

The Apostle's argument in this text is, that as new creatures we must not be carnally minded, because in the new creature the holy spirit dwells; hence that we should cleanse ourselves from all filthiness of the flesh and of the mind, that we might be more and more made into the likeness of our Lord and Head. Following this instruction, it is to be seen that we should keep the body clean and in as healthy condition as possible, and that the clothing wherewith it is clothed should be always neat and clean, be it ever so common. Such things influence the mind toward cleanliness. An untidy, unclean thing has a tendency to lead the mind in the wrong direction.

Unselfish things, high and pure things, lead the mind in the right direction. Malice, hatred, ill-will, fault-finding, sensuality, selfishness, corrupt the mind; and if the mind is permitted to meditate and study upon such things, the tendency is to overthrow the will power to do right. On the contrary, when the mind is filled with good things the will of God is more clearly seen, thus enabling us to follow God's holy will.

The importance of proper thoughts was emphasized by St. Paul when he said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4: 8) The new creature, therefore, grows by concentrating his mind upon spiritual things, that is to say, by studying and meditating upon that which relates to God's character and to his plans and purposes for the deliverance of humanity into the realm of life and happiness. Thus using the mind, we ascertain what is the good and acceptable and perfect will of God concerning us and our course as Christians; and as we follow his will, the transformation progresses from one degree of glory to another, by the spirit of the Lord.

TEXT FOR MAY 2

"By one spirit are we all baptized into one body."—1 Corinthians 12: 13.

THE body of Christ is made up of many members. As soon as one is begotten of the holy spirit he is set or placed in the body of Christ by Jehovah, according to God's own pleasure. (1 Corinthians 12: 13) Each member of the body, then, has his separate functions to perform. This does not mean, however, that one member of the body is more important in its structure than others, and that some members may be ignored, as though there were no need for such in the body.

By one spirit, the holy spirit of God, each member is immersed into the body of Christ; and from that moment forward it becomes his privilege, yea his duty, to look well to his own spiritual interests and also to look out for the interests of other members of the body. There must be a real family or reciprocal love between the members of the body; and such love will, and does, exist in the heart of each one who appreciates the fact that he is a member of the body of Christ. This love draws them together and holds them together.

Furthermore, there must be an unselfish love of each member for every other member, which leads each to do good to his brother as opportunity offers. Thereby is the spirit of the Lord made manifest. Wherever the spirit of oneness exists amongst Christians and each one manifests the proper spirit toward the other, a division in the class is an impossibility. As there is no division in the body of Christ, even so all who are diligently putting aside selfishness and being transformed into the likeness of our Lord will desire to hold together and will hold together. Appreciating the proper relationship existing between the members of the body leads each one thus appreciating it to be loyal to every other member of the body. By one spirit, the spirit of love, each one is placed in the body; and all are held together, growing into the likeness of the Head.

QUESTION AND ANSWER

Question: Did the order go forth eight months ago to the Pilgrims to cease talking about 1925? Have we more reason, or as much, to believe the kingdom will be established in 1925 than Noah had to believe that there would be a flood?

Answer: It is surprising how reports get abroad. There was never at any time any intimation to the Pilgrim brethren that they should cease talking about 1925. Anyone who has made the statement that such an instruction was sent out has made it without any authority or excuse or cause.

Our thought is, that 1925 is definitely settled by the Scriptures, marking the end of the typical jubilee.

Just exactly what will happen at that time no one can tell to a certainty; but we expect such a climax in the affairs of the world that the people will begin to realize the presence of the Lord and his kingdom power. He is already present, as we know, and has taken unto himself his power and begun his reign. He has come to his temple. He is dashing to pieces the nations. Every Christian ought to be content, then, to do with his might what his hands find to do, without stopping to quibble about what is going to happen on a certain date.

As to Noah, the Christian now has much more upon which to base his faith than Noah had (so far as the Scriptures reveal) upon which to base his faith in a coming deluge.