the cup of praise. It would seem that, as the literal cup was not required by the law, but was sanctioned by our Savior through his use of it, so the figurative cup must mean something beyond the two-fold demands of divine justice as expressed in the ten commands, something other than the two loaves of supreme love for God and just love for neighbor—nothing less than the love wherewith he loved us, the kind of love prescribed in the "new commandment" (John 13:34), a love that pushes us so hard that "the wine of life keeps oozing drop by drop". That love-to-the-point-of-sacrifice pressed the life out of him; it will do no less for us if we have it.

DRINK YE ALL OF IT: That is, all of you quaff it. The all is not applied ambiguously to *ye* and *it*, but only to *ye*. With this sentence arrangement one could not be certain in our language, but it is very plain in Greek, reading, *Πίετε ἐξ αὐτοῦ πάντες*, literally, *drink-ye out of-it all-ye*. The word for *all* is nominative plural masculine and cannot apply to *it*. However, it need not be doubted that the cup was drained, only that it was not what the Master said. And if there be any further doubt it is dispelled by the parallel wordings of the other records: "*They all drank of it*" (Mark 14:23); "*Divide it among yourselves*". (Luke 22:17; compare 1 Chronicles 16:2, 3) Every member of the body of Christ must not only eat of the bread, must not only have the righteousness of the law fulfilled in him, but must also drink of the cup of sacrificial love, of joy in divinely directed sacrifice, if he would have the full reward—life in himself, inherent life. (John 6:53) The bread, then, is associated with justification; the wine with sanctification. Is it not this same blood of the covenant wherewith we are sanctified?—Hebrews 10:29.

THIS IS MY BLOOD OF THE [new] COVENANT: These words must not be passed by. This form of wording is found in Matthew and Mark: but in Luke and Paul, "This cup is the new covenant in my blood". We may properly call it a *sanction* of the new covenant and the ending of the Mosaic economy, or arrangement. When this symbolical blood is all drunk the covenant will be

established, but that is not quite done. As it is here said, "This is the new covenant in my blood," this is my voluntarily and sacrificially relinquished life, and opportunities to share in it I am now offering you, so it might have been said of the cup of blood which was used in sprinkling the Law and the people of Israel (Exodus 24:8) that that cup was the old covenant in Christ's blood. The harmony between the blood of the old covenant and that of the new and between the figurative blood of the new covenant and the literal blood of Christ Jesus may be demonstrated:

In the establishment of the old covenant with the blood of bulls and goats (Exodus 24) there was blood mixed with water (Hebrews 9:19), and in this sanctioning of the new there was (almost certainly) wine mixed with water.

Out of Jesus' side with the blood flowed water. (John 19:34) This was an unusual thing and was evidently planned so that it might answer in an ocular way to the type. In this connection compare, "He that came by *water* and the *blood*," and "Three bare witness, the spirit, the *water*, and the *blood*".—1 John 5:6, 8; John 3:5.

SPRINKLING "THE PEOPLE"

A figurative expression is made use of in the account of the establishment of the law covenant, when it is said that Moses sprinkled the blood "upon the people", that is, upon the twelve pillars erected by him to represent the twelve tribes. (Exodus 24:4) There is a similar force to the statement, "This is my blood," that is, "This *represents* my blood". The old covenant was not established by the blood of that paschal lamb in Egypt, but it was established by the blood of bulls and goats in the wilderness six months later, which facts are to be borne in mind in viewing the antitype.

WHICH IS POURED OUT: The pouring out or shedding seems to have allusion to that cup of wine which was every day poured out as a drink offering in connection with the daily sacrifice; for it is said of that also, that it was poured out for the remission of sins. So with the bread; in one aspect of the picture it looks back at the *body* of the daily sacrifice, and the cup to the wine of the drink offering. On the next morning after these words of Jesus were uttered they find initial fulfillment in the sacrifice on the hill of Golgotha—Calvary for an altar. the cross for horns, Jesus' body for the lamb for sin, and the blood from the riven side for the wine

oblation, poured out at the base of the altar, likewise for the remission of sins.

UNTO REMISSION OF SINS: It does not say that sins will be remitted the moment Jesus died on Calvary. The method employed for the accomplishment of the remitting is shown by another type at the other end of the year, namely, the Day of Atonement. There it is shown that the merit of this sacrifice, in order to bring blessing to the people, must be taken even a second time into the Sanctuary by the high priest. Only for the completion of that work does the blessing wait.

ISRAEL A VINE

I SHALL NOT DRINK HENCEFORTH: There is an important historical background to this statement which cannot be wisely overlooked. The Eightieth Psalm (verses 8-16) describes how God brought a vine out of Egypt and drove out the nations and planted it. (Psalm 44:2) Under David and Solomon the vine grew to be great, but instead of gratifying its Husbandman with proper fruit it brought forth selfishness, pride, and rebellion. Jehovah, by Jeremiah the Prophet, laments, saying, "Yet I had planted thee a noble vine, a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" (Jeremiah 2:21) And through Hosea he decries against them: "Israel is an empty vine: he bringeth forth fruit unto himself".—Hosea 10:1.

Then the Psalmist queries: "Why hast thou broken down its walls?" a vine does not have walls, but a vineyard has, and so did the city of Jerusalem. Thus the identity of the vine with Israel, represented always by Jerusalem, is completely established. The poem goes on to tell how the wild beasts, the Godless gentile dominions of Daniel's vision, have been feeding on this vine. And when those who make up the Jewish vine come to a realization of the facts they pray: "Look down from heaven, and behold, and visit this vine".

From the parable which Jotham gave about the trees (Judges 9:8-15) we learn that the function of the vine is to cheer both God and man. But Jehovah did not find the joy in Israel which should have been produced. He, as owner of the vine, sent forth his Son to inspect and to gather the grapes. And behold, the vines had reverted into wild vines and the wine was very bitter. Jesus quaffed the last of it on Calvary's brow. Is it any wonder that he determined not to drink again of it, until the vine, which since then has been cast out and trodden under foot, should be planted again? (Jeremiah 24:6; 42:10) It shall be planted again, for it is written: "I will plant them in this land assuredly, with my whole heart and with my whole soul".—Jeremiah 32:42.

When Jesus the Messiah came, he could and did say: "I am the true vine". (John 15:1) And of his disciples he added: "Ye are the branches" (John 15:5) concerning the other Jews: "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them and cast them into the fire, and they are burned". (John 15:6) Some of this prophecy was fulfilled within

a few years, and a similar one about the burning of the tares is yet to be accomplished.

In the parable of the wicked husbandman we observe how little returns Israel gave to Jehovah for his goodness and care. (Matthew 21:33-40) It is no marvel that, the vine having brought forth wild grapes, he determined to take away the hedges thereof that it might be eaten up, and to break down the wall thereof that it should be trodden down. If there were any doubt as to what was meant the Prophet settles it: "For the vine of Jehovah of hosts is the house of Israel". (Isaiah 5:1-7) Now while there was such unworthy fruitage from the most of the Jewish nation, our Master did have much joy from those stray grape berries that had the right flavor. And Jesus prayed the Father that this joy which he had, of finding even a few, might be full in us, his followers.—John 17:13.

When Christ drinks anew of the fruit of that vine which he found so unproductive at his first advent, that vine shall have become a regenerate vine, a revived nation, which will be glad to bring forth the fruits of the vineyard. Then, at that great feast of fat things and of wines on the lees, the laws of God, at the word of the Master of the feast, will be transformed into brimming flagons of cheer, just as the water was in Cana of Galilee.

RENEWED VINE AND FALSE VINE

While the kingdom of God is not food and drink, but is righteousness and joy and peace in the energy of the holy spirit, still figures of food and drink are mentioned in relation to that kingdom; and it may be even said that physical sustenance in that kingdom will be a constant lesson concerning and an index of the spiritual activities there. So in poetic symbolism the Prophet tells us that in that day the sons of Israel will sit every man under his own vine and fig tree. We do not question the literalness of this statement, but believe that it also denotes the fact that those who then live will be under the protection of a righteous government, the fig tree, and will be filled with the cheer which Messiah will bring them, the vine.

Christendom, not heeding the words of Jesus, that he would abstain from wine until that great day of God's kingdom (which is his by appointment and to be ours by participation—Luke 22:29), have considered themselves worthy to take Israel's place as the vine, God's kingdom on earth. But the vintage which they have offered him has been one even more detestable than the first. Not only has he not tasted of it, but he is even now in process of gathering the various and showy clusters of that "vine of the earth" and treading them in the winepress of the wrath of Almighty God.

The vine, then, in its broadest signification, means kingdom cheer. And is it not the hope of the kingdom which sanctifies or holifies us? Does not the Apostle say: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"?

(2 Corinthians 7:1) Now we take our cheer largely by hope; but since our wine is mingled with water, it suggests the sanctifying effect which kingdom truths have upon us, and the intimate relationship between kingdom truth and kingdom cheer. If we do not have the one, we cannot have the other. The passing around of this cup, the dispensing of the kingdom message, the bearing witness to the truth of Christ's kingship, involves us in difficulties; for that we are in the realm of a usurper. But our Master has given us the cup. Is it worth while to drink it, dear brethren? Who has faith so small as to give for answer, No? Now is the pressing time, yet far from being joyless. But when our Master drinks this wine anew with us in the kingdom, this wine which he as Head of the church has handed to us through a supervision of and apportionment of our ways, when he then looks back with us to every experience which pressed us to the point of death, we shall have full understanding of the value of the cup. Therefore, the cup in its secondary signification means those experiences encountered in the maintaining and dispensing of sanctifying kingdom cheer. Shall we not drink of it *now*, that we may be able to have him drink it with us anew after a little while? And having drunk in the cheer and anticipation of the kingdom, shall we not pass it on to others and be, like Brother Paul, "poured out as a drink-offering upon the sacrifice and service of [others'] faith"?—Philippians 2:17, margin.

PARTICIPATION IN CUP

THE CUP OF BLESSING WHICH WE BLESS—1 Corinthians 10:16: This cup we have already identified with the wine cup, and it was even there explained to be representative of the blood, that blood which forms the basis of the new covenant. The Apostle's reasoning here preceeds: 'As we in the eating of bread and in the drinking of the eucharistical [thanksgiving] cup, picture the fact that we are sharers in the benefits of the body and blood of Christ, that Christ has been made unto us righteousness and sanctification (1 Corinthians 1:30), that we are justified in response to our faith and stand also by faith in an additional grace which makes possible the hope of divine glory (Romans 5:1, 2); so in eating things known to be offered to idols, you would participate in and with the idols. You have participated in the blood of Christ, you have been thrilled by that kingdom cheer and have entered into the experiences necessary to maintain that cheerful hope; therefore, flee from idolatry, which is the devil's doings. I am speaking to those to whom Christ has also been made wisdom: you are able to judge of the argument. For your very participation in those things which these symbols represent seals you up against everything which the devil has to offer'—his self-perfecting schemes of righteousness, his ceremonialized religion, and the false hopes engendered by his false Messianic kingdom, the vine of the earth.

FOR WE ALL PARTAKE OF THAT ONE LOAF: We all are one body because we partake of one loaf. This expression calls that to mind which among the Jews

was known as *koinonía*, communion. Solomon is said to have made a law that, when several families lived in a house (like our apartment and tenement houses), there should be some place such as an extra room or court where all could meet together as one family. This was for the Sabbath, and Maimonides says: "But how is that communion made? They associate together in one food, which they prepare on the eve of the Sabbath: as if they would say, We all associate together, and we have all one food: nor does any of us separate the things which we have from our neighbor; . . . they demand of every house which is in the court one whole cake or a loaf . . . and that consorting together which they make, that dwell among themselves in the same walk or entry, or which citizens of the same city make among themselves, is called, 'participating together'."

We can almost imagine ourselves at a one-day convention, can we not? And comparing those things with the words of the Apostle, they do not only illustrate his argument, but confirm it also. If it was customary among the Israelites to join together in one social body by the eating of *many* loaves (even those loaves when brought must always be whole) collected from this, that, and the other one, we are much more associated together into one body eating *one* and the same loaf.

THE TABLE OF THE LORD: The Jewish writers often speak of the great altar as "the table of the Most High". It was on this altar that the daily sacrifice was offered, as was also the flour and drink offering accompanying it. These were not eaten by individuals, but they were eaten by the fire. The Passover was eaten and not offered on the altar, except its fat. Thus there is a constant focusing and blending of various types and pictures into the one antitype, pictured in turn by one set of symbols.

SEARCHING OUT AND DISCARDING LEAVEN

THEREFORE LET US KEEP THE FEAST, NOT WITH . . . LEAVEN—1 Corinthians 5:7, 8: Christ our Passover Lamb is slain for us, and for this reason we have the privilege of keeping the memorial of that antitypical feast. But as the old type was kept without leaven, so we also must be careful to observe this part of the ceremony. The Jewish law on this point was exceeding strict. "In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days there shall be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land."—Exodus 12:18, 19; 13:7; Leviticus 23:6; Numbers 28:17.

In order to make compliance with this command, which was so strict, the Jews made a search on the evening of the thirteenth day, as soon as it was dusk. They looked carefully in every hole and cranny, and that not by light of the sun or moon or torch, but by the light of a wax candle. The reason they gave for using a candle rather than any other light was because it is the most convenient for searching holes and corners

and because the Scripture speaks of searching Jerusalem with candles.—Zephaniah 1:12.

Nothing was allowed to hinder the work of searching; and before the search began the searcher repeated these words: "Blessed be thou, O Lord our God, the King Everlasting, who hath sanctified us by thy commandments, and hath enjoined on us the putting away of leaven". And he was not allowed to speak a word between this praying and the searching, but must fall to work; and what leaven he found, he must put into a box or hang it up in some such place and manner that no mouse could get at it, and thus possibly scatter it again. On the next forenoon it was necessary to dispose of this leaven by burning, or drowning, or scattering it outside to the wind. This disposal had to be accomplished before noon. Indeed, all leaven was supposed to be gone by ten o'clock; if any remained till eleven the offender was given the rebel's beating, and if any was there till noon the offending one was to be whipped. For it is written, "Thou shalt not offer the blood of my sacrifice with leavened bread," that is, while any leavened bread is about, and hence also, while any leaven is to be found.—Exodus 34:25.

We make mention of these historical matters for the same reason that the Apostle refers to them when he argues concerning the typical and antitypical law, that if God visited sore punishment for non-observance of the type, of how much sorer punishment would the breakers of the antitypical law be worthy.

LEAVEN OF WICKEDNESS

Leaven is a symbol of things unholy. And malice, or ill will, is the most inexcusable of unholy or unrighteous things. Because of imperfect judgment, and other imperfect powers, we are unable to deal with either brethren or fellow men in an entirely righteous manner. For that condition we are not wholly to blame. But to bear ill will in our hearts against anyone, to wish secretly or openly for that one's injury, is a spirit which can and must be put away before we can have real participation in the things pictured by the bread and wine. Surely we would not wish to see injury done to anyone, even though he has injured us, if we have the spirit of our Lord and Head. It would be difficult indeed to imagine a more flagrantly rebellious and unappreciative people than the Jews were for eighteen hundred years; but through it all Jehovah's composure was such, yes, his love was such, that he constantly wished them well and gave them those means and helps by which they could do well if they chose. His benevolent providences, even during the time of the dispersion, have not entirely left them. It is blindness in part, a very large part, but not total hardening beyond the possibility of recovery.

As in the type the Jews sought with great diligence for any trace of leaven in their houses, and sought with the aid of a candle, so we are admonished to search for and to put away all malice and all unrighteousness. The picture would suggest that we not merely acknowledge such notable violations of truth and justice as

are called to our attention by others, but that we, with the aid of the Lord's Word, which searches and makes manifest the thoughts and intents of the heart, examine ourselves and fearlessly lay hold on whatever could answer to leaven, whether it be the formalism of the scribes and Pharisees, the workings of the false kingdom, or personal malice and iniquity. (Matthew 16:6; Luke 13:21; 1 Corinthians 5:7, 8) Any bitterness of heart, if it be associated with wrongdoing toward another, should be burned up, if need be by the most humiliating confession; or it may be submerged and carried away by deeper draughts from the fountain of truth; if we merely imagine evil, cast it to the winds, and look forward to the feast with clean and happy anticipation.

SCHISMATIC FEASTS

EAT AND DRINK UNWORTHILY—1 Corinthians 11:27: It will be necessary to look at the significance of much of this chapter in order to get the setting. The Jewish Passover, as we have already seen, was observed somewhat in the nature of a banquet. There were at least four cups of wine, a fifth was permitted, and even cautious writers remark that sometimes recurrence was had even more frequently to the convivial draught. It cannot be doubted that there were occasional drunken heads at those suppers.

What would be more natural than that those Jews who became Christians should carry over as much as they could of Jewish customs into the early church? We know they tended to do this in other matters, and even some of the apostles were not entirely clear on the general subject. (Galatians 2:11-21) The apostles themselves instituted the custom of meeting together and of breaking bread, that is, eating it together. And among the Jewish converts, and such Judaising gentiles as there were, there seemed to be a tendency to make these meetings into feasts.

This influence was felt even in Corinth, where there were, as practically everywhere else, Jewish believers. Apparently the Jewish part of this church, although believing that Jesus was the Messiah, yet retained somewhat of their old leaven, erring so grievously concerning the real purpose of the Lord's supper that they thought it only an appendage of the Passover, or some new or super-added form of commemorating the coming out from Egypt. They may be partly excused for this, both because the Memorial was instituted with the bread and wine, which were in the Passover, and because they had drunk in the belief from their very cradles, that the Messiah, when he should come would banish or change nothing of the rites of Moses, but would promote and raise all of them to a more splendid form and pomp.

These suppers were conducted by the Jewish wing of the Corinthian church, probably with frequency, but not to exclude the celebration of what to them was the Passover; and the Apostle in this chapter sharply reproved the Corinthians for these very suppers themselves and not merely for the abuse of them. The Apostle urges them to eat every man his own supper

before assembling, and especially so at the time of the Lord's supper; for if they did not do this, there would be the Jewish part of the church reveling and feasting and in no hurry to come to the distinctive celebration themselves, nor in any condition to receive it when they did arrive at that stage of the evening. Meantime, the non-Jewish believers, who spurned these Judaizing customs, would be obliged to wait unjustly, or would more likely proceed with the eating of the Memorial emblems. Jewish believers were very willing to imitate Christ in the matter of the ante-supper, that they might the more freely play to their Judaism.

ONE HUNGRY, ANOTHER DRUNKEN

The expression, "One is hungry, and another is drunken," is usually applied to the poor and rich in the congregation, i. e., that in these picnics, for such they were, the rich would be abundantly supplied with viands and wines and would fall to eating what they themselves had brought, while the poor would be unable to furnish anything except in meagerness, and would thus go hungry. This may be the thought, but there is another possible one: *drunken* may apply to Jewish believers and *hungry* to the gentile members of the ecclesia. The Jews would celebrate the Passover in their ante-suppers before the Memorial emblems were reached, while the Greek believers were not hungry so much out of poverty as that they would not embrace such an ante-supper because savoring of Judaism. The Jewish part of the church would not think of coming to the Memorial without a paschal ante-supper where they ate and drank deliciously and plentifully and were raised to a considerable pitch of cheerfulness. But the others would not have any part in this. On this account the Apostle gives instructions which would correct the difficulty mentioned in verse 33, namely, that they would not "tarry one for another". The gentile part would not delay until the Jewish part had taken their own time at feasting.

NOT DISCERNING THE LORD'S BODY: Not discriminating in the matter sufficiently to see what the whole thing meant. The error of the Judaizing Corinthians was in failing to see in the emblems that which Jesus said they represented, his body and his death, their eyes being too intent upon the commemoration of the ancient Passover. Thus they ate unworthily; and this unworthiness involved two things: (1) guiltiness of the body and blood of the Lord (verse 27) and (2) eating and drinking judgment to themselves.

Compare this guiltiness of the body and blood of Jesus with the Apostle's statements: "He hath trampled under foot the Son of God, and hath counted the blood of the covenant, by which he was sanctified, a common thing" (Hebrews 10:29), and "They crucify again to themselves the Son of God, and put him to an open

shame". (Hebrews 6:6) This might be done by those who, professing Christ Jesus to be the Messiah, so turned back to Judaism, or to that which Judaism stood for, that they would see nothing more in the Memorial Supper than a mere commemoration of the first Passover, thus putting the blood of Christ in subordination to the old Passover. Such a one is guilty of the blood of the Lord, when he, after having once known better, looks upon the blood of our Lord as merely exemplary, and not redemptive.

GOD'S PROVIDENCES FOR CHRIST'S BODY

Shall *we* not, then, dear brethren, be very careful to discriminate and to discern the body of the Lord? Since Jesus left human conditions the church is his body on earth, now in the state of humiliation, but soon, we trust, to be his glorious body. (Philippians 3:21) By being brought into the body of Christ (Romans 7:4) we are dead to the Law and its impossible hopes of self-righteous life; and we are waiting for the complete redemption of this body (Romans 8:23); for a body in order to function well must have all its members. We are baptized into this one body of Christ (Romans 12:13), and divine appointments have been made for the edifying of that body (Ephesians 4:12); and to the extent that every member in that body is fitly joined in his place it grows and makes increase of the body (Ephesians 4:16), despite the fact that we bear about in the body the dying of the Lord Jesus—the gradual sacrificial burning (2 Corinthians 4:10) and filling up of that which is behind of the sufferings of Christ for his body's sake, which is the church.—Colossians 1:24.

As divine Providence operated to the preparing of the literal body of the Lord Jesus (Hebrews 10:5), with all its rights and powers, that it might be a Lamb without spot or blemish, and hence an acceptable sacrifice; so the same almighty Power shall soon have completed its work of preparing the mystic body of Christ, to belong to the Head in glory, first having been consumed in sacrifice as the Lord's goat on the Lord's altar.

All of these things and doubtless more must Jesus have had in mind as on that night which seemed so usual to the twelve and so utterly different to him. He took bread and said: "Take, eat; *this* is my body". And we as members of his body have not only an appropriate respect for each other member of the same body but supreme respect for the Head: we could not do otherwise and remain a member. And as the Head is master of every member of the body, shall we not, like Mary Magdalene of old, fall before him, embrace his feet, and tell the whole story of our hearts in a cry: "Rabboni"—*my* Master!

"Be kingly prodigal of time, for use
In God's sweet service. 'Tis a jealous cruse
That holds thy life from love's anointing wide.
Shatter it grandly. See! an eager tide

Of fragrant and of healing ministries
Wrought on the Lord if on 'the least of these'
And see! the ragged edge, the flakes fallen do
Form, at his word, thine alabaster crown!"

INCENTIVE TO RIGHTEOUSNESS

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John 2:1.

THAT the followers of Jesus might rejoice with fullness of joy, St. John wrote his epistle to the church. The whole import of it is an inducement and encouragement to righteousness, which leads to fullness of joy. In the words of the text he addresses those to whom he writes as "My little children". A better translation is "My dear children". These were words of endearment on his part. He was addressing those who had become children of God and whom, therefore, he dearly loved. Doubtless many of them had come to a knowledge of the truth through his ministry; and he had a tender, fatherly feeling toward them, as though they were his own children. He addresses them in affectionate terms. Without doubt he realized that love begets love, and he was giving expression to the true sentiment of his heart. He did not expect the world to read or understand his epistle; for he clearly differentiates in this epistle between the world and the church.

From then until now every child of God can appropriate the words of this epistle to himself, as though he had specially received the message from St. John, the servant of the Lord.

CHILDREN OF GOD

It is not inappropriate that we here consider the process of becoming children of God, in order that we may clearly understand whether or not the words of the text apply to us. St. John states that he writes this epistle to those who know the truth; hence the presumption is that they were somewhat acquainted at least with the process of becoming sons of God, which they had doubtless learned from him and others of the apostles.

In another place in this epistle he speaks of them as sons of God, which sons are those who have been received into relationship with Jehovah through Christ Jesus, his beloved Son, who is the Head of the house of sons, the new creation. Each one here addressed was at one time a sinner, born such, having inherited that condition by reason of the disobedience of Adam. The first essential to his coming back into harmony with God was the great ransom sacrifice provided through the death of Jesus, and presented by Jesus the divine when he appeared in the presence of Jehovah and presented the merit of his sacrifice for the purpose of opening the heavenly way. Then the first essential on our part was an honest desire for righteousness; and when we had received some knowledge that Jesus is the great Redeemer, Jehovah drew us to Jesus; thereupon we learned that in order to come back into harmony with Jehovah we must come through Christ Jesus. "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14: 6.

Jesus is the Head of the house of sons, and he said: "If any man will come after me [be my disciple, my follower], let him deny *himself*, and take up his cross, and follow me". (Matthew 16: 24) Denial of oneself

means the surrender of oneself. This therefore represents the consecration of oneself to the Lord to do his will, whatsoever that may be. Then and there, Jesus, as the great high priest of the one so consecrating, presents the consecrating one unto Jehovah, imputing to such an one a sufficiency of the merit of his own sacrifice to bring him to the standard of righteousness; and thereupon Jehovah determines that such an one is righteous. This determination is based upon the faith exercised by the consecrating one and upon the blood of Jesus, his merit; upon this basis God justifies. The justification, then, being the determination by Jehovah that the one so presented by the great high priest is righteous, is an instantaneous matter.

This justification is for but one purpose, viz., that the one so justified might be received as an acceptable sacrifice, as a part of the sacrificial body of Christ. Being thus accepted, Jehovah begets this one by his own will through his Word of truth. (James 1: 18) He begets him to sonship, to membership in the house of sons, of which Jesus is the Head. The begetting means the beginning of a newness of life. This begotten son of God must now be developed until he grows up into Christ Jesus, in his character likeness. St. John in this epistle then says: "Ye have an unction [oil] with the holy spirit] from the Holy One, and ye all know it". This is in harmony with the Apostle Paul's statement that the spirit of Jehovah bears witness with our spirit that we are the children of God. (Romans 8: 16) The one who has been begotten is illuminated in order that he may understand the spiritual things of God, the things which the natural man cannot understand.—1 Corinthians 2: 9, 10, 14.

The new creature now consists of the will to do the will of God, the mind which is developed into the mind of Christ, and the heart, the seat of affections, the motive, or the faculty which induces the action. But this new thing or newness of life now begun has its abiding place in an earthen vessel, to wit, the human body of flesh, which is very imperfect but which is a part of the new creature; and the mind of the flesh wars against the mind of the new creature, or new mind, and it is exceedingly difficult to do or to accomplish what it desires; hence there is a conflict.

"THESE THINGS"

"These things write I unto you," says St. John. What things are here meant? It is necessary for us to take the epistle as a whole. The writer of the epistle had a specific object in writing it, and an examination of the whole epistle shows that the purpose of it is to induce the one addressed to continue in righteousness. The things, therefore, prominently pointed out in the epistle are these:

That "God is light and in him is no darkness at all"; that Jesus Christ is the Son of God, the express image of the Father, and is that great light that lighteth men who come unto him; that God through Christ Jesus is

developing the members of his body, the members of the house of sons, viz., the new creation, which members must be transformed into the image and likeness of the Lord Jesus, because such were foreknown and predestinated of God that they should thus be.

The Apostle then shows that Satan is the great adversary of God and of all righteousness; that there is in the earth a great Satanic or devil system which is opposed to God and to Christ; hence it is antichrist; that the entire world is included in this devil system, because, he adds, "the whole world lieth in the wicked one". These now addressed as the sons of God got out from under that wicked system only through Christ Jesus. St. John then shows that the great devil system in the world is controlled by the spirit of the devil and that this spirit is in direct opposition to the spirit of the Lord; and he emphasizes the fact that the one who has been begotten by the Lord will be controlled by the spirit of God, the holy spirit. He then admonishes such to try the spirits, stating that if one comes in contact with those who manifest the spirit of the devil he may know that such are not of God; but that if any one manifests the spirit of the Lord, he may know that he is of God.

The spirit of God is love, because God is love; "and every one that loveth [in the Godlike way] is begotten of God and knoweth God". And in this manner we are able to determine what is the teaching of truth and the teaching of error. Satan's empire is both anti-God and anti-Christ; and the spirit of Satan, which controls his empire, is in direct opposition to the spirit of God; therefore it is anti-holy spirit.

Then the Apostle points out that those who are begotten of God have been anointed. Anointing means a designation to office in the body of Christ, the promise being made to all such who abide in Christ and under the anointing that they shall ultimately receive eternal life. "And this is the promise that he hath promised us, even eternal life." Then the Apostle says that it was the love of God first manifested by him on our behalf that made this great provision for us. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." It was also the love of Jesus that prompted him, in obedience to the Father's will, to lay down his life for us; and then the Apostle reaches a climax, exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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. And every man that hath this hope in him purifieth himself, even as he is pure." —1 John 3:1-3.

"THAT YE SIN NOT"

"These things write I unto you that ye sin not." Why would the writing of these things enable one not to sin and induce him to do righteously? To under-

stand the answer to this question we must keep in mind the fact that the battleground of the new creature is in the mind. St. Paul admonishes: "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) It is just as essential that the mind be properly nourished in order to sustain and develop the new creature as it is that the body of flesh be nourished with material food in order to sustain the organism.

That there is a constant warfare in progress between the new creature and the flesh was abundantly testified to by the Apostle Paul when he wrote: "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would". (Galatians 5:17) We know that we cannot always do the things that we would. "That which I do I allow not: for what I would, that do I not; but what I hate, that do I. For the good that I would I do not: but the evil which I would not, that I do." (Romans 7:15, 19) But, adds the Apostle, "as many as are led by the spirit of God, they are the sons of God". These are they who have received the spirit of sonship by adoption into the family of God and are privileged to cry unto Jehovah their Father.

The will of God concerning the new creation is ascertained by the knowledge received through the Word of God; and since it is the mind that searches into the Word of God, considers and weighs the instruction there given in order to ascertain his will, and since it is the mind that the adversary seeks to fill with improper and unrighteous things which are contrary to the will of God, it is very apparent that the mind is the battleground.

If we paraphrase the words of St. John he says something like this: 'Dear children, sons of the most high God, you who are the objects of his love, who have been begotten by his holy spirit and adopted as sons into his family, I write unto you this letter that I may enable you to avoid sin and that you might grow in righteousness. As new creatures in Christ Jesus you must not love the world, neither the things that are in the world, because the world is the devil organization and is controlled by his spirit, and it is opposed to the spirit of God. That which is of the world is the desire of the flesh, the desire of the eyes, and the pride of life; and these are not of your Father. We have now come to the last time, because the antichrist is manifest and is opposing the development of the new creation, which is the Christ. All things of the antichrist are darkness and unrighteousness. These are impure things. Avoid them. In order that your joy may be full, have in mind always that God, in exercising his boundless love toward you, has bought you with the precious blood of his beloved Son Jesus, and has bestowed his further great love upon you by making you his sons. Now you are called the sons of God. Jesus is your elder brother. The hope that is set before you is life eternal, even

immortality; and when Christ Jesus appears you shall appear with him and be like him and see him as he is.

'Since you have this hope set before you it is the greatest inducement to righteousness and purity. Therefore purify yourselves. And in order that you might thus purify yourselves, it is essential to think upon the right things and be controlled always by the right spirit. Think upon Jehovah; he is the great God of the universe; in him there is light and no darkness whatsoever; think upon Christ Jesus, his beloved Son, who is his express image; in him is no darkness whatsoever, but all is light. God is love; likewise Jesus is love. God is your friend; Jesus is your friend. All whom God hath begotten you should love, because God loves them and Jesus loves them and they are begotten as members of his body. It will not do to say that you love God and love Jesus and yet not to love your brother; for if you do not love him who is begotten of God, and whom you can see and have fellowship with, how can you love God and Jesus whom you have not seen?

'The Lord has given a new commandment unto you, and that commandment is that you should love one another even as he loved you. He laid down his life for you because he is your friend. You ought to be friends of one another who are in Christ Jesus. A friend is one who loves you all the time, unselfishly. Such an one never fears that he will not receive what is justly due him, because there is no fear in love. True love is unselfish, seeking always to bestow something good upon another, without stopping to consider what will be received as a compensation for so doing. You should love God and Jesus perfectly, and so doing, you will be thinking upon the will of God concerning you and striving to do his will, prompted always by love. And having this perfect love, you will have boldness in the day of judgment to declare his message, and confidence in striving to do his will. If you love him you will keep his commandments gladly, rejoicing in the opportunity of so doing; and if you will so keep his commandments your joy will be full. Hence always keep before your mind the perfect pattern of Jehovah and the perfect pattern of the Lord Jesus, your Head. Do not be comparing your own virtues with the lack of virtue in your brother; for that not love. Do not be always magnifying your own weaknesses; but looking unto the perfect one, strive to purify yourself and make yourself righteous even as he is righteous. This will be best accomplished by keeping your mind filled with these things pertaining to God and righteousness.'

This same thought was expressed by the Apostle Paul when he wrote: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8) In keeping with this admonition of the Apostle, the weekly prayer meeting texts for the year, as set forth in the calendar, we are sure will be found very helpful to the new

creation; because each week will be kept before our minds the great Jehovah and his attributes. Instead of thinking on our weaknesses and repeating them at the prayer meeting, we are enabled to study God's character and the character of his beloved Son, and thus keep our minds filled with the proper things, that the transformation may be in harmony with his will and in the image and likeness of the great Master.

Our faces now are unveiled, because as new creatures the eyes of our understanding are opened; and what better thing could we do than to keep our eyes upon the perfect One? And constantly meditating upon his Word and thereby beholding his character, we shall be transformed into his likeness. Without doubt this is the thought the Apostle had in mind when he wrote: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord". (2 Corinthians 3:18) All the texts for the prayer meetings this year, therefore, magnify Jehovah; and thus abiding in Christ and in the hollow of Jehovah's hand, we can with the Psalmist exclaim, "I will triumph in the works of thy hands!"

CAN NEW CREATURES SIN?

In this same epistle St. John writes: "Whosoever is begotten of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is begotten of God". This seemingly is inconsistent with the words of the first text and with the same Apostle's words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us". But these texts are not inconsistent. We understand that St. John means that the new creature in Christ Jesus, because begotten of God, cannot willfully commit sin; for if he willfully prefers to sin he shows that he is not a new creature. Here, then, we see the importance of keeping clearly in mind what constitutes the new creature. It is the holy will or desire always to do God's will—the mind of Christ, the heart prompted by pure love for God and for Christ Jesus above all else; and this will, mind and heart have their abiding place in the imperfect organism.

We know that we cannot think perfectly, cannot speak perfectly, nor can we act perfectly; but every one can keep a perfect heart, a pure love, a sincere desire to do the will of God. If we should come to the point that we think we can be perfect in the flesh, then we would be deceiving ourselves and in great danger of losing sight of the constant necessity for the robe of Christ's righteousness. For this reason it is exceedingly dangerous for one to get into the attitude of "I am more holy than thou". The poet has truly and beautifully expressed it:

"Keep thou my way, O Lord,
Myself I cannot guide:
Nor dare I trust my falt'ring steps
One moment from thy side."

"IF ANY MAN SIN"

St. John would not have us to understand that we can presume upon the goodness of God and the advocacy of our Lord Jesus, and deliberately go ahead and

do wrong, hoping to be forgiven. He realizes the imperfection of each one who is warring the good warfare and says to them: 'I write these things unto you, dear children, that keeping them always in mind, you will have the inducement to avoid sin. If, however, in a moment of weakness you do sin, do not become discouraged and give over the fight. Discouragement is one of the weapons that the adversary uses against you; and if he could discourage you and make you believe that because of the grievous mistake which you have made there was no longer any use to try to attain unto the prize of the high calling, the adversary therefore would have triumphed over you. Do not permit this. Remember that you entered this warfare under the banner of the great King of kings and Lord of lords. Your Father knoweth your frame; he remembers that you are made of dust. The Lord Jesus is a great, sympathetic high priest. He knows the fight that you have to make. Always strive to keep yourselves pure and righteous; but if you do sin, remember you have an advocate with the Father, Jesus Christ the righteous.'

"A just man falleth seven times, and riseth up again." (Proverbs 24:16) An advocate is one who stands sponsor for another. He appears as counsel for, or attorney in behalf of another. Jesus became the advocate of the house of sons when he appeared in the presence of God, there in the great court of Jehovah to represent all who come to God through him. He is the propitiation for the sins of all such. Therefore when a member of the house of sons finds that he has committed some wrong, he should take all steps possible to rectify that wrong, and go immediately to his Advocate, claiming the precious promise. His great Advocate will present him to the Father. He should confess his wrong and ask for forgiveness and should believe that the Advocate will present him to the Father and that the Father will receive him (1 John 1:9) Such is a time of great need. There is no time that the new creature needs more help than under such circumstances. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. . . . Let us therefore come confidently unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:14-16) Our great High Priest is touched with a feeling of our infirmities. He is a sympathetic and loving high priest. The fact that he advocates for and in our behalf is no excuse or justification for wrongdoing, but it is a great consolation to know that when in need we can go to him, confident of receiving help.

Nor have we been left in doubt as to the willingness of the Father under such circumstances to grant the needed relief; for, as St. John writes in this epistle: "If we confess our sins, he [Jehovah] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness". The new creature has nothing to gain, but has everything to lose by yielding to discouragement and turning back. He has everything to gain by rising up in case he falls, claiming the merit of the Lord, and pressing on in the fight. The true, loving heart finds its proper expression in the words of Job under such circumstances: "Though he slay me, yet will I trust in him". This is the heart sentiment of one who loves God supremely, and who even though conscious of his many weaknesses and imperfections, is resolved by the grace of God to continue to fight the good fight of faith and to strive to walk in the footsteps of Jesus under all conditions and circumstances.

The church is now passing through a time of great stress. It is the time of judgment. Judgment began at the house of God. It is now upon the whole worldly, Satanic order. All the powers of darkness are warring against the new creatures still on earth. The battle rages with increased fierceness. But be not discouraged. If our words, our thoughts, our acts have come short, we know that if we keep a pure heart, striving to please the Lord, he will manifest his strength in our behalf according to his precious promise. (2 Chronicles 16:9) Therefore "wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord". (Psalm 27:14) This does not mean to sit down and do nothing. Wait here means to give attendance to the Lord, as expressed in another Psalm: "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God until that he have mercy upon us." (Psalm 123:2) Constantly, then, give attendance to the Lord's work and his ways, seeking to know and to do his will, having in mind the precious promise that in due season we shall reap if we relax not.

Courage means a confident abiding in the promises of the Lord. So if we give attendance to the Lord and his ways, he will strengthen our heart, i. e., he will make us strong in love and will increase our boldness, our confidence and our bravery in Christ in the very thickest of the conflict. Thus continuing, we shall more and more appreciate that the Lord is our strength, that we shall triumph in the work of his hands; and that ultimately our joy will be full.

HEALTH AND THE HOLY SPIRIT

[CONCLUDED]

THOUGH we are breathing the air of humility, or heavenly wisdom applied to our individual relationship toward God; though we are feeding upon the truth, the heavenly food which he has provided; yet, if the sunlight of love does not warm our hearts and illumine our perceptions, we shall not be in spiritual vigor, or health,

even though we *may* live several months or even years as new creatures.

Perhaps all do not realize the awful effect which hate has even upon the physical organism, to say nothing of its effect on the development of the new creature in Christ. Love expands every artery and prompts to greater activity

and usefulness every organ of the body. More than this, it seems to carry health itself to the outmost cell structures, causing each minute capillary to throb with new life. Hate not only contracts the walls of the arteries and grips the heart as in a vise, but it carries actual poison and death to the tissues of the body. Few people are ignorant of the fact that a mad dog carries poison in its saliva. All physicians know that an angry man or woman carries similar poison, so that a bite from an enraged human being may prove as disastrous as from a lower animal. All observant and experienced mothers know that moods of depression, discouragement, bitterness, flow from their breasts into the systems of their babes. Plenty are the instances where the death of the child has resulted from an angry mother's milk. If hate has such strong effects on its side, love has no less strong ones on the other. To be conscious of estrangement from God and then to be brought into his favor is like coming from darkness into light; and the Scriptures use this simile.

If we have humility, if we feed on the truth, if we have the sunlight of God in our hearts and have no Christian activity whatever we may be able to preserve our existence for some time; but we would surely not be of the most worthy company, the little flock. Indeed, as air, food, and sunlight call for physical action and inspire it, just so humility, truth, and love all lead up to and call for legitimate Christian activity.

HEALTH AS UNTO THE LORD

The acquisition and maintenance of both physical and spiritual health is a duty which the Lord's people have. Our duty to have and to hold such physical health as is within our grasp should not be allowed to override all other duties. This would be a mistake. But it must be borne in mind that our only power to accomplish anything this side the veil, our only agency through which to learn or speak or write is the human body which we now have to practice with. And knowledge of this duty leads us to be on the alert to grasp such items of information as divine providence points us toward.

And knowledge of this duty leads us to be careful in observing the foods which we eat and their effects upon us. If twenty or thirty grains (weight) of salt daily will do the average body, then there could be no object, even if there were no harm, in using three or four hundred grains. If a small amount of sugar will suffice for the average person who uses his muscles very mildly and he insists on taking into his system seven or eight times as much as he needs he cannot expect to go unpunished by the laws of nature. He might be willing to stand the punishment, but as a new creature he must bear in mind that all of his powers, both potential and latent, belong to the Lord. As a steward of what is another man's he cannot be indifferent to the effects which foods produce. He cannot be properly negligent in observing whether they help him to serve or hinder him from serving.

The Apostle gives us an ideal in this matter when he says: "Whether . . . ye eat or drink, or whatsoever ye do, do all to the glory of God". (I Corinthians 10:31) We are not therefore to pander to our flesh on the one hand nor to go in for fanatical abstemiousness on the other. Neither the one nor the other is our aim, but the glory of God. No doubt most people in this country could practice a little careful and reasonable abstinence in foodstuffs which they do not really need. Heavy, concentrated chemicals are often poured into the system with much less thought than one would feed a six weeks' old pig. We remember the story of Daniel and his associates who were slaves in a foreign court. These young men knew that the luxurious dainties of the royal table would tend to interfere with their clearness of mind and physical vigor. They asked to be fed on plain food, and the results were most gratifying. Not many of us are tempted to strong drink, but many of us

have trouble with unnecessary eating—the national American sin. It was an international sin before the war.

"Know ye not," the Apostle asks, "that your body is a temple of the holy spirit which is in you, which ye have from God?" The Apostle was here writing about the sin of licentiousness, said to have been the besetting sin of the Corinthians. Since these Corinthian brethren had all been pagans and since this particular sin was so prevalent about them, it is not surprising that the Apostle thought it wise to warn them on this point. 'Or [if you do not yet realize the awfulness of this sin] I will bring forth a consideration that will show it in all its shamefulness, i. e., this consideration is the fact that your body is a temple of the holy spirit'. The analogy may be carried out in greater detail by comparing the Court of the Temple to the organism itself, the Holy of the Sanctuary to the mind, the Holy of Holies to the will, which will is heavenly. Whoever gets the thought clearly fixed in mind that he is not his own to do as he may please or as vagrant desire may lead him, but that his body is a temple of the holy spirit, and a constituent part in that greater temple, which is the visible church at any time, that one will have a thought that is bound to be uplifting and cleansing throughout the whole narrow way.

"Ye are not your own." Like heathen temples made over into temples of the true God, so are the bodies of the Lord's people. We are bought with a price. The Apostle does not here mention what that price is; for the Corinthian brethren must have known perfectly well, even as we know. But the Apostle Peter supplies the information when he says: "Ye are bought, not with corruptible things such as silver and gold, but with incorruptible, even the precious blood of Christ".—I Peter 1:18, 19.

HEALTH AND SELF-CONTROL

The relation which health bears to self-control is touched upon in the Apostle's remarks in 1 Corinthians 9:24-27, a part of this lesson. "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run that ye may obtain." Every one that strove in the great Isthmian games in the Apostle's day exercised self-control in all things. Those contestants went into rigorous training months ahead of the time for their final performance. They abstained from many things which were right and proper in themselves but which would not contribute to their efficiency as athletes. They did that to receive a corruptible crown, a crown of leaves which faded quickly away. If they were willing to undergo these self-denials with the hope, and by no means certainty, of getting a small crown which had doubtful value, how much more ought we not to be willing to undergo, if by any means we might attain to that incorruptible crown, that crown that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto a salvation ready to be revealed in the last time.

"Whatsoever a man soweth that shall he also reap." Here the kind of seed forms the basis for the figure, but in the following clause the figure of speech seems to change to the kind of soil. If we sow to the flesh we shall from this fleshly soil reap a crop of corruption, spiritual decay and putrefaction. If we sow into the soil of the spirit we have the fruitage of the spirit, in due course. It is notable that while the Apostle speaks of the *works* of the flesh, he speaks of the *fruit* of the spirit. The things which the flesh produces are not worthy to be designated by the tender and delicate illustration of fruit.

We are accustomed to speak of the *fruits* of the spirit; but a little more care and observance would show that the Apostle uses the singular. Love might be compared to the juice of the fruit, the fluid which has been drawn up the stems and transformed into something not only desirable but also necessary for the perfection and utility of the fruit itself. Joy might well be illustrated by the bloom. Some trees carry blossoms and fruit in various degrees of devel-

opment the year around. Peace and long-suffering might correspond to the mellowness; gentleness, goodness, and meekness to the softness and delicacy of the outside of the fruit. Faith corresponds very well to the consistence and flavor; for faith permeates all which the spirit produces. Self-control might be illustrated by the rind of the fruit, holding together the other excellencies and preserving them from decay.

PERFECT HEALTH A FUTURE THING

We cannot hope for any very marked advancement in physical development among men until the minds of men become illuminated by the rays of the Sun of Righteousness. Any working on the physique merely is like watering the leaves and petals of plants, while the ground is utterly dry. The plant may be kept alive for awhile but its system of irrigation is working backwards. So the normal way to refresh and invigorate the bodies of men is to refresh and invigorate their minds by the truth, under the favorable conditions of Christ's Millennial reign. When once their hearts and minds are blessed with the waters of life, then flowing freely for all, their powers of organism will quickly take on new life and vigor. Now the world is full of fat,

clumsy, unsightly bodies on the one hand and poorly nourished bodies on the other; stooped, flabby, feeble bodies; each and every degree of dilapidation and inefficiency. Such bodies are not capable servants of their owners. But most of them are able to respond to about all the ideas their owners have—and these are not many. What a wonderful world it will be when "the inhabitant shall no more say, I am sick" (Isaiah 33:24), when all the deficiencies of organism are filled out (Isaiah 35:5, 6), when the flesh of mankind shall be "fresher than a child's"! (Job 33:25) For those millions now living who will never die, that time is close at hand. For those millions now dead who will be brought to life, that time is a little further off, but at most not far.

For us who are in the way with Christ and who are interested in health merely as an adjunct to service, it can be beneficially remembered that faith and hope and cheerfulness contribute more to general health than any other thing. "It is good that the heart be established by grace". (Hebrews 13:9) Cheerfulness is the best general anti-toxin in the world; and the Lord's words, the Lord's sayings and instructions "are life unto those that find them, and health to all their flesh". Proverbs 4:22.

WORK AND THE NEW CREATURE

— — APRIL 17 — 2 THESSALONIANS 3:6-13 — —

THE VALUE OF TOIL — TOIL AND WORK — GOD AS A WORKER — JESUS' WORK — THAT OF THE APOSTLE.

"Let him labor, working with his hands the thing that is good."—Ephesians 4:28.

WORK was not a part of the curse placed upon man at the time of his disobedience. The curse was not work, but work under extraordinary conditions, work under such conditions as would not only bring forth sweat of face but as would also tear down the tissues of the body more rapidly than they could be built up with the imperfect food available outside of the Garden of Eden. Work is a normal thing; although the *unusual* toil which was implied by the expression "sweat of face" is due to the fall of man from perfection and from divine favor.

God's sentence upon man was "Dying thou shalt die". The sentence therefore comprehended not merely the death state for man, but it as clearly indicated a gradual process of disintegration and decline toward the death state. The Adamic death was not to be visited upon Adam nor, generally, upon his posterity by a lightning bolt or other similar sudden measures. That kind of death is reserved for the second death, when all possible benefit from further experience shall have passed.

God's wisdom foresaw that the gradual process of dying would supply man with educative experiences in which he might learn the exceeding sinfulness of sin as well as gain some elementary knowledge of the greatness and wisdom and power of God. Having in mind, therefore, this school of experience for man and making it possible by the gradual system of decline into death, God foresaw in the same connection that toil would be useful for man and that it would serve as a strong deterrent, keeping the children of Adam from devising and carrying out such enormous schemes of wickedness as they might, were every provision for food, raiment, and shelter made independent of man's effort to obtain them. In other words, if men had not been kept so busy working to provide things necessary for themselves or their dependents, selfishness and wickedness might have increased many-fold in the earth. So there is a beneficent side even to toil, or arduous labor.

WORK NOT NECESSARILY TOIL

However, it would be a mistake to confuse work in a general way with the strenuous toil which man has had to engage in under the abnormal conditions of sin and death. Work is a thoroughly normal condition for all beings

with powers of activity. Nothing is so detestable to the rightly balanced mind as continued idleness, uselessness, aimlessness. One of the tendencies of recent years, of the widespread use of inventions and discoveries, has been to increase the personnel of an already too large idle class. Men often mistake physical comfort and bodily ease for culture and civilization. No honest person desires to be non-productive. No noble person desires to live upon the liberality or indulgence of another. Sometimes broken health or unusual conditions make it impossible to avoid this state, but it is not desirable at any time.

Our best example of activity is God himself. Our Master bears testimony to the fact that the Father works. "My Father worketh hitherto and I work". (John 5:17) With the boundless powers which Jehovah possesses he must find infinite enjoyment and inexhaustible pleasure in employing his various powers and in combining them under various circumstances and varying conditions. God, the Creator, has implanted the instinct to work in all of his creatures. The Bible calls our attention to the ant as an example of industry and good sense. It is remarkable what these little creatures can do. They do not work under a specific head, as do the bees, but they work in full co-operation for the accomplishment of one common end. They build mounds which are larger by far in proportion to their bodies than the great pyramids are to ours. They stock these mounds with food against a time of need. All of these powers God gave them; and if they had not been wise endowments we may be sure he would not have gone to the trouble and expense of implanting such instincts in them. Similar energy is noticeable on the part of most of the lower animal creation, most birds, squirrels, etc. Even the flora, the plants and flowers, are busily engaged in drawing up juices from the ground and other elements from the sunlight.

These all work because God made them so that they do not know how to do otherwise. There is no moral credit due to them for their activities, but they none the less become examples to us of what God intended his creatures to be. And if activity is thus so universally illustrated in other parts of creation it would be strange indeed, even

without divine instructions on this point, if human beings were the only ones in the universe expected to be inactive or idle.

JESUS' NATURAL AND SPIRITUAL WORK

Our Lord Jesus is an example to us not only in spiritual works, but also in the more commonplace activities of life. On one occasion when he revisited his boyhood town of Nazareth and spoke in the synagogue so wonderfully that the people marveled at him and his own homefolk became offended at his seeming audacity, the question was passed around after the discourse, "Is not this the carpenter?" (Mark 6:3) This is practically the only intimation we have of Jesus' secular activities. They were not considered as having vital bearing on the subject of divine revelation, otherwise a fuller record would have been preserved. But this statement shows that Jesus did have very humble work to do in the small town of Nazareth. In the larger cities there was doubtless call for expert foreign workmen, such as Greeks and Egyptians; but in a small town like Nazareth the work itself must have been very humble and commonplace. We may be sure, however, that Jesus gave the work such honest time and attention as was necessary to perform it well.

And when we come to the realm of spiritual activities, teaching, preaching, proclaiming the message of the kingdom, and ministering to the needs of others, Jesus stands as our perfect example there, too. Through those three and a half years there was almost incessant activity. There were long journeys by foot and there could have been but few days when he was not strenuously occupied with the affairs of the kingdom.

THE APOSTLE PAUL'S LABORS

Among the apostles we know most of the activities of St. Paul. Active and energetic before his inner acquaintance with the Lord, he was not less so after he came to discern the Lord's purposes for him. There was a period of some three years spent in Arabia, during which time he was readjusting his mind to the change of dispensation; but after that he was ready for divinely directed work, and

the Lord had plenty of it for him to do. What we know of the other six messengers to the church leads us to believe that each of them in turn was filled with zeal and activity for the message of grace and goodness, the message of the kingdom of Christ. Wycliffe was a great worker and wrote very extensively; Luther was an indefatigable worker. The number of his treatises, sermons, table talks, and books is astounding. His work of translating the Bible has had perhaps the most far-reaching results of any other one of his activities. It furnished an important basis not only for the Common Version of the Bible but also for much of the devotional thought and language of central Europe for four hundred years. In our own times few of our readers do not already know the extended activities and genuinely hard work of Brother Russell. His disposition to place the interests of the Lord's kingdom first still continues to be an inspiration to all who are associated in the same work of the kingdom.

The Apostle's statement, "Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to give to him that hath need," need not be given any fanciful interpretation whatever. It means exactly what it says. Instead of trying to profit socially or financially from the accumulated goods of others let him work at honest employment that, instead of taking from others, he may be in a position to give to others who are in greater need than himself. These words must not be applied merely to the poor, but to those who are in high and influential positions. They have no more right to steal that which rightfully belongs to others than has a smaller personage—even though the great and powerful may use less crude methods of theft.

The Apostle urges us to imitate himself, who, although he was an apostle, worked with his hands for his own sustenance, that he might with greater freedom of speech proclaim the message of resurrection. We believe that the Lord has honored every honest effort to imitate the Apostle in this respect. May the Lord give us grace, that we may not be among those who "work not at all, but are [nevertheless] busybodies".

POVERTY AND WEALTH

— APRIL 24 — ISAIAH 5:8-10; AMOS 8:4-7 —

UNSATISFIED WEALTH — CAUSES FOR INORDINATE DESIRE FOR WEALTH — UNJUST WEALTH — THE DECEITFULNESS OF RICHES

"Where your treasure is, there will your heart be also."—Luke 12:34.

POVERTY is a pecuniary condition in which there is nothing to spare; wealth is a financial state in which something is had which can be spared. The first is living from hand to mouth, strictly. The second is having some reserve or even residual means over and above one's immediate necessities. Below poverty comes absolute want.

One of the passages cited above illustrates inordinate desire for possessions, unsatisfied wealth. The Lord's message through the Prophet is to the effect that such a grasping after land or the things which it produces is a form of insanity and brings woe upon itself. Those who constantly reach out to join house to house and lay field to field finally find themselves in the center of a large and unproductive tract of ground. The have not the ability to work all of this land themselves and their desire to be alone has separated them from the possibilities of co-operation on the part of former inhabitants. No doubt this woe is often carried out in a literal way, just as it is here described by the Prophet. But the principle involved in this picture is found to be true in many other relationships of life than those connected with landed estates. Acquisitiveness alone cannot bring happiness, any more than a powerful electric current can be generated by a

negative pole. Both negative and positive poles are necessary in order to produce the useful current which can be transferred and made to produce in many localities. Unless this acquisitiveness is balanced by liberality it will be non-productive of good either in the acquirer or in the acquirer's associates.

UNCERTAINTY AND SELFISHNESS

There are different causes which tend to produce this inordinate desire of wealth which is so frequently manifested in the hearts of mankind. In the first place there is the God-given desire for possession; but this is so much perverted or so improperly guided and balanced by other faculties of the mind that it is often difficult to identify as a divine gift. Next comes under-valuation of true riches. This under-valuation is traceable in part to an indisposition to seek for higher things and in part to an inability to recognize them, even if they were sought. The image of God's wonderful character, once clearly discernible in man, has become so marred that only traces of it are to be found. But one of the most potent causes for the nervous strain and unreasonable ambition for acquiring things is the uncertainty of human conditions. The certainty of death

but the uncertainty of the time of death urge many nobly inclined men to deeds of seeming selfishness and apparent injustice which they would probably never do under normal and happy human conditions.

For instance, a man goes to his business in the morning with no desire to do injury to anyone, having merely a desire to provide things which are appropriate for his family. His efforts are not, strictly speaking, selfish, as that term is used to describe improper traits. The weight of responsibility which he feels toward those dependent upon him makes him more than a single individual in the business world. Knowing the uncertainty of human conditions, the possibility of his own incapacity through accident or death, he desires to make use of his able years in such a way as to provide for his family's comfort and leave them enough to escape destitution. We may even suppose that he is a very reasonable man, with no desire to leave great wealth. During the course of the day his interests cross with those of a competitor. He is in possession of advance information which enables him to take advantage of a situation which will work to his own benefit and to the measurable detriment of his rival. Through previous experience he is unable to trust this competitor. He knows that if he fails to take advantage of the knowledge which is his, the other man will soon possess it and use it to the detriment of business man Number One. If this man had no responsibilities aside from himself he might let the matter go; but having in the background of his mind the shadow of death and the uncertainty of human conditions generally, he grasps the opportunity which is before him.

COMING BYE AND BYE

We incline to believe that this uncertainty of the mind, either definitely recognized or existing in the background of the world's thinking, is one of the most potent causes for grasping and straining and reaching for possessions. How will this condition be bettered under Messiah's kingdom? We answer that it will tend to adjust itself very quickly as soon as the knowledge of the fact that death is no longer imminent is spread abroad. When mankind awakens to the fact that death is no longer necessary, but that everlasting human life under perfect conditions stretches out before it as a possibility, then will begin, by virtue of the very relief from undue pressure and strain, an expansion of heart and a following of native inclination to do good to others as well as to one's self—to bear their interests in mind. There are, doubtless, harder cases than these, which will require to be dealt with by stripes and careful instructions. But many good qualities in men encourage us to hope that many stripes will not be necessary with the majority of people.

Both Isaiah and Amos bring the most scathing arraignment against the wealthy. Neither of them denounces the bare possession of means, but both of them, speaking as moved by the holy spirit, denounce inordinate acquisition of wealth and unjust use of it. We might easily apply these matters in a figurative way, and this has been frequently done in these columns. But there is no need to overlook the literal application of them.

As our golden text states, the heart will be where the treasure is. And if the treasure is earthly the heart will be set on the earth. If the treasure is heavenly the heart will be heaven directed. This is true with the church; and it is a mistake to suppose that it will be any different on the part of those who attain everlasting human life. They will have possessions on the earth, but not inordinate or overgrown possessions—nothing more than they can use. But these things will not be their treasure. Their treasure will be the divine franchise for life and happiness. Divine favor, the opportunity for which will have been purchased at such a cost, and the acquisition of which will have been accomplished with such tedious journeyings up the highway, will mean more to them than all the tangible possessions they will have. Indeed the tangible possessions will be indisputable proofs, in that day, of the divine favor.

MEAT WHICH PERISHES NOT

Our Lord speaks of "the deceitfulness of riches". This deceitfulness of earthly wealth he describes as being one of the most prevalent causes for choking out the seed of truth after it has once been planted in the consecrated heart. These thorns and thistles grow so prolifically, unless care is taken to keep them down, that the power of bearing much fruit to the Father's glory is cut off. If we did not need these warnings the Master would not have given them. Riches can be quite as deceiving, if not more so, when they are not possessed but sought after, as when they are in our hands. Our safe place for treasures is in heaven.

The Master urges us: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you". (John 6:27) If the real object and purpose of our activities is for the things which perish we are bound to have leanness in the end. Human acquisitions and possessions may be classified under four heads: (1) necessities, (2) comforts, (3) luxuries, (4) extravagances. The Lord's people have no reasonable grounds for expecting more than necessities, or perhaps comforts. In comparison with standards such as our Lord, the apostles, and the prophets knew, we doubtless have many luxuries. If we indulge in extravagance it will surely work to our financial and spiritual loss.

BIBLE STUDENTS' CONVENTIONS

OKLAHOMA CITY, OKLA., May 27-30, inclusive: A four-day convention has been provided for by the Society at Oklahoma City. This will include a public lecture to be given by the President of the Society on Sunday, the 29th. Brother Rutherford and a number of the Pilgrim brethren will be present. This will be specially convenient for the friends of northern Texas, Oklahoma, Arkansas, southern Kansas and southwest Missouri. We anticipate a season of great refreshing and blessing. One day will be designated as "Service Day" and will be devoted especially to the work of the Society in spreading the kingdom message.

LINCOLN, NEBR., June 3-5, inclusive: A three-day convention of Bible Students will be held at Lincoln, Nebraska. There will be a public meeting on Sunday addressed by Brother Rutherford. Several of the Pilgrims will also be there. This convention will be specially convenient for the friends of northern Kansas, Colorado, Nebraska, north-west Missouri and western Iowa. Lincoln is said to be an ideal convention city. We anticipate a good attendance and a season of great blessing. Let us all unite our hearts in prayer to the heavenly Father and our Lord Jesus for a blessing upon these conventions.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Easton, Pa.	Apr. 17, 21	Northampton, Pa.	Apr. 25
Bangor, Pa.	Apr. 18	Palmerton, Pa.	" 26
Pen Argyl, Pa.	" 19	Kunkletown, Pa.	" 27
East Stroudsburg, Pa.	" 20	Lehighton, Pa.	" 28
Bethlehem, Pa.	" 22	White Haven, Pa.	" 29
Allentown, Pa.	" 24	Wilkes Barre, Pa.	May 1

BROTHER T. E. BARKER

Wendell, N. C.	Apr. 15	Durham, N. C.	Apr. 24
Raleigh, N. C.	Apr. 17, 21	Keyville, Va.	Apr. 25, 26
Louisburg, N. C.	Apr. 18	Richmond, Va.	Apr. 27
Henderson, N. C.	" 19	North Emporia, Va.	" 28
Stem, N. C.	" 20	Suffolk, Va.	" 29
Chapel Hill, N. C.	" 22	Norfolk, Va.	May 1

BROTHER W. W. BLACK

Biggar, Sask.	Apr. 15	Kamloops, B. C.	Apr. 24
Perdue, Sask.	" 17	Chilliwack, B. C.	" 26
Outlook, Sask.	" 18	Sardis, B. C.	" 27
Hughton, Sask.	" 19	Mt. Lehman, Man.	" 28
Calgary, Alta.	" 21	Clayburn, B. C.	" 29
Revelstoke, B. C.	" 22	Vancouver, B. C.	May 1

BROTHER B. H. BOYD

South Coventry, Conn.	Apr. 17	Easthampton, Mass.	Apr. 24
Cromwell, Conn.	" 18	Greenfield, Mass.	" 25
New Britain, Conn.	" 19	Orange, Mass.	" 26
Hartford, Conn.	" 20	North Adams, Mass.	" 27
Springfield, Mass.	" 21	Pittsfield, Mass.	" 28
Holyoke, Mass.	" 22	Pownal, Vt.	" 29

BROTHER J. W. COPE

Plano, Tex.	Apr. 15	Waco, Tex.	Apr. 24
Ennis, Tex.	" 18	Hillsboro, Tex.	Apr. 25, 26
Richland, Tex.	" 19	Alvarado, Tex.	" 26, 27
Thornton, Tex.	" 20	Fort Worth, Tex.	" 28, 29
Mexia, Tex.	" 21	Weatherford, Tex.	May 1
Normangee, Tex.	" 22	Alvord, Tex.	" 3

BROTHER E. F. CRIST

Fayetteville, Ark.	Apr. 15, 17	Fort Smith, Ark.	Apr. 25
Springdale, Ark.	Apr. 18	Quinton, Okla.	Apr. 26
Siloam Springs, Ark.	" 19	McAlester, Okla.	" 27
Muskogee, Okla.	" 21	Wilburton, Okla.	" 28
Porum, Okla.	" 22	Atoka, Okla.	" 29
Tamaha, Okla.	" 24	Durant, Okla.	May 1

BROTHER A. J. ESHLEMAN

South Fork, Mo.	Apr. 15	Bolivar, Mo.	Apr. 26
Thayer, Mo.	" 17	Verona, Mo.	" 28
Mountain Grove, Mo.	" 18	Monett, Mo.	" 29
Ava, Mo.	" 20	Webb City, Mo.	May 1
Springfield, Mo.	" 23	Joplin, Mo.	" 2
Ash Grove, Mo.	" 24	Carthage, Mo.	" 3

BROTHER A. M. GRAHAM

Toledo, Ohio	Apr. 14	Fenton, Mich.	Apr. 22
Windsor, Ont.	" 15	Flint, Mich.	Apr. 21, 24
Detroit, Mich.	" 17	Port Huron, Mich.	Apr. 25
Plymouth, Mich.	" 18	Saginaw, Mich.	" 26
Ypsilanti, Mich.	" 19	Midland, Mich.	Apr. 27, 28
Durand, Mich.	" 20	Bay City, Mich.	Apr. 29

BROTHER M. L. HERR

Freeport, Ill.	Apr. 15	Knoxville, Ill.	Apr. 24
Moline, Ill.	" 17	Springfield, Ill.	Apr. 25, 26
Davenport, Ia.	" 18	Jacksonville, Ill.	Apr. 27
Rock Island, Ill.	" 19	Greenfield, Ill.	" 28
Princeton, Ill.	" 20	Jerseyville, Ill.	" 29
Kewanee, Ill.	Apr. 21, 22	Palmyra, Ill.	May 1, 2

BROTHER S. MORTON

Evansville, Minn.	Apr. 15	Chancellor, S. Dak.	Apr. 28
Alexandria, Minn.	" 17	Inwood, Ia.	" 26
Willmar, Minn.	" 19	Alton, Ia.	" 28
Appleton, Minn.	" 21	Sioux City, Ia.	" 29
Jasper, Minn.	" 22	Little Sioux, Ia.	" 30
Mitchell, S. Dak.	" 24	Omaha, Neb.	May 1

BROTHER W. H. PICKERING

Paterson, N. J.	Apr. 17	Binghamton, N. Y.	Apr. 24
Passaic, N. J.	" 17	Cortland, N. Y.	" 25
Port Jervis, N. Y.	" 18	Ithaca, N. Y.	" 26
Eldred, N. Y.	" 19	Auburn, N. Y.	" 27
Liberty, N. Y.	" 20	Geneva, N. Y.	" 28
Oneonta, N. Y.	Apr. 21, 22	Rochester, N. Y.	" 29

BROTHER G. R. POLLOCK

Synarep, Wash.	Apr. 17	Enumclaw, Wash.	Apr. 27
Wenatchee, Wash.	Apr. 19, 20	Puyallup, Wash.	" 28
Soap Lake, Wash.	Apr. 21	Lakebay, Wash.	" 29
Neppel, Wash.	" 22	Tacoma, Wash.	May 1, 2
Yakima, Wash.	" 24	Seattle, Wash.	May 3
Ellensburg, Wash.	Apr. 25, 26	Bremerton, Wash.	" 4

BROTHER V. C. RICE

Clearwater, Fla.	Apr. 15	Avon Park, Fla.	Apr. 23
St. Petersburg, Fla.	" 17	Moore Haven, Fla.	" 24
Lakeland, Fla.	" 18	Torrey Island, Fla.	" 26
Bartow, Fla.	" 19	Delray, Fla.	" 29
Arcadia, Fla.	" 20	Miami, Fla.	May 1, 4
Punta Gorda, Fla.	" 21	Key West, Fla.	" 2, 3

BROTHER C. ROBERTS

Montreal, Que.	Apr. 14, 15	Trenton, Ont.	Apr. 22
Ottawa, Ont.	Apr. 17	Belleville, Ont.	" 24
Carleton Place, Ont.	" 18	Orono, Ont.	Apr. 25
Smith's Falls, Ont.	" 19	Toronto, Ont.	" 26
Brockville, Ont.	" 20	Brampton, Ont.	May 1
Kingston, Ont.	" 21	Barrie, Ont.	" 3

BROTHER T. H. THORNTON

Chandler, Ariz.	Apr. 15	San Antonio, Tex.	Apr. 26
Phoenix, Ariz.	" 17	Austin, Tex.	" 27
Rillito, Ariz.	" 19	Waco, Tex.	" 28
Miami, Ariz.	" 21	Dallas, Tex.	" 29
Safford, Ariz.	" 22	Big Sandy, Tex.	May 1
El Paso, Tex.	" 24	Texarkana, Tex.	" 2

BROTHER W. A. THRUTCHLEY

Milwaukee, Wis.	Apr. 17	St. Paul, Minn.	Apr. 24, 25
Waukesha, Wis.	" 18	Cambridge, Minn.	Apr. 27
Madison, Wis.	" 19	Duluth, Minn.	Apr. 28, May 1
Tomah, Wis.	" 20	Two Harbors, Minn.	Apr. 29
Rochester, Minn.	" 21	Aitkin, Minn.	May 2
Minneapolis, Minn.	Apr. 22, 23	Northome, Minn.	" 3

BROTHER S. H. TOUTJIAN

Lamar, Colo.	Apr. 13	Ogden, Utah	Apr. 20
Rocky Ford, Colo.	" 14	Midas, Nev.	" 22
Pueblo, Colo.	" 15	Lovelock, Nev.	" 24
Grand Junction, Colo.	" 17	Goldfield, Nev.	Apr. 26, 27
Midvale, Utah	" 18	San Bernardino, Cal.	Apr. 29
Salt Lake City, Utah	" 19	Los Angeles, Cal.	May 1

BROTHER G. YOUNG

Chatham, Ont.	Apr. 15	St. Thomas, Ont.	Apr. 24
Windsor, Ont.	" 17	Tilsonburg, Ont.	" 25
Ridgetown, Ont.	" 19	Simcoe, Ont.	Apr. 26, 27
Ingersoll, Ont.	" 20	Dunnville, Ont.	Apr. 28
Woodstock, Ont.	" 21	Welland, Ont.	" 29
London, Ont.	Apr. 22, 24	Niagara Falls, Ont.	May 1