



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

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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the masses, disordered) breaking, 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 21:28.

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 'partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

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

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MEMORIAL DATE—1923

The date for celebrating the Memorial in 1923 is Friday, March 30. The time is calculated from the new moon nearest to the Spring equinox. The Spring equinox this year is March 21. There is a new moon March 17, which marks the beginning of the month Nisan. The fourteenth of Nisan then would be March 31. The day begins at six o'clock on the evening previous; therefore Friday evening, March 30, after six o'clock, is the proper time for celebrating the Memorial.

WORLD-WIDE WITNESS

The united action of the brethren throughout the world in proclaiming the message of the kingdom has been greatly blessed by the Lord. The next dates fixed for such united action and the subjects for use on those dates, respectively, are as follows:

April 15: "Satan's Empire Falling—Millions Now Living Will Never Die."

May 27: "The New World Begun—Millions Now Living Will Never Die."

It is requested that preparation be made by all classes for this witness, in harmony with the suggestions heretofore given. Let us unite our petitions to the throne of heavenly grace for God's blessing upon this united effort to advertise the King and his kingdom.

BETHEL HYMNS FOR MARCH

Sunday	4 311	11 287	18 117	25 56
Monday	5 22	12 258	19 312	26 314
Tuesday	6 331	13 109	20 54	27 257
Wednesday	7 80	14 294	21 71	28 74
Thursday	1 220	8 21	15 307	22 103
Friday	2 296	9 219	16 206	23 161
Saturday	3 89	10 29	17 85	24 81
			31 82	

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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MEMORIAL TILL HIS KINGDOM

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matthew 26:29.

THESE were the concluding words of Jesus at the time he instituted the memorial of his death. Until he should gather unto himself his faithful ones and drink with them the cup in the kingdom, his followers were commanded to keep the feast.

We are now approaching the season for the annual celebration of this eventful hour. It is fitting that we prepare and keep this memorial at the proper time. To prepare for it means to have an understanding of its meaning and import and to strive to bring ourselves into conformity therewith. To keep it means to observe it according to the divine arrangement.

The time for the celebration of the Memorial for the year 1923 is March 30, after six o'clock in the evening of that day. The Memorial was instituted at the time of the last Jewish Passover. The Jews celebrated the Passover in conformity to the law. Jesus was born a Jew, and as a keeper of the law it was incumbent upon him to observe the Passover. He did so at the proper time, and on the same date instituted the memorial of his fulfilment of the antitype.

The method of calculating the date for the Passover and the Memorial is this: Israel reckoned the time according to the moon. The new moon marked the beginning of the month. The month Nisan must begin with the new moon appearing nearest to the Spring equinox. Fourteen days thereafter, or on the fourteenth day of Nisan, the Passover must be kept, and this is the proper time also for the keeping of the Memorial; for it was instituted on that day. This was according to the law God gave unto Israel.—Exodus 12:6.

For the year 1923 the new moon nearest the time of the Spring equinox appears in the morning of March 17. That marks the beginning of the month Nisan. The proper rule for calculating the time, then, is to omit the first day and count the last day of the fourteen. By this method it will be seen that the fourteenth day of Nisan this year is March 31. Since the Jewish day always began immediately after six o'clock in the evening, then the thirty-first day of March this year begins after six o'clock Friday evening, March 30,

and ends at six o'clock Saturday, March 31; hence the proper time to observe the Memorial is Friday evening.

The New York Congregation, following its usual custom, will observe the Memorial this year at eight o'clock Friday evening, March 30.

PREPARING FOR THE KINGDOM

Uppermost in the mind of our Lord was the kingdom of heaven, because through that kingdom God purposes to deliver the people. Jesus began his ministry by declaring, "The kingdom of heaven is at hand"—meaning, of course, that he as King was then present beginning his work in behalf of the Father's kingdom. For three and a half years he led his disciples, teaching them concerning this kingdom. When approaching the time of the Passover Jesus talked much to his disciples about the kingdom. He gave to them the parable of the pounds; also the parable of the wise and foolish virgins, and other lessons concerning his Father's kingdom. He desired to have impressed upon the mind of each one of his followers the great importance of the kingdom. He knew that the time would come when his followers would understand the significance of the types and shadows made manifest under the law covenant, and then they would appreciate how these foreshadowed the preparation for the kingdom of God. It is our privilege to be here now in the presence of the King of glory, who has taken unto himself his great power and is dashing to pieces the nations, preparatory to the deliverance of the people.

Alive to the fact that the kingdom of God is of all importance, every Christian should observe with gladness the things pertaining to the kingdom. As the time for the annual celebration of the Memorial approaches, it is quite fitting that we review the Bible facts showing how God long ago foreshadowed preparations for the kingdom and what shall follow in the near future.

The whole creation is groaning and travailing in pain, waiting for that blessed time of deliverance; and the remaining members of the kingdom class this side the veil are anxiously awaiting the time when their deliverance and that of the world shall be completed.

OPPRESSED IN EGYPT

The children of Abraham, to whom God made promise concerning the seed of his kingdom, were domiciled in Egypt. The Israelites were God's people; hence under his guiding hand. They represented the peoples of earth seeking deliverance from sin and death. Egypt was a type of Satan's visible empire. Pharaoh the king of Egypt was a type of the devil himself, the instigator of sin, the oppressor of the people, and the one who has the power of death.

The Israelites in Egypt were being greatly oppressed by the king and his subjects; just as now we find that the peoples of the world are being greatly oppressed by Satan and his willing tools. The people are looking for deliverance. The church is anxious for the time when it shall participate in this deliverance.

God's plan, formulated long years before this present evil world, looked forward to the deliverance of mankind from sin and death through the seed of the woman, the seed of promise. God's promise is that the seed of the woman (Sarah-Abrahamic covenant) must bruise the serpent's head and then bring blessings to all the families of the earth. Before these blessings could come redemption must be provided. The whole world, plunged into sin and death by the machinations of Satan, must be bought back by the precious blood of Jesus.

In order that the people might have a deeper appreciation of the importance of the great divine plan of redemption, Jehovah has caused many pictures thereof to be made, and has occupied much time in the preparation for the great day of deliverance.

At the burning bush Moses had heard the words at the mouth of Jehovah, that he was selected to go to Egypt, and as their deliverer, to lead God's people out of Egypt, deliver them from the hand of their wicked taskmaster and relieve them of their sorrows. (Exodus 3) Moses went to Egypt to perform the duties assigned him. Accompanied by Aaron, he went in before Pharaoh and asked that the people of the Lord, the Israelites, might be permitted to go. Time and again he received the promise that they should go; and time and again that promise Pharaoh broke, until finally the great plague was inflicted upon Pharaoh's first-born.

Before Moses could be the deliverer of Israel God desired to make another picture. This he did by instituting the Passover. Speaking through Moses, Jehovah commanded each household of the Israelites to take from the flock a lamb without blemish, a male of the first year; that it should be taken on the tenth day of the month and kept up until the fourteenth day of the month; and in the evening of that day it should be killed and the blood sprinkled upon the lintel and the doorposts. They should roast the lamb that night with fire; and the household should eat of it with unleavened bread and herbs, consuming it all before morning. And it should be eaten with loins girded, shoes on their feet, staff in hand. This ceremony was to be performed on the

night of the fourteenth of Nisan, at which time God's death messenger would pass through Egypt and smite all the first-born in the land, both of man and of beast. But all the houses of the Israelites upon which the blood was sprinkled should be spared, and all the first-born in those houses saved alive.

In obedience to the command of the Lord, Moses directed the elders of Israel in preparation for the Passover, which was done according to the command. "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon." (Exodus 12:29) And then Pharaoh rose up with the people and forced the Israelites out of Egypt. The first-born of Israel, forming a vanguard, marched with Moses to the Red Sea, were miraculously taken across it in safety and delivered from the hands of the Egyptians.

Jehovah heard the voice of crying of the people for deliverance from the great taskmaster and oppressor, Satan, and his emissaries. He sent his beloved Son, the antitypical Moses, to deliver them. But before deliverance can fully take place, redemption must be provided for mankind. Jesus, the beloved Son of Jehovah, must be the antitype of Moses and the antitype of the lamb slain to provide the great redemptive price. God had promised that the one who should thus be the deliverer should be "brought as a lamb to the slaughter." (Isaiah 53:7) When John the Baptist announced Jesus he said: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Afterwards St. Peter, writing under inspiration of the holy spirit, said: "Ye were redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18,19) St. Paul likewise under inspiration wrote concerning Jesus, that he was "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) And St. John under inspiration speaks of him as the worthy Lamb that was slain. (Revelation 5:12) Upon the strength of these and other scriptures, it is quite certain that the Passover lamb found its antitype in Jesus of Nazareth; and this being true, it was essential to the fulfilment of the divine plan that Jesus should be slain as the Lamb of God in fulfilment of the Passover type. Furthermore, being a Jew who was bound to keep the law (which he did keep), he must eat the typical Passover on the proper date, namely, the fourteenth of Nisan; and on the same day must die as the antitypical Lamb. The facts show that he did.

WHY MEMORIAL INSTITUTED

Jesus knew that his hour had come; that soon he would die upon the cross. He had already stated many things to the disciples that they could not understand, but he knew that with the coming of the holy spirit at Pentecost they would begin to understand. He was teaching them further now, that they might have appre-

ciation of the purposes of God. He had also stated to them concerning the kingdom: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) Having eaten the last Passover, and knowing that he was about to fulfil the type, he would desire to leave with them something by which they would remember the importance of his death as concerning the kingdom, and how that they would be invited to participate in that kingdom, and that they might understand that their entrance into the kingdom would depend upon partaking with him in his sacrificial death before they could experience his glory.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matthew 26:26-29.

It will be noted that while they were eating, he "took bread, and blessed it, and brake it." It is quite probable that he took an entire loaf of bread, pronounced a blessing upon it, and then broke it into pieces and passed it to the various ones who were participating with him. St. Paul's words, subsequently written concerning the loaf, seem to warrant this conclusion.

Since the time of the institution of the Passover in Egypt until the last Passover just eaten by Jesus and the disciples, the lamb had represented the body of Jesus, slain for the purpose of becoming an offering for the sins of mankind. Now on this day he was to fulfil the type, and hence no more would the lamb represent him from that time forward in a typical sense. He would impress upon the minds of his disciples that something else represented his body broken for them. And so, taking the loaf of bread and breaking it, he said: "This is my body." 'From this time forward keep in mind that this represents my body broken for you.' "Take, eat." By this he meant that each one who believed upon him was invited by faith to appropriate the value of Jesus' human sacrifice.

The apostles did not at that time understand the meaning of Jesus' words. But when the holy spirit was given they were led fully to understand his sayings. On a previous occasion Jesus had said to them: "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. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6:51-53) The invitation by Jesus to his disciples to take the bread and eat it was in fact an invitation for them to become a part of his sacrificial

body and to be broken with him. St. Paul clarified this thought when, writing under inspiration of the holy spirit, he said: "The bread which we break, is it not the communion [common union or partnership] 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.

A loaf of bread is made up of many grains of wheat, closely united together. And even so the sacrificial body of Christ is made up of many members, whom he sacrifices. Each one who will be a member in the glorified body of Christ must be broken with Christ in sacrifice. When one is justified by Jehovah and accepted as a part of the sacrifice of our Lord, then such a one is a part of the one loaf, which is broken with the Head, in order that the members might participate in the joys of his kingdom. Not one of these is naturally perfect; but all are counted perfect by Jehovah because of their faith in the sacrifice of Jesus and because of the imputation of his merit to them. Therefore Jehovah justifies or makes them right with him. During the gospel age God has been selecting the members of the kingdom class; and justification during that period has been for just one purpose, and that purpose is, that such might be made partakers of the sacrifice of Jesus.

MUTUAL INTEREST

He who discerns the body of Christ of necessity will have an interest in every other member of the body. As St. Paul states, "we are members one of another." (Ephesians 4:25) The Apostle in another place says: "For the body is not one member, but many. . . . Now ye are the body of Christ, and members in particular."—1 Corinthians 12:14, 27.

The loaf, being closely compacted together, thus pictures how all the members of the body have the privilege of sustaining one another in love and in fellowship, and the privilege of being broken together, as the Head was broken. This is the class which the Lord is preparing for the kingdom, all of whom have one Father, all of whom are brethren, all of whom are admonished to love one another as brethren, bearing one another's burdens and sharing each other's joys.

THE WINE

Jehovah provided in his plan that the blood of his beloved One should be shed in order to provide the purchase price for mankind. Blood when in the body represents life. In fact, the very life is in the blood stream. When the blood is poured out it means that the life has been given up or poured out. God had foretold the pouring out of the life of Jesus by the mouth of his Prophet, who wrote: "He hath poured out his soul unto death."—Isaiah 53:12.

Previously to the occasion of the Memorial supper, Jesus had stated to his disciples: "The Son of man came not to be ministered unto, but to minister, and to give

his life a ransom for many." (Matthew 20:28) Having come to give his life a ransom, and knowing that the time had come for the performance of this great act, he was instituting this Memorial to keep his followers mindful of the importance of his death. The shedding of his blood had been foreshadowed in the sacrifice of animals in the daily sacrifice and on the atonement day. Jesus was now about to give his disciples a picture which they would understand later. In order that they might have this impressed upon their minds, "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." When the holy spirit was given to the disciples, thus enlightened they understood the meaning of Jesus' teaching in substance, as though he had said to them: 'My Father has arranged that I shall die; hence I shall pour out my life-blood. This life-blood is not only furnished for the ransom price for mankind, but it will be presented as a sin-offering and will be used to seal the new covenant which my Father will make through me with the house of Israel when the kingdom is set up; and then all the families of the earth shall have an opportunity for the promised blessing through this covenant. The wine in this cup, then, represents my life-blood poured out. It is a cup of salvation, because my blood poured out will provide the purchase price for man, which will save mankind. I am inviting you to drink of it for this reason: In my Father's kingdom I will have associated with me 144,000 members of my body. My Father has provided that my body members shall undergo experiences like unto my own. Each one must submit himself to me, that I as high priest may offer him up as a part of my sacrifice. It is my Father's will and my will that you shall be with me in that kingdom if you meet these conditions; and these conditions are, that you must participate with me in my death. This is pictured in this cup. By partaking of it joyfully you shall share with me in my kingdom.'

Previously to this, Jesus said in the hearing of the disciples: "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. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6:53-56) This scripture states the condition of entering into the kingdom; that one must appropriate to himself the value of the sacrifice of our Lord, and upon the basis of this be justified by Jehovah, and then be offered up by the Lord as a sacrifice, as a part of the body of Christ.

IN PARTNERSHIP

When enlightened by the holy spirit, and under its inspiration, St. Paul plainly laid down the rule of our partnership with Christ in his blood and in his body;

that we are privileged to be broken with him and to pour out our lives with him. (1 Corinthians 10:16, 17) It is only those who faithfully pour out their lives with the Lord, even unto death, who are promised that they shall partake with him in the first resurrection. For this reason he says: "Be thou faithful unto death and I will give thee a crown of life." Dwelling in Christ, and having Christ dwell in us, is a mystery to all except those who discern the body of Christ; and none discern it except those who are begotten and anointed of the holy spirit and who continue, by the Lord's grace, to walk worthily before the Lord.

PREPARATORY EXAMINATION

As we are approaching the day for the celebration of the Memorial it is essential that we should make preparation, that we may celebrate it intelligently and to our own good. It may be that there is bitterness or strife amongst some of the Lord's people. It may be that some have grown heady, feeling their importance too much and believing they should occupy a higher position this side the veil than they do, or that they are not receiving the honor that they should have at the hands of some of the other brethren. Such a condition existed in Jesus' day. "And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, . . . He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. . . . Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me."—Luke 22:24-29

If upon examination any pride or ambition or headiness is found, this should be put away, because such is displeasing to the Lord. It is unholy. There may be controversies among some of the brethren, and a lack of peace. All such should remember the Apostle's admonition: "Follow peace with all, and holiness, without which no man shall see the Lord." (Hebrews 12:14) Leaven is a symbol of things unholy, that is, of sin. Malice represents a bad condition of heart; an improper heart. When we come to examine ourselves as to whether or not we are walking worthily before the Lord, we must make a distinction between searching the heart and searching the life actions. Because of our imperfect organism and imperfect mind, it is impossible for us even to think and speak aright, much less to act perfectly. But the Lord is not judging us by outward appearance. He searches the secret intent of the heart. He therefore judges us, as to whether or not we are acceptable to him, with reference to honesty of heart.

The heart means the seat of affections; the motive; that which induces the action. If we were to examine our words or our acts and judge ourselves harshly according to them, we would often feel much condemned. But let each one examine his own heart condition to see whether or not he finds therein any pride, ambition,

hatred, ill-will, or desire to injure by word or act; and see if instead of finding these he finds an unselfish love for his brethren, a love supreme for the Lord, and a desire to do good unto all as opportunity affords. And then, in humility and submissiveness to the Lord, ask him to direct the way that we should go, and strive to follow in that way.

The apostle Paul shows us how we should examine ourselves at this particular time, saying, "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) If there should be bitterness or anger or trouble amongst the brethren, remember the admonition of the Apostle when he says: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:31, 32.

There are some who are spiritually sick; some afflicted with pride and ambition; some careless in keeping their consecration unto the Lord and their vows unto him; some failing to have that pure condition of heart toward the brethren that they should have, and hence not appreciating that they are members of one body, and all being offered up for one purpose. Because of these things, says St. Paul, "many are weak and sickly among you, and many sleep. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the body of Christ."—1 Corinthians 11:30, 28, 29.

WHO MAY PARTAKE?

Suppose upon examination we find that we have not been right with the Lord. Then we should confess our faults. We should confess our wrongs to any one we have wronged and strive to make them right. We should confess them to the Lord and ask his forgiveness. Let us remember that we have an Advocate with the Father, Christ Jesus the righteous; and that this Advocate will, if we come to him in the appointed way, present us to the Father, that we may be cleansed of every spot or wrinkle or any such thing; and therefore we should come confidently to the throne of grace, that we may receive help in time of need.—1 John 1:9; 2:1, 2; Hebrews 4:16.

If you have been afflicted with bitter trials, then count this all joy, if such trials have come to you because of your efforts to be faithful to the Lord. Remember that it is given unto us as a privilege not only to believe on the Lord Jesus Christ, but to suffer with him.

The Memorial is to be celebrated by those who are

members of the body of Christ, and none other. It is those who discern the Lord's body and who participate with him in being broken and in pouring out their lives whom he desired to remember his death. In remembering this they are to call to mind the death of the Lord and their privilege of being dead with him. Every one, then, who has entered into a covenant by sacrifice with the Lord, and who has the witness of the spirit that he has been received, will feel it not only a duty but a great privilege to come together with others of like precious faith and celebrate this Memorial. Do not remain away because you have had some trials; but strive to get above these trials, that you may enjoy the peace of God that passes all human understanding. And to do this one must appreciate the fact that he needs to have in mind the great privilege of being joint-sufferers with the Lord Jesus.

"TILL HE COME"

Commenting upon this, St. Paul says: "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come." (1 Corinthians 11:26) The Lord would have us remember the purpose of his death and the purpose of permitting us to have a part in it, which, if faithful, will culminate in our membership in his glorious kingdom. We have in mind, then, our covenant to be dead with Christ, as well as his death; and this covenant we must faithfully perform until he come. "Till he come" does not mean his second appearance, but it does mean until he receives the last one of the members of his body into his kingdom.

GOOD CHEER

The hope of participating in the kingdom of our Lord in glory is that which cheers us on the way. Early in his ministry to his disciples Jesus taught them concerning the kingdom, and how faithfulness would bring suffering upon them. This was another way of stating the fact that the way that leads to the kingdom is one of suffering, but which suffering should be joyfully endured. The devil and his earthly organization hated the Lord and hate him still. They persecuted him because Jesus was preparing then a kingdom that will destroy Satan and bring blessings to the peoples of earth. Having in mind the ultimate result, and the joy it will bring to all righteous creatures, Jesus said: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets." (Luke 6:22, 23) And again he said to his disciples: "Rejoice, because your names are written in heaven." (Luke 10:20) He did not tell them to rejoice merely because they suffered, but because their suffering would be the result of faithfulness to him.

The apostle Peter, when enlightened by the holy spirit, under inspiration gave utterance to the same thought: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."—1 Peter 4: 13, 14.

It is true that the cup pictures suffering that must come to all who faithfully follow in the footsteps of Jesus, and that the celebration of the Memorial of his death is and should be a solemn hour of reflection and self-examination as we realize what the cup means to those who intelligently partake. But the cup also represents good cheer—a good cheer of the hope of the kingdom. Amidst the trials and sufferings there comes to the heart of him who is properly exercised thereby a sense of inward joy and peace that passes all human understanding. He rejoices in the evidence thus given from the Lord that he is privileged to fill up some of the sufferings of Christ left behind for the body's sake. To him it is a proof that the Lord is dealing with him and that he has good reason to hope for the joys of the kingdom. This is the good cheer which our Lord would have us also bear in mind while partaking of the cup. On that last memorable night he was giving his disciples much loving instruction concerning the conditions before them, the trials which would surround them, and the sufferings which would come upon them. And in conclusion he said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (John 16: 33) He wished them to be cheered by the hope of being with him in his kingdom. Hence later he said to them: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 3: 21.

What unspeakable joy there will be when the last members of the body of Christ reach their glory home! The obedient and blessed angels of heaven will be there. And presently they shall be joined by an innumerable company of spirit beings, gathered out from amongst men, and who will be before the throne. The bride of Christ, all glorious and leaning upon the arm of her Beloved, will be presented to the Father. Then that

multitude of happy ones with one accord will be heard saying, "Hallelujah; for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."—Revelation 19: 6, 7.

Then the bride will be beside her beloved Bridegroom, and therefore with Jehovah, who has shown each one of them the way to life, and in whose presence is fulness of joy and at whose right hand there are pleasures for evermore. Then our blessed Lord, agreeable to his promise, will drink anew the cup of blessing and good cheer with his faithful ones in the kingdom. It is this kingdom hope that enables us to battle along the way and bear the sufferings with joy as we go.

QUESTIONS FOR BEREAN STUDY

- What were the words of Jesus when he instituted the Memorial? ¶ 1.
 What is meant by "prepare" and "keep"? ¶ 2.
 When was the Memorial instituted? ¶ 3.
 What is the method by which we get the proper date? ¶ 4.
 Give the rule for calculating the date. ¶ 5.
 The kingdom was what to Jesus, and why? ¶ 7.
 For what are the church and world waiting? ¶¶ 8, 9.
 What did Egypt and its king represent? ¶ 10.
 What is God's promise respecting the relief of the oppressed? ¶¶ 11, 12.
 Has God been particular in arranging his plan of redemption? ¶ 13.
 Who was the cause of the death of Egypt's first-born? ¶ 14.
 What was done with the paschal lamb? ¶ 15.
 Did the dying of the first-born of Egypt include the beasts? ¶ 16.
 What is the evidence to prove Jesus antityped the passover lamb? ¶ 17.
 When did the disciples understand the import of Jesus' death? ¶ 18.
 What emblems did Jesus use in the Memorial? ¶¶ 19, 20.
 Specifically, what did the lamb, and subsequently the bread, represent? ¶ 21.
 The invitation by Jesus to eat the bread signified what? ¶ 22.
 How is the oneness of the Christ represented in a loaf of bread? ¶ 23.
 And what is the purpose of justification? ¶ 23.
 How does bread-making represent the cohesiveness of love in Christians? ¶¶ 24, 25.
 What is represented in the blood, and why poured out? ¶ 26.
 Explain the meaning of the wine in the cup. ¶ 27.
 What are the conditions of acceptance as members of Christ's body? ¶ 28.
 What does it mean to be 'broken' and 'poured out' with Jesus? ¶ 29.
 What is the antidote for headiness and self-importance and bitterness? ¶¶ 30, 31.
 What is the difference between searching the heart and the life actions? ¶ 31.
 What action on our part sometimes brings self-condemnation? ¶ 32.
 What preparation should be made by us for this celebration? ¶ 33.
 What is the sure indication of lack of appreciation of being in Christ? ¶ 34.
 Should we confess our faults, and to whom? ¶ 35.
 When are we to take joy out of our affliction and bitter trials? ¶ 36.
 Who only can appreciate and who only should participate in the Memorial? ¶ 37.
 How long is the participation in the bread and wine to be kept up? ¶ 38.
 When is the Christian privileged to have joy in Christ? ¶¶ 39, 40.
 How has the cup a twofold meaning, and is this celebration a solemn feast? ¶ 41.
 Will the last members of the 'body' be welcomed on the other side, and how? ¶ 42.
 What spurs us along the narrow way with fortitude and delight? ¶ 43.

PRAYER-MEETING TEXT COMMENTS

"Elect . . . through sanctification of the spirit."—1 Peter 1: 2.

TEXT FOR FEBRUARY 28

BEFORE the foundation of the present evil world, which is now passing away, God determined to have a new creation, of which Jesus Christ is the Head. He fixed the rules by which the members of this

new creation must be chosen. *Elect* means to be chosen by the Lord for a purpose. Such are not arbitrarily chosen; but the divine rules are made, and those who conform themselves to those rules are chosen.

Sanctification has the meaning of setting apart for a

specific use. It also has the deeper meaning of purification, purity, or holiness.

The divine method of choosing is by the operation of the holy spirit in separating the chosen ones from the world and in making of them a people for a purpose (1 Peter 2:9); by consecration, which means the committing of oneself to the Lord (Psalm 37:5; Matthew 11:29); by the imputation of Christ's merit (Zechariah 3:4; 2 Corinthians 5:21); justification by Jehovah (Romans 8:33); by spirit-begetting (James 1:18) and spirit-anointing (Isaiah 61:1,2); and by sanctification.—1 Corinthians 1:30.

One proceeding in conformity to these rules, and being received and justified and begotten by Jehovah, becomes a new creature in Christ. The new creature from that time forward, conforming himself to the rules governing the new creation, is gradually transformed into the likeness of the Lord through the operation of the holy spirit. It is the holy, invisible power of God, operating through his Word of truth, taken into the mind of the new creature, which produces cleanliness, purification, and sanctification. To this end Jesus prayed for his followers: "Sanctify them through thy truth; thy word is truth."—John 17:17.

No one can be really sanctified without meditating upon the Word of God. He must study the Word of God, appropriate the promises to himself, and rely upon them. The spirit of the Lord is in his Word; and when we as new creatures feed upon that Word in the spirit and strive to conform ourselves to that Word, the holy spirit works within us and effects the transformation into the likeness of our Lord and Head.

One reason why the Berean studies are so helpful is that members of the body, those of like precious faith, drawn together by the one spirit, are mutually striving to build each other up; and that, feeding upon the same Word, these enable one another to grow, the necessity for which study and fellowship increases as the trials of the new creation increase. For this reason St. Paul wrote admonishing the church not to forsake the assembling of themselves together but, assembling, to exhort one another, especially when we see the end approaching.

One who is being sanctified by the holy spirit is being cleansed from all filthiness of the flesh and of the mind, and is perfecting holiness in the reverence of the Lord. Hence this sanctification is a renovation of the entire being, mind, heart and body. Those possessing this spirit and undergoing the transformation cannot refrain from making it manifest to others about them, both by giving the witness and by exhibiting the fruits and graces resulting from the holy spirit.

The Christian must study the Word of God. He must use his mind to search out the deep things of the Word and thereby ascertain God's holy will.—Romans 12:2.

TEXT FOR MARCH 7

"Strengthened with might by his spirit in the inner man."—Ephesians 3:16.

THE words of this text are expressed in the form of a prayer offered to God by St. Paul in behalf of the church at Ephesus, and also in behalf of all of like precious faith. Having a great desire for their development as new creatures in Christ, because of his love for them as his brethren, St. Paul wrote: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man."

By the words "inner man" the Apostle meant the new creature. He was not praying that the brethren might be made strong physically, but that they might be made strong as the members of the body of Christ. It is the holy spirit of God operating upon the mind of the new creature in Christ that brings strength. But each new creature must be a co-worker together with God in this; that is, he must do what he can, in harmony with God's Word; and the Lord will do for him what he cannot do for himself.

The Apostle shows that strength in the Lord is a necessity; and then in this same epistle points out how we may attain that strength, saying, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Ephesians 6:10,11) *Finally* here refers to the time when we are reaching the end of our Christian experience in the flesh. The church is in that time now; and we appreciate that our warfare is not merely with flesh and blood, but against wicked influences about us, principalities and powers, rulers of the darkness of this world, and a host of evil spirits; the devil and all his organization being against us. Before such enemies we would not only quail, but faint and give over the fight. But by the spirit of the Lord we are strengthened, because we have in mind that he who is for us is greater than all that can be against us.

Then the Apostle marks out the steps necessary to arm ourselves for such warfare, saying, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."—Ephesians 6:13-18.

Here we have a picture of a soldier clothed with all the accouterments of war. The purpose is to show the Christian the necessity of having on all the accouterments of spiritual warfare. The *girdle* suggests that he must be a servant of the truth; the *breastplate*, that he must be of a pure heart; the *feet shod* suggests that he must dwell in peace and follow holiness; the *shield*, that he must have a knowledge of the Word of God and a confident reliance upon that Word; the *helmet* suggests that he must have an intellectual understanding as well as a heart appreciation of the Word of God; and the *sword of the spirit* means that he must not only know the Word of God but must conform himself thereto, using this instrument as one of offense and defense; and then "praying for all saints" would mean a complete heart harmony with the Lord and all of his people, and a diligent watching for opportunities for service in order to improve ourselves to the Lord's glory.

TEXT FOR MARCH 14

"He shall give you another Comforter, . . . even the spirit of truth."—John 14:16, 17.

JESUS was about to take his departure and knew that his absence would bring sorrow to his disciples; hence he gave them this comforting promise: "I will pray the Father, and he shall give you another Comforter, . . . the spirit of truth; . . . for he dwelleth with you, and shall be in you." This promise is applied to all members of the new creation who have maintained a close relationship with the Lord. This invisible power of Jehovah is exercised on behalf of the church as a whole through the Head, Christ Jesus, and also each individual member of the body experiences the holy power and influence.

The truth itself is the main channel through which the spirit of the Lord operates. If one has the truth and the spirit of the truth, he is comforted in his heart, no matter how severe the storms may beat outside. Each one who has the holy spirit, and who enjoys the comfort therefrom, radiates that spirit and influence to the help and comfort of others members of the body of Christ, and to the comfort of the sorrowful ones who are seeking reconciliation with the Lord. Such holy influence enables one to go about bearing the message of reconciliation to others with gladness.

This holy power of God is invisible to men, but its effects are visible and tangible. One who is really enjoying the blessed truth and conforming his life thereto gives visible evidence to others that he has walked with Jesus and learned of him. This is what St. Paul evidently had in mind when he wrote: "Ye are our epistle written in our hearts, known and read of all men." (2 Corinthians 3:2) The peoples of the world, while they cannot read and understand the deep things of the Bible, can see that some power or influence operating upon the Christian is operating to change him to a better course and condition of life. When Jesus said: "Ye are the light of the world," the same thought was expressed, that those who have the truth and the spirit of it are shedding forth its light unto the peoples of the world as faithful witnesses to the Lord.

All Christians living up to their privileges can testify to the fulfilment of this promise to themselves individually, that the holy spirit is the great comforter. God's holy spirit operating upon the mind and heart of the Christian brings help, encouragement, assistance and strength to go on in the battle. By and through the operation of his holy spirit the Lord has at all times been the present help in time of need for the aid and comfort of his followers. The Lord has guided and directed his people, and will continue to guide them to the end of their journey, as long as they maintain his spirit. "If any man have not the spirit of Christ, he is none of his." But if he does have the spirit of Christ and belongs to the Lord, the holy spirit is operating in him and makes him so strong and energetic that he cannot refrain from giving testimony to others concerning the love of God and of Christ Jesus that has provided for the blessing of all nations and peoples.

In proportion as one has the spirit of the Lord he will desire to be a faithful witness for the Lord. And even though this faithful witnessing brings upon him reproach, accusation and persecution, trials and afflictions, he will regard these as nothing compared with the glory that is to follow. With St. Paul he can say: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17) And this hope does not make one ashamed, but makes him strong in the Lord and fills his heart with comfort and joy.

CHRIST MY ALL

"What though rude billows round me roll,
His voice the tempest can control;
They ruffle not my tranquil soul:
Christ is my peace.

"What though dear friends I once caressed
Within the silent grave now rest,
The valley clods above them pressed,
Christ ever lives.

"What though perplexing paths appear,
God's Word, a lamp, makes all things clear;
Onward I pass, nor evil fear—
Christ is my way.

"What though the darkness deeper grows,
And foes more active to oppose,
God's truth provides a sweet repose:
Christ shall appear."

THE PARABLE OF THE POUNDS

—FEBRUARY 25—LUKE 19:11-48—

JESUS NEARING JERUSALEM—MEANING OF THE PARABLE—THE LORD'S INTERESTS PICTURED BY THE POUNDS—ACCOUNTING WITH HIS SERVANTS—SELF-WILL AND SLOTHFULNESS—FAITHFULNESS BRINGS REWARD—THE MASTER AN EXAMPLE OF FAITHFULNESS.

"He that is faithful in a very little is faithful also in much."—Luke 16:10.

THE many unusual events of the few weeks of our Lord's ministry which preceded his visit to Jericho, and which include the raising of Lazarus from the dead, had caused much comment among the people, and raised much curiosity about the kingdom of heaven of which he had spoken so much. The Pharisees and elders were also exercised, and indeed were in some concern, even though cynical about the kingdom of which the Nazarene spoke. After recording the story of our Lord's stay with Zaccheus, Luke says: "He . . . spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." It is not clear from Luke's account whether the parable was spoken in the home of Zaccheus or on the road to Jerusalem. While he stayed over night in Jericho, the multitude he had left the previous day moved on toward Jerusalem. But there were still many pilgrims on the road, and in all probability it was amongst these the discussion arose about the kingdom which they thought might soon be set up.

It was in order to correct the misapprehension of the people and also of his disciples, that Jesus spoke what is known as the Parable of the Pounds. It is so like that of the talents, recorded in Matthew 25:14-20, that each is often taken to be a different expression of one parable; but while there are similarities, there are differences of such character as to preclude that being a possibility. Luke shows that this parable was spoken before our Lord reached Bethany and Jerusalem. Matthew does not state when the parable of the talents was spoken; but the context leaves no doubt that it formed part of our Lord's discourse when, about five days later, seated on the Mount of Olives, he spoke his last great prophecy concerning things to come.

The parable of the talents is spoken particularly to his servants, and for their instruction; but that of the pounds appears to have been spoken to a mixed multitude, and the setting is consequently different.

Jesus told of a nobleman who went into a far country to receive a kingdom for himself, and to return. Before he went he gave to each of his ten servants a pound, bidding them to trade with the money until he returned. The citizens, the people over whom on his return he expected to reign, sent a messenger after him saying that they would not have him as king. But having received the authority of the kingdom, he returned. Before establishing his kingdom he again called his servants to him to see how much they had gained with the money left in their care. One said: "Lord, thy pound hath gained ten pounds." Him the nobleman commended, and gave him authority over ten cities in the kingdom to be established. The next came, saying, "Thy pound hath gained five pounds." He was made ruler over five cities, but not commended. Another said: "Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee." He made pretence that his master was hard and austere, and that he had been afraid to put the money into trade lest he should lose it and get into trouble for not giving back as much as he had received. He told this servant that if he had thought thus he should have let someone else take care of the money, that at least the interest might have accrued to it. Then he commanded that the pound should be taken from this servant, and be given to the man who had ten. Someone remarked that he already had ten pounds, and the Lord replied, "Unto every one that hath shall be given." Then, speaking of those who had declared that they would not have him to reign over

them, he said: 'Bring them hither, and slay them before me.'

These last words show that Jesus was not speaking only to his disciples, and that the parable must be viewed not merely as an instruction to them as to faithfulness, but as a more general statement concerning the condition of things which would obtain during his absence, and what would be done on his return. Perhaps the illustration was taken from the political events of his own times. He may have thought of one of the Herods going away from Palestine to Rome in order to get authority to rule over such portion of the land of Palestine as was allotted to him by the imperial power.

MEANING OF THE PARABLE

But the illustration was true to fact in a way that the disciples themselves could not then understand. Jesus himself was the nobleman who had to go to a far country, even heaven, there to receive the power and authority of the kingdom, and to return. On going he would leave his disciples in charge of his wealth or property. While he was away his enemies would make a demonstration against him, and declare that they would not have his rule; but despite this he would return. On his return, instead of immediately establishing his kingdom, he would first make inquiry amongst his servants as to their fidelity and worth as servants, and even before the establishment of his kingdom the government of that kingdom would be allotted to those of his servants who had proved worthy. Further, that those who had demonstrated against him should be brought before him and slain.

We have here then some guidance from our Lord as to how things would be on his return. Of his going away, we know. That although professing to be citizens of the kingdom of God, the people of Christendom have, by their long continued actions, said that they do not want the reign of Christ upon earth, we also know. Further, we know that our Lord has returned and has begun to make inquiry of his servants as to their fidelity; and we can also see that his opponents are being destroyed. Those who now, like the Pharisees of old, are opposed to the truth, are being slain. Ecclesiasticism is being destroyed; and the leaders are being slain, as such.

THE LORD'S INTERESTS PICTURED BY THE POUNDS

It has been suggested that the pounds represent such favors as time, money, or talent for service; or those blessings which are common to all the Lord's people, as the Word, helps, the holy spirit, fellowship, and other blessings. It has also been said that they represent justification. But it seems to us that they certainly cannot represent the latter; for no one can increase justification as the pounds were increased. Nor do we think that the parable is properly interpreted by taking the pounds as meaning natural abilities; for the servants received each the same amount of money, and this is not the case with natural abilities for service. We suggest that the Lord intended to set forth (1) the fact that when he went away to heaven, he delivered into the hands of his servants those interests of his kingdom which had hitherto been solely in his care; and (2) that every true disciple has a common share in those interests.

The question is not so much one of natural ability to serve as of fidelity in service. To every member of the body of Christ a measure of faith and the gift of the spirit is given by which "to profit withal" (Romans 12:3; 1 Corin-

thians 12:7), and by which he can serve the Lord his Head. Everyone begotten of the holy spirit has a ministry for the body of Christ; but each also has a responsibility to be a witness concerning the truths of the kingdom which his Master came to proclaim. He who is faithful to this trust, who trades with his opportunities of looking after the kingdom interests, finds increase for his labor. He who serves finds he is more able to serve, and he who by seeking to serve his Master gains something, always sees further possibilities not previously discerned. Not one of the followers of Christ ever found that he lost anything for himself or for his Master by trading with what he had.

The servants had to be put to the test to prove their worth before they were appointed to places of authority and power in the kingdom. Those who made increase are shown as receiving acknowledgment and promised rewards from the Master before he establishes his kingdom. At the same time the unprofitable servant is deprived of any further opportunity of service. Surely we are expected to understand that here is something which happens before the servants of the Lord are removed from their earthly sphere of service. The parable indicates that future privileges of service in the heavenly kingdom are determined by the measure of faithfulness while the time of probation is on. We ask: Why is the unprofitable servant called wicked, since he lost nothing for his master? The fact is he did lose; for in this case the servant was employed to make gain for his master, and his failure to do this was a direct loss and waste of time. We must suppose that he also might have made increase with the one pound, and gained perhaps five or even ten other pounds, and his master would have been the richer; or, if he would not labor, he ought to have let the bankers hold his money and gain interest. He defrauded the master.

ACCOUNTING WITH THE SERVANTS

How are we to understand this? And when is the judgment on the servants of Jesus? Apparently the parable is intended to apply to the present time; for here is something which is shown as happening on the Lord's return, and before the setting up of his kingdom. While it is true that all down the age the Lord's faithful ones have had committed to their care the interests of the kingdom of heaven, it is particularly so in these days of our Lord's presence. On his return in 1874 he diffused the knowledge of his presence, and those who heard the word of grace found that they had special interests committed to their care. A time of judgment began in 1878; but there followed a period of forty years wherein the Lord spread abroad the truth in preparation for the day when he should be more fully revealed to his own, and when he would call his servants before him. In a general way the Lord judged the nominal church in 1878; but the time when he came "to his temple" for judgment (see *WATCH TOWER*, November 1, 1922) was not until 1918.

We understand that this inquiry into the faithfulness of his servants, each of whom had received the pound, the interests of the kingdom, was made then; and in a special way this parable was applied then, though indeed its application is not limited to that particular time. There was humility in the answer to the Lord of those who had made increase for him. Neither of them said: "Lord, I have made increase of that which thou didst commit to my care"; but simply and honestly each said: "Lord, thy pound hath made increase." But some who have the knowledge of the plan of God have shown that they prefer to keep that knowledge to themselves rather than be witnesses for the Lord and the kingdom; and some who have it refuse to use it either for their own profit, or in the Master's interests. We might truly illustrate this by considering the case of anyone who

in these last days has raised objection to the methods which the church is now using for the increase of the Master's interests.

As soon as the Elisha phase of the harvest work began in 1918—and of necessity there was then some change in the outward phase of the work, though the work was exactly the same, and continued on the same lines as before—it has appeared to some as if the Lord's servants were being called to go out to reap and gather where there had been neither plowing nor sowing, no preparatory work. Some servants objected to doing that which is now the privilege of the Lord's people, the going from door to door carrying the message of the kingdom of the Lord, and telling that it is now present in the earth, and that he, the rightful King, has returned.

Those servants who had taken the Master's pound—that is, agreed to look after his interests—said to themselves and to others that there was something not proper about this phase of the work, and they determined they would not take share in it. This attitude, whether consciously or not, has in turn created some resentment towards the Lord. These servants have said that their consecration to him did not involve doing this work. They have said that they would keep their own hearts right, and present themselves to him when called before him to give an account as those who had at least prayed for his kingdom. In other words, they would give the Lord back his own. Such forget that they are in a servant's position, honored with that position not for their pleasure, nor merely for the Master's, but for profit and increase to him.

SELF-WILL AND SLOTHFULNESS

The Lord discloses the true condition. He says: "Thou wicked servant." The explanation which had been given to the Lord is not the true one. The truth is that the heart is wrong and that there is slothfulness, or in other words an unwillingness to labor in the work. All such have their opportunities of service taken away from them and, what is more, have the mortification of seeing them given to others; for the work of the Lord must not stop, but must go on. And this is on the principle "that unto every one that hath shall be given; and from him that hath not [made increase], even that which he hath [his opportunities] shall be taken away from him." The parable tells that someone called the Lord's attention to the fact that the man to whom the extra pound was given already had ten. There are always some who watch with critical eyes the service of those who are busy in the Lord's field. It is almost certain that the one who makes such a remark is not active in the service himself. But the Lord does not alter his principle of action because of such remarks as these; he pursues his own way, rewarding his servants as it pleases him. It is worth noting in this connection that those who now go out from us do so because they do not care to go into the work. We leave the judgment with the Lord as to whether or not they are slothful.

A previous lesson has given us the disciple's portion as a steward who, if faithful, will find a permanent home with his Master. Here is another view of our responsibility. Our future place of service depends upon our fidelity now. There are rewards in the kingdom exactly according to our present interests in its welfare. He who cares but little for these interests so dear to his Master, will find little chance of handling them when the kingdom is established. There may be choice by the Master as to which of his servants is able to use ten or five talents, but the lesson shows us there is a worthy reception according to the readiness to serve. God's prizes are not for the brilliant, but for the faithful. Unsparing industry and mastery of detail are the secrets of success in great things.

THE MASTER'S EXAMPLE OF FAITHFULNESS

When the Lord had spoken the parable he "went on before." His disciples followed, talking over the things which he had been speaking. But the crowd dropped off, for their interest flagged; they would not understand more than that the kingdom was not then to be set up. To his disciples he had previously said that he must be killed, and be raised again on the third day; and though they did not understand, through this parable they would understand that the kingdom of heaven was not to make its appearance immediately. The Master was ever an example of faithfulness: He now pushed on his way, well knowing what was before him. He walked a lonely man, but full of purpose of spirit, finding his strength in communion with his Father.

At evening they arrived at Bethany, about two miles from Jerusalem. Probably Jesus spent the week-end there. While there, a supper was made for him on the Sabbath evening, and loved ones ministered to him. After the very busy time he had gone through, quiet would probably have suited him better; but the servant of the Lord must hold his life at the disposal of his Father in heaven, and the true servant agrees to whatever arrangements are made for him when they are

in the providences of God. It was at this supper that Mary poured out the precious ointment. If Jesus had asked for a quiet time, perhaps Mary's gift could not have been given, and the church and the world would have been the poorer. How sweet that act of humble, lowly devotion and love was to Jesus none but himself could know.

QUESTIONS FOR BEREAN STUDY

- Why was the kingdom the principal topic of Jesus' parables? ¶ 1.
- Why did Jesus give the Parable of the Pounds? ¶ 2.
- What is the difference between this parable and that of the talents? ¶ 3.
- What did each of the three servants do with his pound? ¶ 4.
- For whom was this parable intended? ¶ 5.
- What would the nobleman do on his return? ¶ 6.
- What slaying work is being accomplished in the world? ¶ 7.
- What do the pounds represent? ¶ 8.
- Why is faithfulness of primary importance? ¶ 9.
- Why was the unprofitable servant called wicked? ¶ 10.
- When did the Lord come to his own servants for judgment? ¶ 11.
- Should any servant take the credit for the spread of the truth? ¶ 12.
- What work has been on since 1918? ¶ 13.
- Why do some now object to the present service? ¶ 14.
- Why is heart loyalty absolutely necessary? ¶ 15.
- Upon what does a place in the kingdom depend? ¶ 16.
- How were the disciples to understand that the kingdom would not be established immediately? ¶ 17.
- How did Jesus show his complete submission to the Father? ¶ 18.

JESUS TEACHING IN THE TEMPLE

—MARCH 4—LUKE 20:1-21:38—

▲ CRISIS IN JESUS' MINISTRY—JESUS SUPERIOR TO ALL OPPOSITION—THE LEADERS EXPOSED AND DENOUNCED—JESUS SEES THE TIME OF TROUBLE—THE SCRIBES AND PHARISEES OF TODAY.

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."—Luke 20:25, R. V.

THE two chapters which give us today's lesson include some of the most important sayings of Jesus, some of the weightiest words ever uttered. Except on his first visit to Jerusalem in the winter following his baptism, Jesus seems to have gone there only at feast times, and apparently unobtrusively, and to have spent his days teaching the people and working miracles as in the providence of God seemed good to him. But the time had come when he must give the city, its leaders and its people, a definite notification that the messenger of God was amongst them.

Hitherto our Lord's words and works, quietly spoken and wrought, had been his only witness to this fact; and little effect had been made upon the people. Now assuming the character as foretold by the prophet Zechariah, he presented himself as their king. The climax of his ministry had come; the end of his life of sacrifice was upon him. (Zechariah 9:9; Malachi 3:1) He had received a royal welcome from many of the people. His first act on entering the city and temple as king was one of hostility. As representing his Father he overthrew the tables of the money changers who were doing business in the temple courts; and in doing so he threw down his challenge. Claiming scriptural authority for his action he said: "It is written, My house is the house of prayer: but ye have made it a den of thieves."—Luke 19:46.

At evening our Lord returned to Bethany, and on the morrow went early to the temple, to teach the people. He knew that his days were numbered, and he had much to say; for the time had come for him to speak so plainly about the iniquity of the hypocritical system in which the people were held, that all should understand. His action on the previous day had the double effect of rousing the interest of the people and of stirring the fury and the anger of their leaders. Arrayed against him were the Pharisees, Sadducees, Herodians, lawyers, chief priests, scribes and elders. (Matthew 22:15, 16, 23, 31, 32; 26:3) These constituted a solid phalanx of vested interests, with whom were allied the politicians, represented by Herod and Pilate,

and the money-changing profiteers, whose business he had already disorganized.

These opposing forces did not intimidate the Lord. He knew their strength and that they were backed by the powers of darkness. But he knew that he was doing his Father's will; and in the consciousness of that knowledge and in the continued strength he received through his communion with the Father in prayer, he was strong. He knew that his entrance into Jerusalem, besides being that of a king, was also that of a priest and a prophet. As king he asserted his authority in the cleansing of the temple court; as prophet he was God's messenger to declare all the truth then due; as priest he served in a capacity known only to his Father and himself; but he well understood that he was the Passover Lamb, and that as he entered on the tenth day, so he must be slain on the fourteenth day. The knowledge he had of these relationships helped him to do his work, and to be faithful to that which had been entrusted to him. Though he could not speak outwardly of his priesthood, and though his disciples did not understand this relationship, yet they must later have perceived, as we do now, that the evening hours spent with them on the eve of his crucifixion was a high-priestly service, in which he took his disciples into the secret place of the Most High, as the beautiful and wonderful words of John, chapters 14-17, so clearly show.

CRISIS IN JESUS' MINISTRY

Our Lord had now come into the center of things, and a crisis could not be averted. He had said and done so much that as a result either he or the leaders of that ecclesiastical system must go; and these holders of the "vested interests" determined that it should not be they. All who read these things must surely see that though it was specially against the false, hypocritical people he set himself, and to whom he made his protest, our Lord was now face to face with the world and with the powers of darkness, those evil spirits which then controlled and do still control the leaders of this world's policies. The leaders of the people took

counsel together. They dared not oppose him because of the people; but on the morrow as Jesus was speaking, the chief priests and elders, who had recovered a little from the shock of the previous afternoon, came to him and required of him his authority, what it was, and who gave it to him. They wanted to know about his ordination: they failed to see that the truth of God carries its own ordination.

The spiritual descendants of these people are today found in great numbers in the church systems, and are as perverse and blind as their fathers were. Pastor Russell was the representative of the returned Lord, carrying the message of present truth; and they questioned his right to speak. They asked him who had ordained him; and today they say to the Bible Students who carry the Lord's message: "Who gave you authority to preach to the people? What is your ordination?"

JESUS SUPERIOR TO ALL OPPOSITION

Jesus was as alert as were those men. He asked them a question of the same kind, not to retaliate, but to make them realize the shameful condition of heart they were in. He asked them about John's ordination. "Was it," he said, "from heaven, or of men?" If they had said "from heaven," he would have replied: "Why then do you not believe what John said about me?" If they said "of men," they were afraid that the people would stone them; for everybody believed that John's baptism was of God. They conferred together, and then lied in their answer. They stated that they did not know! Thus they proved their unfitness to be leaders; for (1) they ought to have known, and (2) they proved their utter unworthiness by lying to the Lord. They really did know, but would not confess. But lying is part of the regular policy of all such men as these.

Afterwards our Lord spoke the Parable of the Vineyard. He told how the servants beat every messenger sent by the owner for the fruits of the vineyard, and how at last he sent his beloved son, saying, "It may be they will reverence him when they see him."

But the wicked men devised a scheme to kill the son, expecting then that the inheritance would become theirs—very foolish reasoning; for they might expect that retribution would be visited upon them. But wicked men blind themselves. The Lord asked them the meaning of the scripture, "The stone which the builders rejected, the same is become the head of the corner," and added: "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." They evidently saw that he meant that he was the stone which was to be the head of the corner; and they perceived the fitness of his application of that scripture and of his comment upon it. They perceived that he spoke these things against them. His plain words maddened them, and they began to devise schemes for catching him in his words that they might accuse him to Pilate. They sent spies to him who feigned themselves just men. As if they were men of loyal hearts to God and wanting the best welfare of Israel, they raised the question of paying tribute to Cæsar. "Was it right that they should do this?" They hoped he might say something to enable them to accuse him as a revolutionist, as dangerous to Roman power; for the Jews were always inflammatory material and were ready at almost any time to follow any leader who would attempt to throw off the Roman yoke.

The Lord asked for a coin, and one was readily produced. He asked: "Whose image and superscription hath it?" They answered: "Cæsar's." And he said unto them: "Render therefore unto Cæsar the things which be Cæsar's." In other words our Lord said to them: "You answer this question yourselves. You are not honest; the question is set as a trap. What are you doing with Cæsar's money in your

wallet, if you do not recognize him as the rightful ruler of the country?" Their insincerity was disclosed, and they left him.

THE LEADERS EXPOSED AND DENOUNCED

Then the Sadducees tried to catch the Lord; they raised their pet question about the resurrection. The Lord dealt plainly and shrewdly with them, showing that they knew neither the scriptures nor the power of God. (Matthew 22:29) Then he turned upon his questioners, and asked them a question: "What think ye of Christ? whose son is he? They say unto him, The son of David." He replied: "If David then call him Lord, how is he his son?" (Matthew 22:42, 45) This question was one which these learned ecclesiastics ought to have been able to answer; for the coming of Christ was the main theme of the law and the prophets. But they and their fathers had been so busy asking and answering foolish questions, that this one which, plainly, they should have understood, had not been raised. If they had known the answer to that one question, they would have been able to receive him. Their poverty of knowledge, their inability to guide the people into the truths of God's Word, their wickedness of heart had now been fully disclosed.

From that time no man dared ask him a question; the Lord had silenced his enemies. Jesus then in the audience of all the people told his disciples to beware of these men who "devour widows' houses, and for a pretense make long prayers." Our Lord's final word to these unworthy men was: "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers; how can ye escape the damnation of hell?"—Matthew 23:14, 32, 33.

Our Lord had concluded his ministry to Israel. No more would his message of comfort and love be heard. They had loved darkness rather than light, and were left in the darkness. They had gone too far in opposition to him to be able to retrace their steps before the result of their malice should appear. They refused the truth, light, love, and the mercy and blessings which Jesus had, and thus proved themselves to be prospective children of Gehenna.—Matthew 23:15.

Here was the great refusal. The only begotten Son of God had ministered for three and a half years to those who claimed to be God's chosen, and who were indeed his covenanted people. His wonderful and gracious words had frequently been heard, they themselves admitting that he was a messenger of God (John 3:2); and now, because they and their institutions were challenged, and his simplicity of truth threatened to destroy them and their works, they sought how they could kill him. They were so blind that they did not perceive that God had spoken to them by him.

Evidently tired, Jesus sat down over against the treasury. (Mark 12:41) As he watched the rich casting their gifts into the treasury, he saw a poor woman cast in two mites. He called his disciples to him and said she had given more than they all, probably meaning that she had given correspondingly more than all of them put together. Her gift, prompted by devotion, was more valuable in the sight of God than all the gifts of the rich; for she had given of her penury, and they had given only of their riches. This incident is the last thing recorded of that place and of Jesus' ministry there. The poor woman's gift of two mites is on record forever. She will have her reward in the day when the temple of truth is raised, and when the true ministry has come.

The Lord had spent about three and a half days in this witness in the temple courts. According to Matthew's account, as he left the temple and the city he said: "Behold your house is left unto you desolate." (Matthew 23:38) On a former occasion he had called it his Father's house; but

now on their rejection of him it was no longer his Father's; it was left to them—it was theirs.

JESUS SEES THE TIME OF TROUBLE

The next day as he was seated on the Mount of Olives, looking over the city, the disciples came to ask him when these things of which he had spoken—the destruction of the temple and his return—should be, and what would be the sign of his presence. In response he spoke his greatest prophecy, so fully recorded in Matthew 24. He looked at the city, and in vision looked beyond it to the great West. How clearly he saw the great centers of civilization, the great nations which have risen since that day, we do not know; but that he saw his truth would go abroad into all the earth by his disciples, and that there would arise great empires, is certain. He knew that the world had to be tested as Israel and Jerusalem had been tested, and that there would be on a large scale a repetition of that which was being enacted before his eyes—that the world would reject the truth carried by his disciples, as the Jews were rejecting him; that his disciples, messengers of the truth, would be treated as they were treating him; and that hypocrisy and sham and a worldly spirit would arise and prevail on a large scale even as then in Jerusalem; and that ultimately the whole world would be arrayed against him and his, and the truth of God.

This led our Lord to speak of that which he clearly saw—the time of trouble of which Daniel spoke. He saw the great nations in the grip of selfishness, the earth divided against itself, nation against nation, and kingdom against kingdom. Assuring the disciples concerning those days he said: "He that endureth to the end shall be saved"; but he counseled that they watch earnestly, that they might be accounted worthy to escape the things that should come to pass.—Luke 21:36.

We are living in those days of which the Lord spoke. The World War, which broke up the kingdoms, is now counted as in the past; but the peculiar resultant "peace" has its troubles almost as great, and perhaps more immediately serious than the war. Trouble is breaking the world into pieces. And the leaders of the world, whether in politics, or priestcraft, or profiteering by means of the world's needs, are exactly the same now as then. Moreover, the religious leaders have exactly the same attitude towards the messengers of the truth as they of Jerusalem had. Still the Sadducees, the higher critics, and the unbelievers question the resurrection. Still there are those who cannot answer as to

who the Son of man is; for the theologian who declares that Jesus is the only Jehovah and also the second person of a trinity of Gods has as much difficulty in answering Jesus' question as did the Jew who denied that Jesus came from heaven. And those who now tell out the gracious message of the plan of God are persecuted as their Master was; but they have the same spirit as he, and are glad to serve even at the cost of all that is outwardly dear.

According to Matthew our Lord's last word was: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matthew 23:39) A comforting word! Those who rejected him were to see him again and thank God for his return. His servants today have the same spirit; and, thank God, they have the same message. To those who now reject the returned Lord and his message of truth, his servants with the same spirit today say: "You shall see him by and by and you shall say, 'Blessed is he that cometh in the name of the Lord.'" For only those who sin against positive light—the sin against the holy spirit, the sin unto death—will be debarred from sharing the blessings which the Savior will bring. Jesus' ministry, whether that done by himself at his first advent, or that now done by him through his messengers, does not fail. "He shall see of the travail of his soul, and shall be satisfied."—Isaiah 53:11.

QUESTIONS FOR BEREAN STUDY

- Was Jerusalem to know definitely that their King was in their midst? ¶1.
 What was Jesus' first act on entering Jerusalem? ¶2.
 Was the unholy trinity in evidence in Jesus' day? ¶3.
 In what three, yes four, aspects could Jesus view himself; and what strengthened him in his work? ¶4.
 In this crisis with whom must Jesus meet? ¶5.
 Do the clerics question our ordination; and why? ¶6.
 Were the leaders of Israel in a shameful condition of heart? ¶7.
 Relate the Parable of the Vineyard with brief explanation. ¶¶8, 9.
 How can the "rejected stone" grind a person to powder? ¶9.
 Give the import of Jesus' words, "Render to Caesar the things which are Caesar's." ¶10.
 How is David's Son his Lord; and why is this not understood generally? ¶11.
 With what severe words did our Lord address hypocrites? ¶12.
 What is the destiny of those who love darkness and remain therein? ¶13.
 How was God's kindness manifested to the Jewish people? ¶14.
 How did God esteem the gift of the widow's two mites? ¶15.
 How was the Jewish "house" made desolate? ¶16.
 Did Jesus know of coming empires and their ultimate disintegration? ¶¶17, 18.
 What should be the Christian's attitude in the crisis? ¶18.
 Has there been much of a change in the sentiments of the people since the days of Jesus; and are the clergy any wiser in the things of God? ¶19.
 Are we not thankful to be associated with Jesus in this ministry? ¶20.

AN INTERESTING LETTER

A TRANSFORMED HOME

DEAR BRETHREN:

Since I wrote you last, I have been to my own earthly home for a month, meeting those of my childhood days. Many I had not met for twenty or thirty years; and oh what joy I had telling them of the kingdom soon to be fully set up!

I was pretty well known all over the town, as my father was in the coal business there, and he also was the chief speaker in the market-place on atheism; and much excitement was shown when I turned to the Lord and came out as a Salvation Army officer.

And then, seventeen years ago, another big surprise came to my friends when I went home with the light of present truth, the first known of it in these parts at that time. I was at home only three months when I was urged to

depart. So I went into the colporteur work and remained in it as long as my strength would permit.

Satan has tried every way and means to stop me from proclaiming the truth, but, like a ball, the harder I am hit, the more determinedly I rebound, until now I have become like the truth itself; there is no stopping me; for we know that those that are with the Lamb shall overcome. I am confined to the use of my left hand, my right hand having been laid up now for eighteen months.

I was delighted to find a lively little class at my old home, the very home which I was once urged to leave because of my acceptance of present truth. This home has now become "The Pilgrim's Rest," where all the pilgrims stop when they come this way.

"He must reign until he hath put all enemies under his feet."

Your Sister,

Mrs. G. PORTEOUS—Scotland

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Wynnewood, Okla.	Mar. 6	Ada, Okla.	Mar. 13
Elmore, Okla.	" 7	Kanawa, Okla.	" 14
Paoli, Okla.	" 8	Shawnee, Okla.	" 15
Purcell, Okla.	" 9	McLoud, Okla.	" 16
Stratford, Okla.	" 11	Tecumseh, Okla.	" 18
Hickory, Okla.	" 12	Drumright, Okla.	" 19

BROTHER G. R. POLLOCK

Quill Lake, Sask.	Mar. 6	Dauphin, Man.	Mar. 15, 18
Clair, Sask.	" 7	Ethelbert, Man.	" 16
Wadena, Sask.	" 8	Kelwood, Man.	" 19
Kamsack, Sask.	" 10, 11	Rapid City, Man.	" 20
Grandview, Man.	" 13	Brandon, Man.	" 21
Gilbert Plains, Man.	" 14	Souris, Man.	" 22

BROTHER B. H. BOYD

Deer Lodge, Mont.	Mar. 12	Froid, Mont.	Mar. 25
Missoula, Mont.	" 13, 16	Avondale, Mont.	" 26
Pablo, Mont.	" 14, 15	Outlook, Mont.	" 27
Great Falls, Mont.	" 18	Hart, Sask.	" 29
Virgelle, Mont.	" 19, 20	Assiniboia, Sask.	Apr. 1
Tampico, Mont.	" 21, 22	Mazenod, Sask.	" 4

BROTHER B. M. RICE

Comfort, Tex.	Mar. 5	San Antonio, Tex.	Mar. 14
Kerville, Tex.	" 6	Simmons, Tex.	" 15
Bandera, Tex.	" 7	Corpus Christi, Tex.	" 16, 18
Pipe Creek, Tex.	" 8	Driscoll, Tex.	" 19
Tarpley, Tex.	" 11	Brownsville, Tex.	" 20, 21
Utopia, Tex.	" 13	Harlingen, Tex.	" 22

BROTHER A. J. ESHLEMAN

Avon Park, Fla.	Mar. 5	Ormond, Fla.	Mar. 14
Moore Haven, Fla.	" 6	Palatka, Fla.	" 15
Pahoka, Fla.	" 8	Green Cove Sp'gs, Fla.	" 15
Miami, Fla.	" 11	Jacksonville, Fla.	" 18
Titusville, Fla.	" 12	Savannah, Ga.	" 19
New Smyrna, Fla.	" 13	McRae, Ga.	" 20

BROTHER V. C. RICE

Terre Haute, Ind.	Feb. 25	Crestline, O.	Mar. 4
Brazil, Ind.	" 26	Wellington, O.	" 5
Anderson, Ind.	" 27	Painesville, O.	" 6
Muncie, Ind.	" 28	Erie, Pa.	" 7
Sidney, O.	Mar. 1	Westfield, N. Y.	" 8
Marion, O.	" 2	Batavia, N. Y.	" 9

BROTHER M. L. HERR

Los Angeles, Calif.	Mar. 18	West Los Angeles, Calif.	Mar. 27
Santa Ana, Calif.	" 21	Maywood, Calif.	" 28
Anaheim, Calif.	" 22	Long Beach, Calif.	" 29
Ocean Park, Calif.	" 23	Alhambra, Calif.	" 30
San Diego, Calif.	" 25	Pasadena, Calif.	Apr. 1
Hawthorne, Calif.	" 26	Santa Barbara, Calif.	" 4

BROTHER C. ROBERTS

Coshocton, O.	Mar. 2	Massillon, O.	Mar. 9
Newsomerstown, O.	" 4	Canton, O.	" 11
Port Washington, O.	" 5	Louisville, O.	" 12
Uhrichsville, O.	" 6	Alliance, O.	" 13
New Philadelphia, O.	" 7	Salem, O.	" 14
Dover, O.	" 8	Wooster, O.	" 15

BROTHER W. M. HERSEE

Warton, Ont.	Mar. 8, 9	Barrie, Ont.	Mar. 22
Owen Sound, Ont.	" 11, 12	Collingwood, Ont.	" 23
Orangeville, Ont.	" 13, 14	Meaford, Ont.	" 26
Camilla, Ont.	" 15, 16	Elmvale, Ont.	" 27
Brampton, Ont.	" 18, 19	Midland, Ont.	" 28, 29
Toronto, Ont.	" 20	Orillia, Ont.	Mar. 30, Apr. 1

BROTHER R. L. ROBIE

Lindale, Tex.	Mar. 5	Winnboro, Tex.	Mar. 12
Bozota, Tex.	" 6	Dallas, Tex.	" 13
Paris, Tex.	" 7	Electra, Tex.	" 14
Roxton, Tex.	" 8	Wichita Falls, Tex.	" 15
Lone Oak, Tex.	" 9	Bowie, Tex.	" 16
Sulphur Springs, Tex.	" 11	Stoneburg, Tex.	" 18

BROTHER H. HOWLETT

Herbert, Sask.	Mar. 13	Marigold, Sask.	Mar. 21
Chaplin, Sask.	" 14	Luella, Sask.	" 22
Moose Jaw, Sask.	" 15, 16	Souris, Man.	" 25, 26
Assiniboia, Sask.	" 18	Treherne, Man.	" 27, 28
Mazenod, Sask.	" 19, 20	Winnipeg, Man.	Mar. 30, Apr. 1

BROTHER O. L. SULLIVAN

Chatham, Va.	Feb. 27	Keysville, Va.	Mar. 5
Java, Va.	" 28	Richmond, Va.	" 6
Meadville, Va.	Mar. 1	Washington, D. C.	" 7
Dry Forks, Va.	" 2	Annapolis, Md.	" 8
Danville, Va.	" 4	Baltimore, Md.	" 11

BROTHER O. MAGNUSON

Syracuse, N. Y.	Feb. 26	Toledo, O.	Mar. 5
Rochester, N. Y.	" 27	South Bend, Ind.	" 6
Batavia, N. Y.	" 28	Chicago, Ill.	" 7
Erie, Pa.	Mar. 1	Waukegan, Ill.	" 8
Ashtabula, O.	" 2	Zion City, Ill.	" 9
Cleveland, O.	" 4	Kenosha, Wis.	" 11

BROTHER W. J. THORN

Toledo, O.	Feb. 18	Elyria, O.	Feb. 25
Frontont, O.	" 19	Dundee, Mich.	" 26
Bellevue, O.	" 20	Ann Arbor, Mich.	" 27
Sandusky, O.	" 21	Ypsilanti, Mich.	" 28
Danville, O.	" 22	Plymouth, Mich.	Mar. 1
Lorain, O.	" 23	Windsor, Ont.	" 2, 4