



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 after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL AND ITS SACRED MISSION

This journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly Kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send an acknowledgment of a renewal or a new subscription. A renewal blank (carrying a notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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MEMORIAL DATE 1928

Nisan, the month of the passover, is reckoned this year as beginning at sunset on the day numbered in our modern calendar as the 22nd of March (Palestine time). The time for commemoration of the death of the great pass-over Lamb, Nisan 14, is calculated therefore as the evening of Wednesday, April 4, after sunset. Announcement is made now so that all who desire to commemorate this event can make due preparation.

BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed

no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The Society has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4½ x 7½, French Morocco	\$4.00
P125	do with concordance	4.35
P130	do Full Leather	5.65
P135	do with concordance	5.80
K60	4½ x 6½ French Morocco	3.40
K65	do with concordance	3.75
K70	do Full Leather	4.85
K75	do with concordance	5.20

NEW SONG BOOK

Songs of Praise to Jehovah is the title of a new song book which is now ready for shipment. On its 300 pages are many new songs and tunes, as well as old favorite selections. Retail price of the book, cloth-bound, is 75c, postpaid. Price to classes in lots of 20 or more, 69c each.

I. B. S. A. Berean Bible Studies

by means of "The Watch Tower"

"A People for His Name"

"Jehovah's Presence"

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Week of April 1 . . . ¶ 1-26 Week of April 15 . . . ¶ 1-17

Week of April 9 . . . ¶ 27-53 Week of April 22 . . . ¶ 18-36

Week of April 29 . . . ¶ 37-54

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OUR PASSOVER

"For even Christ our passover is sacrificed for us."—1 Corinthians 5:7.

JEHOVAH commanded the Israelites to keep the passover on the fourteenth day of Nisan of each year from and after its institution. That was the beginning of that year with them. Jesus kept that passover as long as he was on the earth. He fulfilled the law by his death. At the same time he instituted the memorial of his own death, and upon his followers he enjoined the necessity of keeping that memorial. It is incumbent upon each true member of the body of Christ to continue to keep this memorial as long as he is in the organism of flesh. So far as the church is concerned, the memorial will end when the last member has been changed.

¹ This year the proper date for observing the memorial of our Lord's death comes on the fourth day of April. After six p. m. of that day all who are devoted to the Lord should come together at the several places of assembly and keep the passover of Jesus' death. Where there are some who are sick and unable to attend at the place of assembly, the memorial may be observed by having some brother go to the sick-room and there administer the emblems. Where one is entirely alone, and cannot assemble with others, then he may take the bread and wine and after prayerful consideration of his blessed privilege partake of the emblems, administering the same to himself.

² The memorial being a reminder of the death of Jesus, and seeing Jesus died but once, it is appropriate to observe the memorial only once each year. That observation should be, of course, on the day that Jesus was put to death.

KNOWLEDGE

³ Clearly it is the will of God that all who partake of the memorial should do so intelligently. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." (1 Peter 3:15) The most blessed privilege ever accorded to man is that of being taken into the covenant by sacrifice and being offered up as part of the body of Christ. The greatest hope set before any one is to partake of the divine nature. That carries with it all the blessings that God has in store for the most faithful to him. Each one who claims the hope of immortality should be able to give a good and sufficient reason therefor. In order to do so it is

essential that the Christian feed his mind upon the precious things which God has graciously provided for him.—Hebrews 12:2, 3.

⁴ Jehovah commanded the Israelites to teach their children concerning the meaning of the passover first instituted in Egypt. That was important because God so commanded. With stronger reasoning should a Christian keep himself informed concerning the reason for celebrating the memorial of our Lord's death, seeing that the death of the Lord was a fulfilment of that which Israel's passover foreshadowed. The Christian should tell his children the reason why he keeps the memorial of the Lord's death. His children may not now understand much about it, but they will learn that Jehovah is the only true God and that he has provided for life for all through the shed blood of Jesus Christ. It is important, therefore, that at regular intervals we remind each other of the precious truths in connection with the memorial.

ISRAEL'S PASSOVER

⁵ That which came to pass with reference to Israel under the terms of the law foreshadowed better things to come. That we might have a keener appreciation of the meaning of the memorial of Jesus' death it is essential for us to understand the passover of the Israelites.

⁶ The lineal descendants of Abraham had gone into Egypt to reside there. This was a part of God's plan. While Joseph, the much beloved son of Jacob, lived the Israelites were well treated in Egypt. Then the ruler of Egypt gave consideration to Joseph and to Jehovah God, whom Joseph worshiped. Joseph and those of his generation died; and there came to the throne of Egypt a severe, haughty and cruel potentate who knew not Joseph, neither would he heed Jehovah God. Selfish, cruel and oppressive, that Pharaoh of Egypt was a child of the Devil, whom he represented. His kingdom was a picture of Satan's wicked organization. Pharaoh had caused the people to practise the religion of Satan. Many of the Israelites were turned away from their devotion to the true God. The Egyptians, being under the control of Satan, were induced by him to hate God's chosen people. Pharaoh and his counsellors began to make and carry out a systematic method of persecution of the Israelites. The due time had arrived for God to take action.

HIS NAME

* God had made a promise that he would produce a seed, which seed was foreshadowed by Isaac the son of Abraham; and that through the seed God would bless all the families of the earth. Learning something about this, Satan set about to oppose the development of the natural seed of Abraham; hence their persecution. Knowing that the Israelites were lineal descendants of Abraham, Satan induced his instruments to persecute the Israelites with the purpose of destroying them. He not only oppressed them directly, but subtly turned the minds of many away from the true God. It has ever been the policy of Satan to turn man away from Jehovah, who alone can give life to mankind. Should the Israelites all be turned away from Jehovah, then the promise would wholly fail with reference to Abraham's lineal descendants, insofar as their constituting the channel of blessing was concerned. The name of Jehovah was greatly defamed in Egypt, and now for the benefit of his chosen people and to maintain his own good name and word he would visit Egypt and get for himself a name.

* Moses was reared in the royal family of Egypt. When he became of age and saw the affliction put upon the Israelites, he refused longer to be allied with the Devil's representative and to be called by the name of the royal family, and instead joined his own people and shared their afflictions. He did that because he had faith in Jehovah God. His faith was pleasing to God. Jehovah chose Moses to make a great picture foreshadowing the outworking of his plan for the salvation of mankind. Moses, having no fear of what Pharaoh, the Devil's representative, could do unto him, and trusting Jehovah and his promises, forsook Egypt and went into Midian. There he was keeping the flocks of his father-in-law Jethro in the vicinity of mount Horeb. Jehovah God appeared unto Moses and said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses had the faith of his fathers. God further said to him: "I am come down to deliver them out of the hand of the Egyptians."—Exodus 3: 6-8.

¹¹ Then God sent Moses and Aaron together to Egypt to serve notice on Pharaoh that he must let Israel depart and that, failing so to do, God would slay Egypt's first-born. (Exodus 4: 23) God was now preparing to make a picture foreshadowing his purpose to deliver the peoples of earth from the Devil's organization and at the same time make for himself a name amongst all creation. God therefore appeared in Egypt by and through his duly constituted representative, Moses. Speaking of his purpose in so doing the prophet wrote: "What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name?" (2 Samuel 7: 23) In this picture Moses foreshadowed the beloved Son of God, Jesus, whom God sent to the earth to redeem mankind and then to deliver mankind from Satan's organization. Egypt represented this world, of which Satan is the god; and the lesson is that in due time God will completely destroy this world,

and before so doing he will cause notice to be served upon Satan and his representatives of his purpose in so doing.

ARROGANT PHARAOH

¹² Moses and Aaron appeared before Egypt's ruler and made formal request that the Israelites be permitted to depart. That arrogant potentate replied: "Who is the Lord, that I should obey his voice and let Israel go? I know not the Lord, neither will I let Israel go. . . . Then said the Lord unto Moses, Now shalt thou see what I will do to Pharaoh." (Exodus 5: 2; 6: 1) His name was involved, and he would in due time make it clear to Pharaoh that Jehovah is God. In carrying out his purpose he sent a number of plagues upon the Egyptians. Suffering from these, Pharaoh would relent, promise to permit Israel to depart, only quickly to violate his own word. Jehovah then directed Moses to prepare for the final plague which he would send upon the Egyptians.

¹³ "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

¹⁴ "And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's pass-over.

¹⁵ "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to

the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."—Exodus 12:1-15.

"The law of God concerning man is his expressed will. The law directs what shall be done and what shall not be done. The explicit directions given on the occasion above mentioned to Israel they must obey in order to save their first-born from death. They obeyed the command of Jehovah. There began the law covenant, which God made with Moses as mediator for and in behalf of Israel.

THE LORD'S PASSOVER

"On that eventful night of the fourteenth of Nisan the angel of the Lord passed throughout the land of Egypt and struck with death the first-born of Egypt, from the first-born of the king to the humblest one of the realm. The Israelites were spared because of faith in God and obedience to his command. Every house where the blood of the lamb appeared no one was slain. The occasion is called "the Lord's passover" because God passed over and spared those who had obeyed him.

"The Jews were commanded to keep this annual passover as a reminder that Jehovah had brought them out of the land of Egypt. Israel's great enemy was Satan. He would prevent that people from knowing and obeying God. As long as the Israelites faithfully observed the passover they would be reminded that their one true Friend and Benefactor is the great Jehovah, and this would serve to lead them until the coming of him whom the lamb foreshadowed.

JESUS MUST KEEP PASSOVER

"Jesus was born a Jew. He was born under the law, and it was therefore incumbent upon him to serve every commandment of the law. The record is that Jesus, during the three and one-half years of his ministry, always kept the passover at the proper time. The time was at hand for him to eat the last passover, and he sat down with his disciples so to do. "And he said unto them, With desire I have desired to eat this passover with you before I suffer." (Luke 22:15) Had he not suffered prior to that time? To be sure, he had suffered the reproaches heaped upon him by the enemy and his agencies. Now he was about to suffer upon the cross. He knew that the last passover would mark the time for that great suffering. That same night in the garden of Gethsemane he did suffer, and cried unto Jehovah and received comfort. Before the organization called a court he suffered when he was put through a mock trial, and then on the same day he was hanged upon the cross.

THE LAMB

"God caused Moses to prophesy that he would raise up one whom Moses represented, and Moses therefore

was a type of Jesus. (Deuteronomy 18:18, 19) By delivering Israel he foreshadowed the deliverance of mankind. Had Moses carried out the sacrificial part of the picture he could not have carried it through, because he would then have been dead. Therefore the lamb of the flock was selected and sacrificed instead of Moses. The sacrifice of the lamb represented and foreshadowed the sacrifice of the mighty One whom Moses pictured. When Jesus began his ministry John under inspiration from God identified Jesus as the one foreshadowed by Moses and the lamb. Pointing to Jesus he said: "Behold, the Lamb of God, which taketh away the sin of the world." The Lamb slain in Egypt represented the One who would provide the ransom price. It follows, then, that Jesus must die in fulfilment of the type, or picture. He fulfilled it in every respect. The lamb selected for sacrifice must be without blemish. Jesus was the Lamb of God without blemish or spot. (1 Peter 1:19) He was holy, harmless and without sin.—Hebrews 7:26.

"The death of Jesus put an end to the Jewish passover; because that passover was provided by the law, and Jesus fulfilled the law, nailing it to the cross. (Galatians 3:10; Colossians 2:14) It was therefore the appropriate time at the celebration of the last passover to remind his disciples that the law had been fulfilled, and that the way of life had been opened by his own death, and that no man can obtain life in any other way. From the time of the illumination of their minds by the holy spirit the disciples would see and appreciate the fact that in Egypt God had instituted the law to teach Israel and to lead them in the right way until the coming of Christ, and that with his coming he would fulfil every part of the law.

"The purpose of the law covenant, therefore, may be summed up in the statement that God made provision for the Jews to keep before their minds that he is the only true God; and that his plan of salvation is the only one, and the only means of blessing all the nations of the earth, as he had promised Abraham; that because of their sinful condition he gave the law and defined sin, and to hedge them about and keep them in the right way until the coming of his beloved Son, and then he would show the willing ones the way to life. It was important for the Jews to keep the passover every year to remind them of what God had done for them. It would now be of even greater importance that the disciples of Jesus Christ, all of whom were then Jews, and all who should afterwards become his disciples, to have in mind the reason why Jesus died as the antitypical passover Lamb.

MEMORIAL INSTITUTED

"When the eating of the last passover was finished, Jesus immediately instituted the memorial of his own death. He must do this before and on the same day he died. The apostle says: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took

bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Corinthians 11:23-26.

"It is therefore incumbent upon every true disciple of Jesus Christ to keep the memorial feast on the corresponding day of its institution, and on that date only, and only once each year. Jesus promised to come again and receive his followers unto himself. His coming must embrace the receiving unto himself of his own. It therefore follows that the Christian should continue to observe the memorial until each one is changed and is fully received and taken unto the Lord.

THE BREAD

"When Jesus had taken the bread and broken it, he said to his disciples: 'This is my body, which is broken for you.' Of course the bread was not his actual body; but by it he meant: 'This represents my body, and the breaking of it represents that I am broken for you.' We must take into consideration his words on another occasion explaining the bread: 'I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.'—John 6:51.

"The disciples must eat of the bread, or that which it represents; and so all men must eat of it if they live. A man eats and therefore absorbs natural food through his mouth and receives nourishment for his body. He eats and absorbs spiritual food through his mind. When he sets his affections upon that which he believes, he is said to believe with his heart. 'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'—Romans 10:10.

"For this reason every one who benefits from the ransom sacrifice must first know that it has been given and for what purpose. Life is a gift of God, and no one can receive a gift without knowledge. When one learns that Christ is his Redeemer, is drawn to God, makes a full consecration of himself to do God's will, this is proof that he believes. Being received by Jehovah because of his faith in Jesus' blood, and because of his full consecration, Jehovah justifies such an one; and that justification results in the right of the one justified to live. All mankind will have to exercise faith and obedience in Christ and prove this by their course of action. The people will receive justification at the end of the Messianic reign. Those of the church exercise belief or faith by making a full consecration to do God's will. These by their course of action and conduct partake of the bread; that is to say, the humanity of Jesus Christ, which has been given for their benefit.

THE CUP

"All men must receive the benefit of the ransom sacrifice provided by the shed blood of Jesus Christ, shed for the remission of sin. That provision is made regardless of what any one may do. 'The free gift comes to all men unto justification of life.' (Romans 5:18) All will be given an opportunity to accept the value of that ransom sacrifice. It follows, then, that the broken body and the poured-out life-blood of Jesus Christ mean the same thing to all men unto the point of justification. But Jesus was doing more for the disciples and those who afterwards would become his disciples than for mankind in general.

"Jesus had made a covenant with Jehovah by sacrifice. He was now extending an invitation to his followers that they might follow the course directed by him and be taken into the covenant by sacrifice. He took the cup and said to his disciples: 'This is my blood of the new covenant, which is shed for many for the remission of sins.' By that he did not mean the covenant by sacrifice; but he did mean that his blood, represented by the wine, is the blood for the new covenant and that this blood is that which is shed to provide the great sin-offering for mankind. He said to them: 'Drink ye all of it.' That which he invited his disciples to do will never apply to mankind in general, but is a privilege extended only to the church.

"The law which God gave to Israel prevented any one from drinking blood. Such an offense against the law was punishable by death. (Leviticus 17:10) It must be understood, then, that the invitation of Jesus extended to his disciples to drink of his blood meant that they would be taken into his covenant by sacrifice and must mean the death of each one. This is shown to be his meaning because he said on another occasion: 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.'—John 6:53-56.

"The plain meaning of the words of the Master above quoted is: That he was broken, or put to death, and poured out his blood to provide the ransom price to be used as a sin-offering for mankind; that those who would be taken into his covenant by sacrifice and join with him in his kingdom must first eat of his flesh, that is to say, believe that he was put to death for the remission of sins and raised again for justification of man; that they must drink his blood, that is to say, join with him in the covenant by sacrifice and be put to death; that those so doing would be granted everlasting life and would be raised up at the last day, meaning the latter part of the period of sacrifice; and those who thus eat his flesh and drink his blood dwell in Christ and Christ in him: therefore they are made a part of The Christ. This ceremony here performed by Jesus outlined a course

of action one must take in order to be a member of the body of Christ. There is no other way.

³¹ This invitation to drink of his blood and to participate in his death does not apply to any one who will ever get restitution blessings. Those who do thus partake must be taken into the body of Christ and then sacrificed with him. The apostle puts it thus: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread."—1 Corinthians 10:16, 17.

³² The drinking of the cup, therefore, represents the communion of the body members with Christ Jesus in his blood. The breaking of the bread represents the communion of the members of the body of Christ being broken with him. Otherwise stated, it means that every one who will be of Christ's royal family must pour out his soul in death as a part of Christ's sacrifice and be offered up by him as his sacrifice. These are first partakers of the bread and become a part of the one loaf, to wit, Christ, and then are broken with him. These are put to death in a body of humiliation and raised a glorious body. It follows, then, that it would be inappropriate for any one who claims to have made a consecration to the Lord and expects to live on earth for ever to partake of the memorial. It is quite manifest that many partake of the memorial ignorantly or at least improperly.

OUR PASSOVER

³³ God passed by and spared those of Israel where the blood of the lamb appeared on the door-posts. Of course the real value was not in the blood of the lamb; but God spared them because of their faith in him and their obedience unto his command.

³⁴ There is real value in the blood of Jesus, because his blood is shed to provide the ransom sacrifice and to be used as a great sin-offering to make it possible for man to be received by Jehovah. All those who will receive the full benefit of the ransom sacrifice must exercise faith in God and in his provision for the salvation of mankind. It is faith in God, and faith in Christ and in his shed blood as the ransom sacrifice, and full obedience unto the Lord's commands that will bring the lasting blessings. The blood removes the legal disability; but there must follow faith and obedience. He was put to death for all men; and all men must be brought to a knowledge of the truth in order that they might accept the provision for life as made.

³⁵ The argument of the apostle is this: "Christ our passover is sacrificed for us." The passover lamb was slain and the blood placed over the door; and when God saw that the Israelites had shown faith in him and obedience to him, he passed by that house. The lamb represented Christ Jesus. He is the passover lamb for the church. His blood has been shed, and presented in

heaven itself in behalf of those who believe in him and who obey.—Hebrews 9:24.

³⁶ We have now come to a knowledge of the truth and have accepted the value of the ransom sacrifice and have made a full consecration of ourselves unto the Lord and have been taken into the covenant by sacrifice. We are now under the blood. If we are to be spared and passed by we must be faithful and true to the Lord, trusting always in the blood of Christ and being obedient to what it represents. The command to us is to obey and keep the memorial. By so doing we show forth the death of Christ Jesus. We also thus testify that by the grace of God we have been taken into the covenant by sacrifice and have agreed to die with him. Let us therefore keep the memorial.

BUT HOW?

³⁷ Leaven is a symbol of sin. If there is sin amongst God's people they must put it away. The apostle says: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Corinthians 5:7, 8.

³⁸ Before one becomes a Christian he is a sinner and under all the disabilities brought upon him by the sin of Adam. The old leaven would refer to the practices indulged in by the sinner who becomes a Christian. These, says the apostle, must be put away; that ye should be a new lump, because ye have been cleansed by the blood of Christ. No longer practise that which is practised by the unregenerate. See to it that your course of action is in harmony with that of Christ.

³⁹ Then he adds: "Neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Wickedness means lawlessness or transgressing the commands of the Lord. Malice means a bad condition of heart, not giving a proper regard for others, and determined to do injury to another. Is it possible for Christians to be afflicted with such sins? There are at this very time a number of ecclesias throughout the earth who have much trouble amongst themselves, warring against each other, indulging in strife. Some are opposing others who are trying to do the Lord's service, therefore trying to do injury to their brethren and to the work of the Lord. Such a course is due to selfishness. Where there is real love there can be no malice.

⁴⁰ Why should any one who claims to be consecrated to the Lord be at enmity with his brother? If he is, then his course of action is due to selfishness. How can any one really devoted to the Lord honestly say that because he does not like the way the Lord's work is being carried on by some he will hinder it? How can one with an honest heart devise a scheme or plan to interfere with the work of giving the witness concerning the Lord's kingdom? No one can pursue such a selfish and

ungodly course and remain in the truth. No one can have fellowship with God and with Christ unless he walks in the light. (1 John 1:6, 8) He cannot walk in the light if he opposes the light and opposes those who are striving to walk in the light and obey God's commandments in giving the witness concerning the kingdom.

"Every one, then, who claims to be consecrated to the Lord and who is opposing the service of witnessing to Jehovah's holy name, to the presence of Christ, and to the kingdom, as the Lord has commanded, is not walking in the light, and therefore is not having fellowship with God and with Christ. He is being moved by selfishness; and this he must put away and be moved by love before he can be pleasing to the Lord. The church has reached a great crisis. God will have his work done, and those who do not care to have any part therein should take warning and not interfere with those who are participating therein. Do not deceive yourself nor attempt to deceive others. No one can deceive the Lord.

"Those who claim to be the Lord's, in order to be pleasing to him, must be wholly on the side of the Lord. Let every one who names the name of Christ put aside all selfishness, and help the brethren to carry on the work which the Lord has commanded. God's wrath is upon the disobedient. Let every ecclesia, then, wherein there is trouble give serious consideration to this matter. Let each one lay aside his selfishness and prayerfully examine himself and then follow the command of God.

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Colossians 3:8-16.

"Those who are being put to death with Christ have the greatest privilege that could be granted to beings on earth. To be pleasing to the Lord they must be wholly on the Lord's side. The apostle says: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Corinthians 10:21) No one can be partly for the world and partly for the Lord. Strife, hatred, malice, ill-will and selfishness proceed from the Devil and not from the Lord. The people of God must

stand shoulder to shoulder, earnestly supporting each other as brethren in Christ contending for the gospel of Jesus Christ.—Philippians 1:29, 30.

THE JOY OF THE LORD

"The cup, being a symbol of the participating in the death of Christ, is also a symbol of entering into the joy of the Lord. The Lord has come to his temple, and all the temple class must be tested and proven. Those approved the Lord invites to enter into his joy now. The time has come for Christ Jesus as the great High Priest to vindicate the great and holy name of his Father Jehovah. This he will do. This affords the Lord great joy. His followers are invited to participate in that joy and to devote themselves entirely to the Lord God and his service. Those who enter into the joy of the Lord and continue therein shall be strong in the Lord and in the power of his might. "The joy of the Lord is your strength."

"To be joyful in the Lord all selfishness must be put aside. Let us now be joyful that we are permitted to die with Christ as a part of his sacrifice, that we might live with him. Let us rejoice with him, and suffer the reproaches of Christ by taking an unqualified stand against Satan's organization for the Lord God, that we might reign with him. Let us delight ourselves now and show forth the praises of God, who has done everything for us. Let each of the anointed ones keep the feast of the memorial and keep it with a joyful heart. Then let each one of such sing forth the honor of his name. This can be done only if we are wholly devoted to him and his cause.

QUESTIONS FOR BEREAN STUDY

Where and by whom was the typical passover instituted? Did Jesus observe that ordinance? Why? How and when was its observance terminated? What superseded it? Who are enjoined to keep the latter? How often? At what time? Until when? What provision is made for all to partake? ¶ 1-3.

What of the Christian's privilege and hope in this relation? What knowledge is necessary, and how may such knowledge be acquired? Parents were directed to do what in this connection? Show the application thereof to the Christian. ¶ 4, 5.

Who was Joseph, and what did his position in Egypt mean to the Israelites? What change took place in the situation, and how did this affect their condition? Whom did the latter Pharaoh represent, and of what was his kingdom a picture? ¶ 6, 7.

Why should the seed of Abraham come into consideration here? In what different ways did Satan oppose the Israelites? What was his purpose in so doing? ¶ 8.

Who was Moses, and how was he reared? How did he later regard that association and environment? What did he decide to do, and what privilege was afterward granted him because of his faith? ¶ 9.

Whom did Moses picture, and how? The Israelites represented whom? What was pictured by Egypt? Israel's deliverance from Egypt foreshadowed what? ¶ 10.

For what purpose did Moses and Aaron appear before Pharaoh, and how were they received? In what manner was Pharaoh's heart hardened to resist release of the Israelites? ¶ 11.

What did the Lord instruct Moses to do preparatory for the passover? Why must these instructions be so closely followed? ¶ 12-15.

Describe the experience of the Egyptians on the night of the passover. That of the Israelites. Why did Jehovah establish the passover as a memorial ordinance? ¶ 16, 17. What was the necessity for Jesus to observe that ordinance? Why was he so deeply concerned about "this passover" mentioned in Luke 22:15? To what did he there refer in "before I suffer"? ¶ 18.

Who was pictured by the passover lamb? For what two reasons was a lamb used? Show how appropriate was John the Baptist's introduction of Jesus as "the Lamb of God." Why must the lamb selected be "without blemish"? What was the relation of the slaying of the passover lamb to the sacrifice on Calvary? How does the latter affect the necessity for observing the former? Did the Lord's disciples understand and appreciate the meaning of the passover? Why? Explain in brief the object and the importance of the law covenant. ¶ 19-21.

Describe Jesus' institution of the memorial of his death. When, how often, and for how long shall the Lord's true people keep it? Is it a privilege or a duty, or both, and why? ¶ 22, 23.

What does the "bread" represent? Who eat thereof? How? To what end? ¶ 24-26.

To what extent do all men receive the benefit of the ransom sacrifice? Will all obtain life thereby? Why? Who only partake of the "cup"? What does it mean to "drink the blood of the Son of man"? How was the purpose thereof pictured in the law? Explain the meaning of John 6:54, 56. ¶ 27-30.

In brief, then, what distinguishes those who may properly partake of the memorial? ¶ 31, 32.

How did Israel show faith in the blood of the lamb, and with what result? Show the application of the same principle at this time. For whom is the merit of Jesus' sacrifice now available, and for what purpose? How does one come under the blood, and what is essential to remain there? ¶ 33-36.

Apply the expression, "Purge out the old leaven." "Leaven of malice and wickedness." "Unleavened bread of sincerity." ¶ 37-39.

Point out the underlying cause of strife. Show that it is inconsistent with the spirit of the truth and a hindrance to walking in the light. ¶ 40, 41.

Explain or illustrate the meaning of anger. Wrath. Malice. Blasphemy. Filthy communication. Lying. "The old man." "Renewed in knowledge." Mercy. Kindness. Humbleness of mind. Meekness. Longsuffering. Forbearance. Forgiveness. Love. "Let the peace of God rule in your hearts." "Be ye thankful." "Let the word of Christ dwell in you richly in all wisdom." Where will strife find room if we carefully consider and practise Paul's admonition here presented? ¶ 42-44.

Of what is the Lord's "cup" a symbol? How may his followers participate in each sense thereof? On what condition, to have the Lord's approval and continue in his joy? ¶ 45, 46.

THE ARRANGEMENT FOR RESTORATION AND RESTITUTION

WE HAVE already seen that the purport of the Bible, God's revelation of himself, is to tell of his purpose in his own due time to release his human family from the bondage of sin, and from the condemnation of death into which by that first transgression it fell; also that he will deliver them from the power of Satan under whose domination they came by that same sin against God, and by a deliverer whom he would raise up to bring them back into union with himself, and so enjoy to the full the blessings which he originally intended for them.

It was at the same time as he pronounced the sentence against Adam and Eve that God quickened this hope of restoration. He did not do this directly as by making them a promise; indeed he could hardly do that, for since the sin was wilful, and the penalty definite, to promise restoration while pronouncing sentence would seem to be incongruous. The hope was hidden in the form in which the sentence on the serpent was spoken for the part it had in bringing man into sin. From the later scriptures we know that the serpent was only the instrument of the great evil being Satan, who, thus, in his ambition, sought to wrest this perfect and happy human pair, with their possibilities of unlimited increase, from the care and power of God, and to make for himself a great empire composed of humanity and some angels. The Prophet Isaiah says Satan said: "I will be like the Most High." (Isaiah 14:14) He saw what he thought was a chance of becoming a great one, a ruler like God. He would wrest this pair from the care of God. He cared not what ruin he caused, nor havoc he made, nor what

pain must be brought to both heaven and earth so long as he got his ambition gratified. It was to this one, Satan, God said in Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15) There was to be a conflict in which the serpent would lose his life, for to bruise its head meant to crush it.

As the man and woman heard this sentence passed upon the serpent they must have understood that the conquering seed of the woman would bring about some measure of restoration. There was certainly no promise made. The hope which we must suppose surely was taken, was only negative in the form in which it was given. They would presume that if the serpent, the visible form of their enemy who had posed as their friend, was to be bruised in his head, at least the power of evil would be broken. It would be easy for them to reason that the gracious Creator whose blessings they had enjoyed, whose goodness they knew, would not tell them so much without meaning them to understand that the seed which should arise would prove to be not only a deliverer, but a restorer.

That this is the case is proved by the Apostle Paul's word regarding the fall of man and his separation from his Creator. Writing to the Romans he says: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of

corruption into the glorious liberty of the children of God." (Romans 8:19-21) Paul, enlightened by the holy spirit, knew that the seed of the woman was the great Christ which God was producing, first Jesus, and then the faithful in Christ Jesus, who are accepted of God as perfect in him.

Paul shows that this is the seed for which all humanity is waiting, and groaning as it waits. He sees the pain of the race, the effect which sin has caused: he knows that no deliverer can arise out from humanity itself, nor can it of itself produce a deliverer. Indeed the world did not know in its pain what it groaned for.

The world still groans, for as yet it knows no hope. It sees nothing in heaven or earth which gives any promise of deliverance from the evils which bind it in hard bondage of sin, suffering and death. It was given to Paul to voice the pain, and to declare more fully than any of the other apostles of Jesus Christ what the glorious deliverance would be. He says the creature was subject to vanity, it was reduced to helplessness, and brought under the dominion of evil. But it was a subjection in hope, for the deliverer was being prepared.

If the church organizations which have professed to represent Christ and all his teachings had been faithful to him, to God, and to themselves, and those whom they professed to try to guide into the way of truth, they would have learned from Paul. Then they would have done something to save men from this fear brought upon them through ignorance. Instead of doing that they added a very heavy burden of fear to humanity, for in the pretence that they were speaking authoritatively in the name of God and his Christ, they taught the terrible doctrine of eternal torment. This dogma has put fear into the hearts of millions of people, and has done much to hold the world of men in the bondage of superstitious dread.

It is to be noted that God made a difference between those whom he addressed when he pronounced sentence in Eden. On the serpent to whom he first spoke God placed a curse; to the woman there was the basis of a hope, as we have seen; to Adam there came the sentence of death, though there was to be a time of labor and suffering on the way to his return to the dust out of which he was taken, and to which God said he should return.—Genesis 3:14-19.

Thus to Adam God made no promise. Such hope as was given was through the woman's seed. Without doubt there is a reason for this. It may be said that while there is a purpose of restoration quite evidently shown, it is not Adam's progeny as such which is to be restored. Adam represents the wilful sinner, those who go away from God doing their own will.

But the woman rather represents those who fall into deception and thus come under the power of sin. Eve's children are the human family born in conditions which hold them down in the way of evil; Adam represents

those who seek to serve themselves at the expense of others, and without any respect for God.

We now very briefly review what is said about the seed of the woman through whom deliverance is to come. We ask, Who is the seed, and how and when is it produced? It is evident from Eve's words as her children were born and named by her that she thought one of her earthly sons might be the promised seed. Of Cain she probably had little expectation, but hope seems to have been quickened by Abel. It was revived in the birth of Seth, whom, she said, Jehovah had given her instead of Abel.—Genesis 4:25.

But in course of time Seth died, and Eve must long have given up hope that she would see the seed who should deliver. Nor were there any signs of such a deliverer. Instead the race degenerated; because and until it had become so contaminated by the Devil and his hosts, and by evil in themselves, with the exception of the one family of Noah, that the flood swept it from the face of the earth.

Even then the Bible records no movement on God's part towards the fulfilment of his word, which to all who had faith in him that a deliverer seed should come, was of the nature of a promise. But about four hundred years after the flood God called Abraham of the family of Seth, then living in the land of the Chaldees, and on agreement that he would go to a country which God would make known to him, God made a promise to him that his seed should be the blesser of all the families of the earth. (See Genesis 12:1; 22:18) This covenant with Abraham was the first link with the original hope which sprang from Eden. It disclosed that God had not forgotten; also the fact spoke to the then future generations of the comparatively slow movements in God's purpose, for two thousand years elapsed between Eden and Abraham's day.

But Abraham's son Isaac died, and after him Jacob died, who also had been made a partaker of the covenant of promise. Then generation after generation passed and there was no sign showing that the seed by whom Satan was to be bruised was forthcoming. Yet the faithful in Israel died in hope.

Moses told Israel that God would some day raise up out of them one like himself who should be a teacher and a deliverer. (Deuteronomy 18:15) The faithful in Israel looked to the coming one, but God gave them no further light till the time when David was made king of Israel. David was a king after God's own heart in that he sought the good of the people over whom God had made him king, and in that he sought by teaching the people to reverence their God, to bring honor to the name of Jehovah.

Following this way David proposed to build a temple for the Ark of God, and to make it a building, which, in his view, should be commensurate with the glory of Jehovah. But Jehovah would not agree to David's proposal because David had been a man of war, and the

temple must represent peace on earth, loving harmony between God and his human family. But as if to reward David, God said he would build David a house, and by the Prophet Nathan God gave him a promise that his house should be united with the throne of the Lord for ever.—Psalm 89: 29; 2 Samuel 7: 13.

From that time David saw that he was to be the progenitor of the seed so long promised. Also he saw that the seed to bless the peoples of earth, according to the promise made to Abraham, was to be a king seated in power. Thus it was indicated that the blessing should be placed in a position of power in order to carry out his work. It would be no honor to God to have his blessing only able to will to bless, and impotent in the face of opposition. This is indeed the situation in which orthodox Christianity has placed the great Jehovah. They say he has the desire and the will to bless all men, but is unable to do so because the great powers of evil, the Devil and his angels, oppose him; an imputation most dishonoring to God.

The promise made to David, taken in conjunction with that made to Abraham, is God's guarantee that the former promise shall be made good.

In the fulness of time, that is, exactly on time according to God's arrangement, Jesus was born, his mother, Mary of Nazareth, being a virgin. He was born of her

by the power of the holy spirit. He was not God incarnated, as organized religion teaches, but was a true human child.

Yet Jesus of Nazareth did not prove to be the seed who should deliver the peoples. He proved himself as the one sent of God, for the prophecies concerning the suffering Messiah were fulfilled in him. He wrought many miracles of temporary restoration, raising some even from death. He delivered neither his own people nor the Gentiles.

He himself was brought to death by the powers of evil, Satan and the "rulers of this world". But God raised him from the dead, and soon afterwards there was proof that Jesus was in heaven accepted of God, and was seated at the right hand of God. Since then he has been Savior of all to whom God would make known the truth. But he has been waiting until the faithful in Christ Jesus are made sharers with him in the glory of his kingdom.

The great day of the work of the seed comes with the full establishment of the kingdom of God which is now being set up in the earth. Then the world shall be made happy in its deliverance from the bondage of sin and death, and from the rule of Satan which began on the day when Adam and Eve sinned against God.

THE LIFTING UP OF JESUS

THERE are two passages in the New Testament which speak of the lifting up of Jesus. The first is the well-known one when, early in his ministry Jesus talked with Nicodemus, the Jewish ruler who went to him by night because he was fearful of his fellows' knowing of his interest in Jesus. To him Jesus, referring to himself, said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3: 14) The other passage, spoken to his disciples, occurs in the words of Jesus at the close of his ministry. Then he said: "And I, if I be lifted up from the earth, will draw all men unto me." (John 12: 32) These two passages of Scripture, though of course not contradictory in apparent meaning, are not harmonious if read in the light of orthodox teaching.

The first text indicates that God has provided a means of salvation, but that the onus of obtaining the same is put upon the one who sees himself smitten by sin and under the sentence of death. The other indicates something different; for it predicates an active work by Jesus which will result in his victory over all the forces which have hindered and would hinder men from seeing in him and then obtaining those blessings which God has set in him. The first passage is the better known, and it has determined much of the theology of Christendom.

These two words of Jesus may be said to illustrate the two phases of the program which God purposed when he

sent his Son Jesus Christ into the world to be its Savior. The two phases are distinct in character. Clearly the first passage tells of an opportunity provided to accept a favor set for those who seek it; as clearly the second tells of the work to be done which, beginning outside man shall draw him to Christ, that at least he may know him and understand that he is God's appointed Savior. This one phase is voluntary in character, while the other will in a measure be compulsory.

Jesus told Nicodemus why he was come into the world. He said: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16) The world was under the rule of sin and death; the multitudes of men had perished in that they had died without any hope of a resurrection, and men must continue thus to perish unless God did something to stop the reign of sin. Jesus' illustration to Nicodemus is a graphic one. Nicodemus knew well the story how, in the wilderness, shortly before they reached Canaan, their fathers were attacked by fiery serpents, that is, by serpents whose bite resulted in immediate burning inflammation and quick death. That difficult people, then nearly at the borders of the promised land, had once again complained of Jehovah's provision for them, saying they would rather be in Egypt. God therefore sent fiery serpents amongst them as a punishment. The fact was that a good

many of that multitude who had been sentenced to wandering in the wilderness and to death before the people entered into the promised land had not yet died, and now God brought them into tests which demonstrated that they were still of the same disobedient and unbelieving spirit which they had manifested a generation earlier, and which brought the condemnatory sentence of death in the wilderness. The fiery serpents were one of those means used to bring righteous retribution on the people. But as the people cried out and professed repentance, God, on the plea of Moses, instructed him to make a brazen serpent, which in the sunshine would bear the appearance of fire; and he said it should come to pass that whoever looked upon the serpent should live.

The brazen serpent represented the sin of the people; and as they looked upon it they were reminded of their sin. It was only by an acknowledgment of their sin that they could gain freedom from the curse which had come upon them. They looked and they lived. (Numbers 21: 8, 9) It was to this that Jesus referred when he said to Nicodemus: "Even so must the Son of man be lifted up." (John 3: 14) There could be no special point in Jesus' referring to the lifting up of the serpent if he meant only the fact of his being put to death on a cross; evidently it was his intention to show that in his lifting up he, too, should be as one bearing sin.

It is a graphic picture, an almost terrible illustration. But it tells, as perhaps no other illustration could, not only of the fact of the ransom-price being provided, but that the poison of sin can be eradicated, and the sufferer completely healed; the burning inflammatory poison of the serpent's bite, which so aptly represented the poison of sin, can be stopped in its ravages. God has provided not only for the forgiveness of the sinner, but also for the breaking of its power in the lives of those who accept the salvation he has provided in his Son.

The illustration also tells us of the cost to God of his provision for human salvation. Orthodoxy says, The cost to God of man's salvation is shown in that God gave himself for the human race. But that so commonly accepted doctrine is abhorrent to sense, and is, of course, altogether unscriptural. God is an immortal being; he cannot die; and being incorruptible, there can no corruption assail him. That which the Bible tells us of the love of God for this fallen world is that God loved it so much as to give his Son, his greatest gift, for its salvation. The sacrifice was great, but it was made greater by reason of the shameful death which was necessary. And the cost to the Son was great; for he gave all he had. Not only did his future depend upon his fidelity, now that it was put to the test, but the way in which the sacrifice was to be made entailed great suffering; for as the serpent was the symbol of sin, so Jesus in the manner of his death was to be made to appear as if he were a sinner. On the cross when he was lifted up it appeared as if his own Father, his God, had forsaken him. Paul, referring to this and speaking for the Jew, said: "Christ

hath redeemed us from the curse of the law, being made a curse for us."—Galatians 3: 13.

After the resurrection of Jesus the proclamation that God had thereby made him a prince and a savior was made by the apostles, first to their own nation, and then, chiefly by Paul, to the Greeks and the Romans. Since then and during the long period of the absence of Jesus from his disciples, countless thousands have heard something of the truth about Jesus, and many have believed on him and become true followers. In course of time the western nations, under the rule of Constantine the Great, professed to leave paganism to become Christians. But it must be admitted by all that the nations have gone on their way but little affected, and certainly without being really changed by their profession of accepting Jesus Christ as the object of their worship. The policies of the nations have been pagan in fact, whatever the profession.

Thus, though now nearly two thousand years ago, Jesus was lifted up as if God would tell the sin-smitten world of his provision for their healing, the world is not healed. Indeed, owing to the entirely false representation which has been made in this matter by the ecclesiastics of Christendom, it is true to say that to an extent the civilized world has been hurt rather than helped by its profession of being Christian. This is not to say that the profession of becoming Christian has not had any restraining influence upon the peoples. The trouble is that the leaders of the religious life of the people have taught error for truth and have led their people into a false position. The Christian nations flatter themselves that they are according to their name, whereas in fact they are as pagan, both in their national and domestic policies and in the general life of the peoples.

The multitudes of the people do not know why Jesus was lifted up, but carrying, if a Roman Catholic, their crucifix, or, if a Greek Catholic, their ikon, or, if a Protestant, a Bible or a prayer-book, they have passed by the crucified Jesus, knowing nothing of the blessings which God has for them by him. Thus the lifting up of Jesus has not yet been a remedy for the world's sickness.

It is here that the second text throws its light on the position. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." (John 12: 32) God has much more to get out of the death of Jesus as a means toward the world's salvation than has been attained as yet. The circumstances in which Jesus spoke these words give the key to their meaning, and help us to grasp some of the wealth of the purpose of God they contain. Jesus had come to the end of his ministry, and so few of the millions of his people had listened to him and believed on him that a summary statement would say it had been a failure.

He was in the temple courts on one of those last days of his life. Though he was not discouraged, he must have felt a measure of disappointment in the apparent failure of his work; for, humanly speaking, that is how it would

appear after all the stir which it had raised in the land. The multitudes, however, ready to receive his benefits, were not prepared to accept him as God's messenger to them, nor to alter their life according to his teachings. While he was there, probably meditating on these things, Philip and Andrew, his disciples, went to him to tell him that some Greeks were inquiring for him. Here was a reminder that the Jews outside Jewry were broader-minded than the Jerusalem Jews, who were led by the hypocritical scribes and Pharisees and chief priests; and, too, that there must be many among the Gentiles who would be glad to hear his message and to receive him. But to the surprise of his disciples, Jesus did not ask to meet them, but said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24) He added, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32) Thus he intimated that before he could increase he must die, and that only after he had been lifted up could he make increase.

Though John says he spoke this respecting the manner of his death, yet it is certain that Jesus looked upon the cross to the lifting up to power which he knew was his Father's plan for him. He saw the kingdom in which he himself was to be king. He knew the purpose of his Father was to have a kingdom of righteousness established in the earth. He knew that in that day the power of evil would be broken. He knew, too, that the love he had for the people would be exercised; for then light would be spread over the earth that the many should know of him; and that those who then knew should not have come to the knowledge by chance, or by the happiness of circumstances, as would seem to be the case until that time. He also knew that he would draw men to himself by teaching them of the love of God his Father; for then all the power of the kingdom would be in his own hands. Gladly would he have drawn men to his Father by the miracles he had wrought, by the kindness and compassion he had shown; and gladly would he have drawn men to him by that same kindness manifested through the apostles in the days ere he should be set up in the power of

his kingdom. But the time of waiting, and all that was to be done therein, was his Father's business; and Jesus, even though now exalted to the divine nature, was yet his Father's willing and obedient servant. He waited till his day should come.

Thus it is seen that the two texts now considered tell of the two ages during which the gospel is preached: Of the first, which occupies the time between the two advents, when God is drawing a people to himself by the message of his love, and when he causes them who come to him to see the cross and his beloved Son crucified, and tells them of the resurrection and the power of salvation which now is to be realized in him; and of the second, which is the time of Christ's reign, commonly spoken of as his millennial reign, because the Bible says he reigns for a thousand years.—Revelation 20:6.

The first passage, the words spoken to Nicodemus, tells of the call of the church, that company which is drawn out of the world in order that they may be made joint-heirs with Jesus in his kingdom. (Romans 8:17) The second passage, which gives Jesus' words of what he himself would do, tells us of the day of the kingdom, and gives an assurance that in that day the power of God will be exerted to dethrone evil; for God exalts Jesus to the power of the kingdom in order to break down every barrier that Satan and his agents, whether spirit world or humankind, would set up to keep men from the knowledge of the truth and the love of God.

Few of earth's millions have heard of the death of Jesus understandingly, and fewer still have responded by a life of true discipleship giving themselves in full consecration to God. God has not been trying to get men converted, and the world thereby made into a fit place for men to dwell, as so many have thought. There is no failure possible in any of his works. He says of himself: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isaiah 14:24) What he wills he does. The kingdom of Jesus when fully established, when the turmoil of the present trouble is over, will bring that drawing to righteousness which will prove to be the world's real hope and its salvation.

WHO IS MY NEIGHBOR?

THIS question was asked of Jesus by a Jewish lawyer, that is, one who was a teacher and expounder of their laws. But although Jesus gave him an answer which is known the world over, the question still remains in the minds of the majority of professed Christian people. To it are allied others forced upon the minds of many by the changed conditions of the world, namely, What should be my attitude toward my neighbor? and, What should it be toward the community?

The lawyer had gone to Jesus with what was, in appearance, an important personal question. He said:

"What shall I do to inherit eternal life?" (Luke 10:25) But Luke, when telling of the incident, has no hesitancy in saying that the man was not honest; for he says he came tempting Jesus. Jesus said to him: "What is written in the law? how readest thou?" The lawyer answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:26, 27) Jesus said he had answered rightly, and bade him do what the law said and he should live.

The lawyer was caught out. He had answered against himself; for had he kept the law he would not have

been found asking the way to life, but would have felt life within himself according to the Word of God given in his covenant with Israel. (See Leviticus 18: 5.) The lawyer sought to justify himself. Apparently intending to infer that he had kept the law as it related directly to Jehovah, but admitting that through uncertainty he might have failed as far as his neighbor was concerned, he asked, not for information or help, but in argument: "And who is my neighbor?" The easiest answer would have been in reminding this Jew that since Israel was a people separated from all others, and that the law of Sinai was given to regulate the social relationships in Israel, as well as their obligation to Jehovah, every Israelite was neighbor to his fellows.

The law of Sinai was not laid upon all people, but was for Israel only. Separated from other peoples of earth, they were called upon to live in reverence before God and to care for the general interests of themselves as his people. But Jesus had something to teach both the lawyer and his hearers, and also his own disciples, both those who were then with him and those who should follow; for very probably the lawyer excluded the publicans and sinners of Israel from those whom he would acknowledge as his neighbors. Hence Jesus told the story of the good Samaritan.

Taking the well-known fact that the road from Jerusalem to Jericho was infested with thieves, he told of a traveler who, going down to Jericho, fell among thieves, who stripped him of his clothing and nearly killed him. Jesus told how a priest going down the road saw the victim of the robbers lying bleeding on the roadside, and on seeing him passed by on the other side of the road. Then a Levite going along the road saw the man. He went to look at him, then did what the priest had done. Both these left the man helpless in his wounds; they left him to die. Then, said Jesus, a Samaritan (whom the Jews hated) went along the road. When he saw the man he had compassion; he got off his ass, and bound up the man's wounds, cleansing and soothing them with the little store of wine and oil he carried. He then put the man on his ass and took him to an inn. There he paid the immediate expense, and made arrangements for his care, saying he would be responsible for the further expense. He said: "Whatsoever thou spendest more, when I come again, I will repay thee." (Luke 10: 35) This kindly act, in which there was grace upon grace, was done by a hated Samaritan. Jesus said to the lawyer: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" The lawyer with lack of grace would not say, The Samaritan, but said: "He that shewed mercy on him." Then said Jesus unto him: "Go, and do thou likewise."—Luke 10: 36, 37.

It is to be noted that Jesus gives a turn to the lawyer's question. He had asked: "Who is my neighbor?" The questioning answer he got was, Which was neighbor to the wounded man? The priest, the Levite, and the lawyer would ask, Who is my neighbor? But the Samaritan

acted as if he would say, To whom am I neighbor? This really discloses the truth of the matter. The obligation to help is upon him who sees another in need. In the narrow sense of the letter of the law this meant that the Israelite might not choose whom amongst his fellows he would call his neighbor; he was obligated to every Israelite who had need of him. But even this did not mean that an Israelite was always to be on the lookout for subjects of his love or compassion; it did mean that when he knew of a case of need or distress he must render aid at once and without question. To refrain from giving such help would mean that he himself could not expect the care and help of his God; for he would be a breaker of his covenant. If he would retain the blessing of his covenant, he must keep its provisions.

We ask, Is it to be understood by this story that Jesus gave a general instruction to all men, and that every man who professes to be a Christian should consider himself as neighbor to all others, and is therefore under obligation to every man whom in life's journey he sees in need? This brings to the fore the question, What is a man's duty to his neighbor and to the community of his neighbors? Also the question, What is his duty as a citizen amongst those with whom he dwells?

The kindness which prompted the good Samaritan to his good deed arose out of feelings of pity and compassion which are a remnant of the original beauties of true goodness implanted in man when God created him. The kindness of the good Samaritan was actually the golden rule in operation; not that which is expressed in negative form, namely, "Do not do to others that which you would wish them not to do to you," which seems to be the highest to which humanity can reach, but the positive form, "As ye would that men should do to you, do ye also to them likewise." (Luke 6: 31) The question then comes, Did Jesus intend at that time, by his teaching and by this story, to set the golden rule in operation? Are the disciples of Jesus to go through the world not only ready to aid all those who have been caught in the cogs of this world's machinery, but to seek and relieve all those who have been brought to distress by it or by wrong-doing on the part of their fellow men? Some think that Jesus meant his disciples to do this, and that the Apostle James gives a definite lead in this when he says: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1: 27.

By many who profess to have very definite views, this word of James is said to define practical religion and to be the standard set for the church. But it is evident from all that is said in the New Testament that the service of Jesus Christ is something more than tending tables or seeing to the physical needs of anyone. Those who urge this "practical religion" as if it were the only thing which matters rarely take any account of the remaining part of what James said, namely, "and to keep himself unspotted from the world." What did James mean by the

latter expression? To James the world meant the world's organization, as is seen from his further expression: "Whosoever therefore will be a friend of the world, is the enemy of God." (James 4:4) But he did not mean that the disciple of Jesus must, like a monk, separate himself from his fellow men. Nor did he mean that a disciple must sever his connection with human life as if everything connected with it were an evil thing. Spiritual Israel, the consecrated followers of Jesus, were to be scattered abroad among men. Thus their separation could not be as their type Israel, a nation set apart from the nations. This spiritual Israel set their hope of life in heaven; they sought no outward prosperity as a reward in itself. Diligent in their business, whether as a slave serving only for means of living, or in trade, they lived for God and his interests, and not for themselves. They set their affection on things above, where Jesus had gone to prepare a place for them, and to which they expected on his return to be taken by him. They had learned that the world as organized (and it has changed nothing since in outward form) was set according to human wisdom without any regard for the Creator, Jehovah of Israel; that its policies were instigated by Satan, whom now they knew as the god of this world. They saw therefore that they could not lend any aid to it in any of its schemes.

They knew that their Master had been tempted by Satan on this very point; for Satan would have had Jesus a reformer, and have given him great glory therein; not for the world's benefit (though Satan has always "professed religion" before men), but in order to destroy Jesus and break the union between him and his Father. This then was the world which James meant, and the disciple of Jesus who would spend his time trying to amend the condition of this world is serving Satan; for he is prolonging the world in opposition to the coming of the kingdom of God.

When Jesus gave the golden rule it should be understood that he was giving directions for his disciples. There is nothing in his teaching which shows that he set up laws for the regulation of the nations or their peoples. It is the case, however, that many of the truths which were intended for instruction for his disciples, are such as would bless all those who attempted to live in harmony therewith. It is to be understood, therefore, that the lesson of the good Samaritan was not an instruction to Jesus' disciples as to how they should conduct themselves in their relationships with others, but was good advice for the lawyer and for all such as he. What the lawyer needed to learn was that he must not limit the term neighbor to a choice of his own, as evidently he had done; and, perhaps more important, to get the purport of the law on his heart and to have the will to put it into practice.

Unquestionably the story is a pictorial representation of the love and compassion of God toward all those who have been badly mauled and robbed by the evil things of this world, whether evil men or evil conditions. Nor is

there instruction here to those great nominal churches that they should make themselves into organized charities or agencies for delivering the poor of the world from their troubles and from poverty. The fact is that these systems are not representatives of Jesus; rather they are represented by the priest and the Levite who passed by on the other side. Actually these great institutions have done much to bring about the present condition in the world. They might now very well get converted and begin to remedy some of the things they have done wrongly. That they could best do by proclaiming the fact of the setting up of the kingdom of Jesus.

Jesus was never unmindful of the world's distress, but when he came it was to make the way for human salvation. First there must be the ransom sacrifice to make the necessary atonement for sin; and, as it pleased God to have some associated with him in the work of uplifting the world, the long time between providing the ransom sacrifice and for the world's deliverance is used in gathering out that company. Jesus knew the day of his kingdom would be for the use of his great sacrifice offered at Calvary for mankind. The disciples of Jesus who faithfully follow their Lord are often blamed for standing apart from what are called the needs of the world of men. They are not unmindful; but they follow the Lord, and by fidelity and loyalty prepare themselves for the great privilege which is to be theirs when, with him, they reign with him and have the power to sweep away the thieves and robbers of humanity's rights.

Men are yet governed by might, not by right; not for a moment is the will of God sought in any human policy, or in the establishment of any of earth's institutions. The present condition of the world leaves no place for expectation that it can or will try to help itself into the ways of right and truth. The politician cannot be a good Samaritan: he has his own troubles, and in any case is proved helpless. The financier has too many interests of his own to give time to help those who have fallen under the wheels of this world's chariot; besides he is part owner of the chariot, and of the wealth he possesses, and of that which he expects to get; he knows it must come not by honest trade, but by smart brain-work always at the expense of his neighbors. The priest would be glad if some one would take on the task of helping the poor fellows robbed and left half-dead. So they are rather glad, though envious, when they hear of some charitable organization which takes up rescue work, especially if they are called in to bless that work and give it their patronage.

The fact is (and it is the solution of all these questions) that God has appointed a day, known as the day of Jesus Christ, when the whole world of men shall be delivered from the bondage of evil. The Christ will bind up humanity's wound; mankind will be taken to God's inn (his kingdom), and the good Samaritan, who gave his life to redeem them, will bear the cost of their healing (the ransom, his own human life value) and all subsequent service.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Melbourne, Fla.	Mar. 18	De Funiak Sprgs., Fla.	Apr. 13
Titusville, Fla.	" 20, 21	Pensacola, Fla.	" 15
New Smyrna, Fla.	" 22, 23	Florala, Ala.	" 16
Daytona, Fla.	" 25	Dothan, Ala.	" 17
Palatka, Fla.	" 26, 27	Macon, Ga.	" 18
Jacksonville, Fla.	Mar. 29, Apr. 1	Atlanta, Ga.	" 19
Apalachicola, Fla.	Apr. 3, 4	Charlotte, N. C.	" 20
Marianna, Fla.	" 6, 8	Lynchburg, Va.	" 22
Panama City, Fla.	" 9, 10	Wilmington, Del.	" 23
Ponce de Leon, Fla.	" 11, 12	Troy, N. Y.	May 15

A. J. ESHLEMAN

Greenville, Tex.	Apr. 1	Lufkin, Tex.	Apr. 17
Bassett, Tex.	" 2, 3	Broadus, Tex.	" 18, 19
Dallas, Tex.	" 4	Lufkin, Tex.	" 20
Grand Saline, Tex.	" 5, 6	Keltys, Tex.	" 22
Gladewater, Tex.	" 8	Rusk, Tex.	" 23
Big Sandy, Tex.	" 9, 10	Palestine, Tex.	" 24, 25
Athens, Tex.	" 11, 12	Lovelady, Tex.	" 26, 27
Tyler, Tex.	" 13	Houston, Tex.	" 29
Trebat, Tex.	" 15	Sealy, Tex.	Apr. 30, May 1
Apple Springs, Tex.	" 16	Bastrop, Tex.	" 2, 3

J. J. BICKERT

Bretona, Alta.	Mar. 22	Craigmyle, Alta.	Apr. 13
Leduc, Alta.	" 23	Calgary, Alta.	" 15
Wetaskiwin, Alta.	" 25, 26	Beiseker, Alta.	" 16
Galahad, Alta.	" 28	Swatwell, Alta.	" 17
Coronation, Alta.	Mar. 29-Apr. 1	Monarch, Alta.	" 19, 20
Altario, Alta.	Apr. 2	Medicine Hat, Alta.	" 22, 23
Salvador, Sask.	" 4	Hilda, Alta.	" 24-27
Luseland, Sask.	" 5-8	Schuler, Alta.	" 29, 30
Ardath, Sask.	" 9, 10	Walsh, Alta.	May 3, 4
Harna, Alta.	" 12	Maple Creek, Sask.	" 6, 7

M. M. FRESCHEL

Sutton, Neb.	Mar. 15, 16	Sumner, Ia.	Apr. 10, 11
Lincoln, Neb.	" 18, 20	Freeport, Ill.	" 12, 13
Norfolk, Neb.	" 22, 23	Geneva, Ill.	" 15
Winside, Neb.	" 25	Chicago, Ill.	" 16-18
Little Sioux, Ia.	" 26, 27	Milwaukee, Wis.	" 19-22
Marengo, Ia.	" 29	Toledo, O.	" 23, 24
Davenport, Ia.	Mar. 30, Apr. 1	Cleveland, O.	" 25-27
Clinton, Ia.	" 2, 3	Erie, Pa.	" 29, 30
Waucoma, Ia.	" 5, 6	Buffalo, N. Y.	May 1-3
Elma, Ia.	" 8, 9	Coplay, Pa.	" 4, 6

J. A. BOHNET

Cohay, Miss.	Mar. 30	Jackson, Miss.	Apr. 18
Laurel, Miss.	Apr. 1	Greenwood, Miss.	" 19, 20
Vosburg, Miss.	" 2, 3	Ittabena, Miss.	" 22
Enterprise, Miss.	" 4	Phoba, Miss.	" 23, 24
Waynesboro, Miss.	" 5-8	Cumberland, Miss.	" 25, 26
Meridian, Miss.	" 9, 10	Houlka, Miss.	" 27
Vicksburg, Miss.	" 12	Van Vleet, Miss.	" 29
Jackson, Miss.	" 13	Okolona, Miss.	Apr. 30, May 1
Vanilla, Miss.	" 15	Columbus, Miss.	" 2, 3
McComb, Miss.	" 16, 17	West Point, Miss.	" 4, 6

M. L. HERR

Clinton, N. C.	Mar. 25	Augusta, Ga.	Apr. 15
Salemberg, N. C.	" 26, 27	Avera, Ga.	" 16, 17
Hayne, N. C.	" 28, 29	Dearing, Ga.	" 18, 19
Wilmington, N. C.	Mar. 30, Apr. 1	Augusta, Ga.	" 20
Florence, S. C.	Apr. 3	Edgefield, S. C.	" 22
Hartsville, S. C.	" 4, 5	Columbia, S. C.	" 23, 24
Charleston, S. C.	" 6, 8	Rock Hill, S. C.	" 25, 26
Ridgeland, S. C.	" 9, 10	Spartanburg, S. C.	" 27, 29
Savannah, Ga.	" 11, 12	Greer, S. C.	" 30
Waynesboro, Ga.	" 13	Greenville, S. C.	May 1, 2

C. W. CUTFORTH

Oxbow, Sask.	Mar. 27, 28	McConnell, Man.	Apr. 13
Viewfield, Sask.	" 29, 30	Rapid City, Man.	" 15
Regina, Sask.	Apr. 1	Hamiota, Man.	" 16
Lewvan, Sask.	" 2	Grandall, Man.	" 17, 18
Moose Jaw, Sask.	" 4, 5	Minnedosa, Man.	" 19
Regina, Sask.	" 6	Franklin, Man.	" 20
Heward, Sask.	" 8	Neepawa, Man.	" 22
Kisbey, Sask.	" 9	Kelwood, Man.	" 23, 24
Souris, Man.	" 10	Portage La Prairie, Man.	" 25, 26
Brandon, Man.	" 11, 12	Winnipeg, Man.	" 27, 29

W. M. HERSEE

Minitonas, Man.	Mar. 28, 29	Winnipeg, Man.	Apr. 15
Ethelbert, Man.	" 30	Emerson, Man.	" 16
Dauphin, Man.	Apr. 1	Roland, Man.	" 18
Gilbert Plains, Man.	" 2, 3	Morris, Man.	" 19
Grandview, Man.	" 4, 5	Morden, Man.	" 20
Portage La Prairie, Man.	" 7, 8	Winkler, Man.	" 22
Alonsa, Man.	" 9	Plum Coulee, Man.	" 23
Neveton, Man.	" 11	Altona, Man.	" 24, 25
Winnipeg, Man.	" 12	Winnipeg, Man.	" 26
Pine Falls, Man.	" 13	Port Frances, Ont.	" 27, 29

H. H. DINGUS

Kerrville, Tex.	Apr. 1	Simmons, Tex.	Apr. 17
Comfort, Tex.	" 2, 3	Mathis, Tex.	" 18, 19
Pipe Creek, Tex.	" 4, 5	Corpus Christi, Tex.	" 20, 22
Bandera, Tex.	" 6, 8	Alice, Tex.	" 23, 24
Tarplay, Tex.	" 9, 10	Driscoll, Tex.	" 25
Utopia, Tex.	" 11	Harlingen, Tex.	" 27, 29
Sabinal, Tex.	" 12	El Jardin, Tex.	Apr. 30, May 1
Seguin, Tex.	" 13	Brownsville, Tex.	" 2, 3
Gonzales, Tex.	" 15	McAllen, Tex.	" 4, 6
Corpus Christi, Tex.	" 16	Mercedes, Tex.	" 8, 9

GEORGE YOUNG

Vernon, B. C.	Mar. 23, 25	Calgary, Alta.	Apr. 15
Penticton, B. C.	" 26, 27	Lethbridge, Alta.	" 16, 17
Trail, B. C.	" 29, 30	Bow Island, Alta.	" 18, 19
Nelson, B. C.	Apr. 1	Medicine Hat, Alta.	" 20, 22
Winlaw, B. C.	" 2, 3	Maple Creek, Sask.	" 23, 24
Cranbrook, B. C.	" 5, 6	Swift Current, Sask.	" 25, 26
Fernie, B. C.	" 8	Herbert, Sask.	" 27
McLeod, Alta.	" 10, 11	Moose Jaw, Sask.	" 29
Calgary, Alta.	" 12	Chaplin, Sask.	" 30
Swatwell, Alta.	" 13	Regina, Sask.	May 2, 3