



ROCK OF AGES
Other foundation can
be laid—
A RANSOM FOR ALL

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

VOL. XLVII

SEMI-MONTHLY

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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.

W.T.B.&T.S.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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ANOTHER WORLD-WIDE WITNESS, MARCH 28

With each succeeding world-wide witness it has become more apparent that the Lord is pleased to have his people thus make concerted efforts in their work of witnessing for him and for his kingdom. His blessing has especially attended each of the witness days thus far arranged, and the hearts of his people have been refreshed and strengthened. Sunday, March 28th has been appointed as the next world-wide witness, the general topic for that date being "COMFORT FOR THE PEOPLE". Let us endeavor by the Lord's grace to make this simultaneous public witness even more effective than the last.

WATCH TOWER BEREAN STUDIES FOR MAY

The current assigned Berean lessons on "The Atonement" take us to the end of Volume V, with the last Sunday in April. It is therefore suggested that beginning in May the study of recent WATCH TOWER articles be taken up. The following lessons are assigned for May and June:

"The Robe of Righteousness" (Z Feb. 15, 1925): May 2 ¶ 1-30; May 9 ¶ 31-45; May 16 ¶ 46-70.

"The Birth of The Nation" (Z Mar. 1, 1925): May 23 ¶ 1-19; May 30 ¶ 20-48; June 6 ¶ 49-65; June 13 ¶ 66-94.

In event any of the ecclesias have already studied these particular articles in class, then we suggest that they continue with the study of one of the following WATCH TOWER articles: "For the Elect's Sake" (Z May 1, '25); "The Way to Life" (Z June 15, '25); "The Remnant" (Z July 15, '25); "Protection and Deliverance" (Z Aug. 15, '25); "The King in Action" (Z Sept. 15, '25).

BETHEL HYMNS FOR APRIL

Sunday		4 141	11 201	18 231	25 197
Monday		5 182	12 122	19 198	26 252
Tuesday		6 261	13 325	20 277	27 279
Wednesday		7 263	14 168	21 139	28 157
Thursday	1 44	8 56	15 308	22 Vow	29 228
Friday	2 116	9 78	16 25	23 196	30 152
Saturday	3 289	10 229	17 276	24 105	

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XIV: "NECESSITY FOR THE ATONEMENT"

STUDY XV: "A RANSOM FOR ALL"

Week of April 4 . . . Q. 67-71 Week of April 18 . . . Q. 78-84
Week of April 11 . . . Q. 72-77 Week of April 25 . . . Q. 1-7

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII

MARCH 1, 1926

No. 5

THE KING'S MEMORIAL

*"This cup is the new covenant in my blood; this do you, as often as you may drink, for my remembrance."—
1 Corinthians 11: 25, Diaglott.*

THE Memorial season of 1926 draws near, and those who truly love the Lord do well to have in mind the meaning thereof. Following the custom of this journal THE WATCH TOWER publishes something concerning the King's Memorial.

¹ The proper time for the celebration of the Memorial this year is after six o'clock Saturday, March 27th, 1926. That will be the fourteenth day of the first month, Jewish time. When the Israelites were about to leave Egypt God gave a command as follows: "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for every house. . . . And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening."—Exodus 12: 1-3, 6.

² The beginning of the month was marked by the new moon nearest the spring equinox. The equinox usually falls on March 21st. In the year 1926 the new moon nearest the spring equinox is on March 13th, (14th, Jerusalem time). That will mark the first day of Nisan, which begins about six p. m., sundown. The fourteenth day thereafter begins March 27th., six p. m. Therefore Saturday, March 27th, after six p. m., is the proper time for us to celebrate the Memorial.

³ It will be noted that the Jewish passover, according to the time calculated by them for the year 1926, does not begin until the 29th of March. Lest some confusion may result in the minds of the readers of THE WATCH TOWER it is proper to state here the reason for this discrepancy.

⁴ In the early part of the Christian era the "holy rabbis", because of their animosity toward Christians, formulated a plan of their own for the calculating of time, which does not always follow the Scriptural command. They agreed among themselves that their feast or holy days should not be had on the Sabbath day of the Christians. Hence when the new moon nearest the

spring equinox appears on Saturday or Sunday they do not count those days but begin to count on the Monday following, in order that the fourteenth day may not begin or end on a Sunday, the Christian's Sabbath day.

⁵ In the year 1926 the new moon nearest the equinox appears Saturday, March thirteenth. Now if the Jews began to count the month Nisan as starting on that day, at six p. m., as they should, then their feast day, two weeks later, would, of course, begin on a Saturday evening. Hence to avoid this they do not this year start the month Nisan until two days after the new moon, according to the rule of the "holy rabbis". Saturday March 27th is the correct passover date for 1926 according to the Scriptures.

PURPOSE OF MEMORIAL

⁶ A great mass of peoples on the earth have called themselves by the name of the Lord, many of whom have been sincere while others have been and are hypocrites. Of all these only a very few have understood the real purpose and import of the Memorial of the death of Jesus. Many of the sincere ones believe it to be their duty to celebrate this Memorial every Sunday morning. Of course this is not proper. We know that our Lord died but once; and when the purpose of his death is known and appreciated, it is readily seen that it is proper to celebrate the Memorial of his death but once each year, on the anniversary of the Jewish passover, which marked the day of his death.

⁷ The Memorial of the death of Jesus relates to an important part of the divine plan. To understand and appreciate it means to understand and appreciate the only way that leads to life and happiness. It is the Memorial of the death of the Son of God, in which death his followers are invited to participate.

⁸ Standing face to face with death is the greatest of all ordeals. But if one can do so, fully assured of the fact that if he is faithful God will raise him up out of death to endless life, the ordeal loses its sting. If he can appreciate the further fact that his death and resurrection will result in vindicating the name of Jehovah God and be to the glory of God, then he can face

the ordeal complacently and with joy. Such have the promise that they may see Jehovah face to face.

¹⁰ The prophet of God, speaking for Jesus and his faithful followers, said concerning Jehovah: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:11) Jesus knew this and therefore he said to his followers: 'Keep this memorial of my death until my kingdom come and then I shall share the joy with you.'

WHY THE DIVINE PLAN?

¹¹ The divine plan is understood by but a few. Many ask, Why should God have a plan? The divine plan is manifestly for the purpose of convincing men, and all other intelligent creatures, that Jehovah is God, that there is none other, that he is the source of life and happiness, and that those who diligently seek to faithfully serve him under the test he rewards with blessings of endless life and happiness and all other blessings incident thereto.

¹² The Abrahamic covenant is a part of the divine plan. It is an unqualified declaration made by Jehovah of his purpose to produce a seed through which he will bless all the families of the earth. The mere fact that therein we find the expression of the divine will is conclusive proof that the same will be carried out to the letter and spirit regardless of what any of God's creatures might do. The Abrahamic promise or covenant is a unilateral covenant or promise, which means that its accomplishment by Jehovah does not depend upon whether any one else performs. God gave his word and his oath that he would produce the seed that will be the channel of blessing, and beyond his word there is no controversy.

¹³ The other covenants hereinafter mentioned are not a part of the divine plan but rather they state the manner or means of carrying into operation the divine plan. Both the law covenant with Israel and the new covenant are bilateral agreements, meaning that they are two-sided, because there are two parties thereto. God on one side makes a promise of doing certain things, upon condition that the other side does its part.

¹⁴ The complete carrying out of the law covenant depended upon the performance on the part of Moses the mediator and the Jews, and because they were imperfect the covenant failed. The accomplishment of the new covenant depends upon the full and complete performance of Christ, the Mediator, and the obedience of the people for whom the covenant is made; and we have the assurance from the Word of God that this covenant will not fail but will fully accomplish the divine purposes. It is the latter covenant which Jesus mentioned at the time of the institution of the Memorial at which time he said: "This cup is the new covenant in my blood." (Luke 22:20) This is proof conclusive that the new covenant was made at the time of the death

of Jesus. Its confirmation and inauguration is a later matter. It will then go into operation.

¹⁵ It will be observed that both the making and the confirmation or inauguration of each of the two covenants last named, were attended by a demonstration of Jehovah's power. The purpose thereof was to convince the people that Jehovah is the Almighty God, that there is none other besides him, and that all who obey him are absolutely certain of receiving the blessings which he has promised.

THE DIVINE PLAN

¹⁶ Without knowing of and understanding the divine plan, the Memorial cannot be understood or appreciated. God created man perfect. He told Adam that eternal life and happiness depended on obedience to God's law. Lucifer, one of the sons of God, became ambitious and turned traitor. He conceived the idea that he would have a kingdom of his own, like unto God; that he might receive the worship of man, to which God is justly entitled. Being clothed with power to inflict the penalty of death he reasoned that he would not exercise that power against man, that he would lead man to the tree of life and thus save him from death, and thereby prove God a liar and himself man's benefactor.

¹⁷ At once the issue arose: Who is Almighty God? That issue is still before the people. Jehovah has permitted his traitorous son to go to the full limit of wickedness. But from time to time God has given a demonstration of his mighty power in order that man, and all other intelligent creatures, might see the futility of following Satan, the Devil, and the absolute necessity of obeying God if man would live in happiness. How else could the free moral agency of the creature have been made possible?

IN EGYPT

¹⁸ Joseph, the great-grandson of Abraham, had been sold into Egypt. In the course of time his father and family moved into Egypt. This of course was the outworking of the divine plan. God first demonstrated his loving kindness to the Egyptians by using Joseph to save them from a terrible starvation. The famine passed, the Egyptians prospered and forgot God. Not only that, but they went further and persecuted the chosen people of God who bore his name. The king of Egypt was an arrogant, cruel and wicked tyrant.

¹⁹ Here was a striking picture. Egypt, a picture of the organization of Satan on earth; the king Pharaoh a picture or type of man's overlord, the Devil himself; and the suffering of the Israelites representing the suffering of humanity, especially those who have tried to follow the course of righteousness. The oppression of the Israelites in Egypt became great and the due time arrived when God determined to go down to Egypt and make for himself a name and to this end to make such

a demonstration of his power that the people might not forget the way to life. At the same time he foreshadowed his method of carrying into operation the promise he had made to Abraham.

MOSES RETURNS TO EGYPT

²⁰ God heard the cry of his people and sent Moses to Egypt to deliver them. God said to Moses: "Tell the Israelites that the God of their fathers has sent you unto them. Say to them that the 'I AM' sent you unto them." (Exodus 3:7-14) When Moses informed the people of his mission they believed and worshiped God. (Exodus 4:31) What God was now about to do was to make for himself a name that the people might know that he is God; that they might not forget that Jehovah is the Almighty One.—2 Samuel 7:23.

²¹ Moses and Aaron appeared before Pharaoh, the king of Egypt, and requested that he permit the Israelites to go and worship the Lord. "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." (Exodus 5:2) "Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land."—Exodus 6:1.

²² In carrying out his purposes Jehovah sent upon Egypt a number of plagues. Pharaoh would relent and offer to let the Israelites go, and then break his word and become more obstinate than ever. God then directed Moses to prepare for the terrible night when the death angel would pass over the land of Egypt and smite all the first-born of man and beast. In order that the Israelites might save their first-born from this terrible calamity, God gave to that people through Moses his law and thereby afforded them an opportunity to obey him and save their loved ones. This was really the beginning of the law covenant.—Galatians 3:17.

²³ Be it noted that the making of the law covenant was attended by the shedding of blood and by a great demonstration of God's power. Be it further noted that when that law covenant was confirmed or ratified at Mount Sinai the ceremony was attended by a sprinkling of the blood of animals and a further great demonstration of God's power. (Exodus 19:7-18) The manifest purpose was to thereby teach the people that Jehovah is the Almighty God and that his plan of salvation for man requires the shedding of blood for the remission of sins.—Hebrews 9:22.

THE PASSOVER

²⁴ The beginning of the law covenant was the provision for the passover. God commanded Moses to instruct the elders in Israel that each family should take a male lamb, without blemish; that it should be selected on the tenth day of the month; that on the fourteenth of the month the lamb must be slain and its blood sprinkled upon the door posts of the house wherein the family

resided; and that then the family must go inside and remain there and, having roasted the lamb whole, they must eat it with unleavened bread and bitter herbs.

²⁵ "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever."—Exodus 12:11-14.

²⁶ At midnight on the fourteenth of Nisan God demonstrated to the Egyptian king and all the people that he is the Almighty God: "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle."—Exodus 12:29, 30.

²⁷ But why should the Israelites keep this passover as a memorial each year? The evident purpose was that they might not forget that Jehovah is the Almighty God, their friend and benefactor, and that he is the only source of life. Keeping this memorial each year would enable them to keep these things in mind until the coming of the Messiah. The law covenant was a pedagogue that took Israel by the hand and led her until the coming of Christ.—Galatians 3:24.

²⁸ But why to the Jews only? Because the paschal lamb represented Christ Jesus, a member of that race, who must be slain to provide the great redemptive price for mankind. The Israelites did not know these things at the time, but had they been obedient to God they would have known in due time. Those Jews who were faithful to God he did show, in his due time, the necessity for the death of Christ Jesus as the great antitypical passover Lamb. The only means for the Jews to escape the wiles of the Devil, their only course of safety, was to keep in mind that Jehovah is God, and to remember this terrible night in Egypt; and an annual ceremony would help them keep this in mind.

JESUS KEEPS THE PASSOVER

²⁹ As a member of the nation of Israel it was incumbent upon Jesus to observe the passover because God's law required it. After Jesus was begotten of the holy spirit at the Jordan he knew that he was to be the antitypical passover Lamb. He knew that after three and one-half years his ministry would end at the passover time, and that then he must die to provide redemption for mankind. Before his death he had many things

to tell his disciples, but he must await the opportune time. The time drew on for him to observe the passover, and preparation for the same was made. At the given hour he and his disciples assembled in the upper room in a building situated on Mount Zion. "And he said unto them, With desire I have desired to eat this passover with you before I suffer."—Luke 22:15.

²⁰ Jesus knew that this would be the last personal fellowship alone with his disciples before his death. It was the opportune time for him to disclose to them certain truths that in due time they would understand. He gave them instructions concerning the kingdom and of course told them much that they could not understand until they had received the holy spirit. He knew that the law covenant was at an end and that with his death that covenant would have fully performed its purpose. The time had come for the making of the new covenant which God would make with Jesus Christ as Mediator for Israel and through Israel for the whole world of mankind.

²¹ In connection with the making of this covenant there must be the shedding of blood, and on this occasion it must be the blood of God's beloved Son. The making of that covenant was also attended by a great demonstration of God's power which made even the enemies of the Lord recognize that he was the Son of God and that God was taking cognizance of the wonderful events. (Luke 23:44-47) That law covenant will be confirmed when the body members have finished their course; and at the time of its confirmation and inauguration it will be attended by the sprinkling of the blood of Christ as the great sin-offering for the people and also attended with a great demonstration of power on behalf of Jehovah, in which he will get himself a name that the peoples will never forget.—Hebrews 12:18-29.

²² When Jesus had finished eating the passover he instituted the Memorial of its complete fulfilment, which is a Memorial of his death. Taking the cup of wine he said: "This cup is the new covenant in my blood, which is shed for you." These words have a twofold meaning which the disciples did not then understand but which they afterwards understood: (1) The blood of Jesus shed on the cross provided the redemptive price for the disciples and for the whole world, and was presented when Jesus ascended on high for and in behalf of the church, and in due time will be presented as a sin-offering for and in behalf of the whole world; and (2) Jesus, inviting them to partake of this cup, meant that they would be privileged to be in the covenant and in the kingdom with him. Jesus then said to them: "And I covenant for you, even as my Father has covenanted with me, a kingdom."—Luke 22:29, *Diaglott*.

²³ Long prior to that time God had said through his prophet, of and concerning his beloved Son: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he

shall bring forth judgment to the Gentiles. . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." (Isaiah 42:1, 6, 7) Through the mouth of the same prophet the Lord had declared that "the government shall be upon his shoulder", meaning the shoulder of his beloved Son. (Isaiah 9:6, 7) Now the time had come for the selection of those who should be associated with the Lord Jesus in that kingdom and in the covenant for the people.

²⁴ Jesus, addressing his disciples on this occasion, further said: "Ye are they who have continued with me in my trials," and the Lord then invited them to be with him in his kingdom and in the covenant. Taking the cup he said, in substance: "This cup of wine represents the potion which my Father has poured for those who shall have the privilege of being in the covenant for the people and in the royal family of the house of sons. Take it and divide it amongst yourselves. This cup represents my blood and you shall be counted in as a part of my poured-out life if you will faithfully drink the potion which my Father has provided for you. This do ye as often as ye drink in remembrance of me. By thus doing you are preaching to those who hear concerning my death, and the purpose of my death, until I come again."

²⁵ Why should Jesus impress upon his disciples the importance of remembering this occasion? Why should he want them to keep in mind this terrible night of suffering until he should come in his kingdom? Why should he desire all of his followers to keep this Memorial and thus keep in mind his great suffering and death? Some will answer that it was selfishness on the part of the Master. But surely that could not be so. Others will answer: Jesus loved his disciples and they loved him, and he did not want their love to grow less. Luke as a man going on a long journey and leaving behind him his betrothed, would say: "Now do not forget me! Keep in mind our experiences and be looking for me until I return," even so our Lord would want his disciples to remember him until he come. But that would be a selfish reason; hence it could not have been the purpose of the Master. He knew that he was going to his Father where he would enjoy boundless love and fellowship. He could not have had a selfish purpose in desiring those on earth to remember him. Then why did he institute this Memorial?

²⁶ Jesus knew that the disciples would be subjected by the Devil to the three great temptations. He knew that the Devil would do everything possible to turn their minds away from him and from Jehovah God. He knew that if they yielded to these temptations they would be lost. He knew that their safety and the safety of all of his followers depends upon faithfulness to him and to God. Therefore he knew that if his disciples, and thereafter all of his other followers, would keep

constantly before their minds the reason why the Perfect One had died, and that this reason was that they might be delivered from the Devil and live, then such would be better enabled to withstand the assaults of the Devil and to stand firmly for God and for his cause. The real purpose of the Memorial necessarily has been, and is, for the safety and welfare of the followers of Christ Jesus, to safeguard them from the wily influence of the Devil.

³⁷ In enjoining upon his disciples the keeping of this Memorial Jesus was following exactly the course that his Father has always taken; namely, to aid those who love him to keep near the Lord and to keep under his protection. God had commanded the Israelites that they must have no other God. This was wholly for their benefit. They turned to false gods and fell to the wiles of the Devil. Jesus was here instituting the Memorial to enable his followers to keep a proper mind and heart condition and thus to keep them from the Devil.

³⁸ Many professed Christians have entirely forgotten the purpose of the Master's death. It became very easy for them to forget this when once they began to have illicit relationship with the Devil's organization. The Lord planted his church a pure vine; and as the prophet says, it became a degenerate vine of the earth because the professed ones failed to keep in mind the purpose of the death of the Lord Jesus. There is but one safe course and that is to unreservedly identify oneself with the Lord and never deviate therefrom.

THE CEREMONY

³⁹ Desiring to do all possible to aid those who had consecrated themselves to follow in his steps, Jesus instituted the Memorial. He took the bread and broke it and in substance said: 'This bread represents my body, my human life, which is broken for you. Keep that in mind. This cup represents my blood, which blood is the basis of the new covenant which my Father has made with me, and this blood is shed for you. Remember that. You cannot fully understand now; but I will pray my Father and he will send you the holy spirit; and then you shall understand, for he will lead you into all truth and understanding. It is my Father's plan that I shall have others associated with me in my kingdom and I am going away to prepare a place for such and in due time you will understand why I must go. You will also understand the full import of my words that I now speak unto you, and keep these things in mind until I come again. This cup represents the course you must take, and if you do not follow the course my Father has outlined for you, as represented by this cup, you can have no life in you.' Of course this is a paraphrase of Jesus' words, based upon the Scriptures.

⁴⁰ "Then Jesus said unto them, Verily, verily, I say

unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (John 6: 53, 54) Those who once know the full import of the Memorial of our Lord's death and then by negligence or selfishness forget it, or fail to understand and appreciate, will never see the Lord. Only those who truly have in mind and heart the reason for the Lord's death, and the reason why he invited the consecrated to participate therein, and who then faithfully observe the way the Lord has marked out, will see the Lord. Those who thus do will enter into fulness of joy in due time.

THE KINGDOM COME

⁴¹ At the time Jesus presented the cup to his disciples he said: "For I say to you, I will not drink from henceforth of the product of the vine, till the kingdom of God shall come." (Luke 22: 18, *Diaglott*) What could he have meant by those words? Understanding now that the wine in the cup represented the potion which God has poured, and of which each one must drink who will be of the seed according to the Abrahamic promise, the Words of Jesus, spoken as above, when paraphrased seem clearly to have the following meaning:

⁴² 'For three and one-half years I have been traveling the narrow way. It has been a way of suffering. The law covenant was made for Israel, to lead them to me. I have fulfilled the law. The law covenant is now ending, and with my death it will fully end and all my suffering will then be over. Then I will go to my Father and with him there will be fulness of joy. This cup represents both sorrow and joy because it represents the way that must be trod by the house of sons. First there must be suffering and then to the faithful will follow boundless joy. If you willingly partake of my sufferings you shall in due time share in my joy.

⁴³ 'You are in an unfriendly world and you must remain here until your course on earth is finished. Satan, the wicked son of my Father, is the prince of this world. In this world you will have much tribulation; but be of good cheer, I have overcome the world. (John 16: 33) During all your journey I will have you in mind and aid you and comfort you, and my Father will comfort you by the holy spirit which he will give you. When the time comes for me to take my power and reign I will oust the enemy and establish a new heaven and a new earth wherein will dwell righteousness. My great joy is to do my Father's will and to vindicate his name. The time is coming when the kingdom of God will come and when I will begin my reign; then I will come to you and invite you to share my joy with me. Then I will drink of the cup again with you and that drinking will be joy. I cannot drink of the cup any more now because my sufferings are ended, and when I drink with you again it will be when the kingdom has come and you will drink it with me in joy. Keep in memory the

purpose of my sufferings and death, and joy will follow in due time; when I come to you, you may enter into my joy.'

⁴⁴ In 1914 the Lord Jesus stood up and began the exercise of his kingly power. Satan the enemy, was expelled from heaven. Joy then began in heaven. (Revelation 12:12) In 1918 the Lord came to his temple for his examination of those this side the veil who were following in his footsteps. To those whom he found faithful he said: 'You have been faithful over a few things, I will make you ruler over many things. Enter [now] into the joy of thy Lord.' (Matthew 25:21) The saints this side of the veil have entered into the joy of the Lord, and they see that his joy is the beginning of the reign of righteousness and the vindication of Jehovah's name. They enter into the joy now, and together lift up the voice with singing.—Isaiah 52:8.

⁴⁵ Such continue to keep the Memorial because it keeps them fully in mind of the purpose of the death and resurrection of our Lord and of his kingdom and of the covenant. While keeping it they continue to be faithful witnesses to the Lord of love; and thus continuing faithful until their earthly course is finished in death these shall awake in the likeness of the Lord and enter into the fulness of joy, where there are pleasures for evermore.

WHO SHALL PARTAKE?

⁴⁶ "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Corinthians 11:27-29.

⁴⁷ A person may claim to be consecrated to the Lord, and be consecrated, and have a vision of the Devil's organization and of God's organization, and yet try to have fellowship with both. But he cannot be faithful to the Lord unless he refuses to lend his influence, sympathy and love to the Devil's organization. Concerning this matter the apostle says: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord,

and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?"—1 Corinthians 10:20-22.

⁴⁸ Let all then of the consecrated examine themselves and let each one see if he can truly say: 'I have consecrated my life to the Lord. With me it is God first and all the time. By his grace I will follow in the footsteps of my Master. My devotion shall be and is to the Lord. Unreservedly I will support his cause. I delight to identify myself with his organization, of which Christ Jesus is the head.' All who can thus conclude upon self-examination may gladly partake of the Memorial. The Christian now realizes that the King has begun his reign and that if he continues faithful in the remnant class unto the end, in a little while he shall see the Lord face to face.

QUESTIONS FOR BEREAN STUDY

How is the passover and Memorial date calculated according to the Scriptures? ¶ 1-3.

Why do the Jews sometimes calculate differently? ¶ 4-6. Why should not Christians celebrate the Memorial every week? ¶ 7, 8.

What fact enabled Jesus to face the ordeal of death complacently? ¶ 9, 10.

What is the purpose of the divine plan? How do the three great covenants stand related thereto? Why is the making and confirming of the law covenants attended by demonstrations of divine power? ¶ 11-15, 23.

Can the Memorial be appreciated without some knowledge of the divine plan? Briefly, what is God's plan? ¶ 16, 17. Show how the Israelites and Egyptians represented the Lord's and the Devil's organizations respectively. ¶ 18-22. When and how was the passover instituted? ¶ 24-26.

Why were the Israelites required to repeat the passover annually? Why were none other than Jews required or invited to observe such an ordinance? ¶ 27, 28.

Did Jesus keep the passover each year, and did he know its antitypical significance? ¶ 29, 30.

How and when is the new covenant made and confirmed? ¶ 31.

Was the last passover supper of our Lord, and the Memorial, one and the same thing? Explain his statement: "This cup is the new covenant in my blood, which is shed for you." ¶ 32-34.

What prompted Jesus to institute a Memorial of his death? ¶ 35-37.

Have all Christians remembered the purpose of Jesus' death, and is it necessary that they should? ¶ 38, 40.

What does the bread represent? The cup? ¶ 39, 41-43.

What is the import of the words: "Enter thou into the joy of thy Lord"? Should such, after entering in, continue to observe the Memorial? ¶ 44, 45.

Who are privileged to partake of the Memorial? How may we determine if we have that privilege? ¶ 46-48.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MARCH 17

"Ye are . . . a royal priesthood."—1 Peter 2:9.

MELCHIZEDEK was king and at the same time was a priest of the Most High God. He was a type of the Messiah, the great King of glory. The Melchizedek priesthood is different from any other

priesthood in this, that it is a royal priesthood. This priesthood is ordained of the Most High God to execute Jehovah's plans, not merely to minister to mankind. The priesthood therefore reigns as king and at the same time acts as servant of the Most High God. The promise is that all those who prove to be faithful follow-

ers of Jesus unto death shall be of this priesthood.

St. Peter then gives the members this side the veil instruction concerning their present duty. The instruction is to the effect that these must now show forth the praises of him who called them out of darkness into his marvelous light. For this reason they are appointed witnesses for Jehovah on earth and are members of the priesthood even while in the flesh and faithfully performing the duties assigned to them.

Jehovah God now directs how this must be done; namely, by telling the people that he is God, that Christ Jesus is the King, and that the kingdom is here. Of course the dragon hates these witnesses and will try to destroy them. They appreciate their own danger; yet they have no fear because as long as faithful they know they are protected under the hand of the Lord, and in his strength they perform their duty. It is their delight to praise God out of Zion and this each one of the priesthood henceforth will do.

TEXT FOR MARCH 24

"Princes in all the earth."—Psalm 45: 16.

THE definition generally of the term world, and that which is supported by the Scriptures, is: Mankind organized into forms of government under the supervision of an overlord. The world consists of heaven and earth. The heaven or heavens is the invisible, while the earth is the visible, part of the world.

For many centuries Satan and his angels have constituted the heavens while the earth has been made up of the three parts; namely, commercial, political and ecclesiastical classes, the latter being called the "false prophet". The earth constitutes the visible part of the world.

St. Peter declared that there shall be a new heaven and a new earth wherein dwells righteousness. The Lord Jesus, in Revelation, stated the same thing. (Revelation 21: 1, 2) The new heaven is already a reality and is composed of Christ Jesus and those members of his body who are already with him, while there are still some members on the earth representing the Lord.

As soon as Satan is bound, God's kingdom on earth will be in full sway because Satan's unrighteous earth will be destroyed. Preparations are now moving rapidly forward for the great and final conflict in which the old earth will be destroyed and the new earth established. The new world established will have representatives on earth and will then be a part of Zion, because of God's organization.

St. Paul makes it quite clear as to who will be these representatives. He enumerates the faithful from Abel to John the Baptist. He says: "But now they desire a better country, that is, an heavenly; wherefore God is

not ashamed to be called their God; for he hath prepared for them a city."—Hebrews 11: 16.

City is a symbol of a government. The new government rests upon the shoulder of Christ. (Isaiah 9: 6, 7) The government will be heavenly because controlled from heaven. Jehovah is the God of these faithful representatives on earth, and therefore they are a part of his organization and of Zion. Hence the prophet says: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."—Psalm 45: 16.

It is the precious privilege of the saints on earth now to declare these facts to the world and thereby lift up the standard for the people and "bless the Lord out of Zion".

TEXT FOR MARCH 31

"Praise thy God, O Zion."—Psalm 147: 12.

THE descendants of Jacob, who was also named Israel, were organized into a nation and used by the Lord to foreshadow better things to come, and were used as examples for the purpose of teaching those who should follow. God commanded that people to have no other God beside him. This he did not for any selfish reason, but for the benefit of the Israelites, and through them to teach others the necessity for their having no other God. He knew that the enemy Satan had turned the minds of all other people away from the true God and had led the people into the way of sin. Had natural Israel been obedient to God's commands they would have escaped great trouble. Satan, of course, would lead them in no other way except in sin, because of his own wickedness; and hence he was their greatest enemy. Jehovah was their real friend and benefactor. Had Israel continued to praise God in sincerity and in truth, that people would have escaped the clutches of the Devil.

During the Gospel Age many have been called out of the darkness of the world and given the light of God's loving provision for mankind. Many of these have turned away to the Devil's organization and walked in the way of darkness, not knowing at what they stumbled. The time of crucial testing is now upon all who are of God's organization. The Lord is the strength of those who are in Zion and those who praise God in sincerity and in truth will remain close to their true Friend and Benefactor. Herein is their safety, and their ultimate and complete blessing.

The purpose of directing the saints now to praise God is for the benefit of the saints even as it was for the benefit of natural Israel. His praises can be shown forth by earnestly and devotedly making known to hungry hearts his plan of redemption, salvation and deliverance of the people.

THE STORY OF CREATION

—APRIL 11—GENESIS 1:1 TO 3, 26 TO 31—

"In the beginning God created the heaven and the earth."—Genesis 1:1.

THE dated series of lessons now takes us to the Old Testament and to the beginnings of human history. We are not of those who find reasons for non-acceptance of the early chapters of Genesis, as if they are not a true record but merely ancient legends no more worthy of credence than the mythological stories of the Greeks, and probably not as worthy as the records of old Babylon!

¹ To us the opening chapters of the Bible and all the succeeding ones, are to be accepted as the Word of God, as they are accepted by all subsequent writers of the Scriptures; and especially because the teaching of Jesus, the Head of the church, is based upon them. Even to those who do not see the divine harmony of the Scriptures, it seems foolish to reject the only clear and reasonable account of the beginnings of human history which the race possesses.

² If the story of Genesis is not accepted, we are left to the vagaries of mythology or eastern imaginations; or, and almost worse still, to the vain imaginings of modern teachers. It is agreed by the accepted leaders of the world's thought that science and church dogmas are at variance. We agree, but remark that science and the Bible are not and cannot be at variance. But scientists speculate, and now and again disclose their foolishness; and churchianity dogmatizes, and has taught things absolutely contrary to the Bible. Let scientists drop their unproven conjectures and cease to treat their speculations as facts, and let the Bible be properly interpreted, and there can be no difference between them.

³ The Bible makes no attempt to explain about the Creator and thus to satisfy the curiosity of the human mind, but begins its story by stating what was done by God when he prepared the earth for his human family. Therefore speaking of the beginning of things it only states that when God began his work of preparing the earth it was without form and was void, or empty of life and order. It is with this mass of matter, cooled and solidified from the gaseous state, that the story of creation deals.

⁴ It had not been the pleasure of the Creator up to that time, to have this plastic matter, consolidated from the gases, take any definite shape; and the mass of igneous matter was covered with heated waters, while thick vapors cast darkness over all. (Job 38:4, 9) We may properly suppose a long period between the opening words of the second verse and the statement that "the spirit of God moved upon the face of the waters". We are not told what the direct result of this was; but according to the uniform usage of the Bible we may know that it was the power of God in operation to do his will.

⁵ There is no reason here for saying, as ecclesiastics do, that the Bible means that another God, called by them the third person of a trinity of Gods, began to share in the work of creation. But it is evident that a preparatory work there began; for God then said, "Let there be light: and there was light." (Genesis 1:3) The heaviest of the vapor clouds doubtless began to condense and fall, allowing a little of the external light to penetrate to the earth. Darkness and light were separated; a limited period of darkness was followed by one of limited light; and the darkness was called Night, and the light, Day. Thus passed "the evening and the morning" of the first day.

⁶ In ordinary usage the word "day" means a period of twenty-four hours, but it also means an indefinite period of time, sometimes many years; and there is no reason why we should say in this case that there must be a limitation to the diurnal motion of the earth, the period of twenty-four hours.

⁷ In Volume Six, chapter 1, of the STUDIES IN THE SCRIPTURES, reason is advanced for belief that the "days" of the creative week were each of 7,000 years duration. Scientists who call for a much longer period than 48,000 years for the production of all physical phenomena on earth, take no account of the fact that special creative forces were in operation for 42,000 of those years.

⁸ We remark that some of the long ages for which scientists argue may belong to the period before God began the work of preparing the earth for man; but we cannot admit that the formation of the rocks which contain the remains of life belongs to periods of chaos. Scientists who in forming their theories do not consider the Bible, and who take no account of the Creator's work as facts necessary to be considered, are not true to their name. But the clergy who follow them in their irreverence for the Creator are much more blameworthy.

⁹ As the world has grown older and men have become more learned and, as they believe, possess more ability, they are even more inclined to put aside the thought of God's work in creation. It is notorious that the teachings of the present day, particularly that of the higher schools and colleges of Christian lands, result in destroying belief in God and in the Bible as his revelation. Rarely does a young man or woman go through a collegiate course and retain faith in God.

¹⁰ The attempt to refute the unbeliever, whether he be atheist or destructive critic, need not be the concern of the believer. The Bible does not concern itself with objections or objectors, save as when it says, in the words of the psalmist, "The fool hath said in his heart, There is no God." (Psalm 53:1) It may be taken as certain

that the heart is really the seat of unbelief, whether as with the atheist of the fact of God, or with the higher critic of the fact of revelation. Paul says of these that they are given up to a mind void of judgment because they do not like to retain God in their knowledge. (Romans 1:28) Peter says of a similar class, but more blameworthy, that they are "willingly ignorant" of the knowledge of God.—2 Peter 3:5.

¹² In few words, which none but a master mind could have arranged, the story of earth's preparation is continued. The waters were gathered together, and the dry land appeared; due, of course, to a buckling of the earth's crust. Then the earth began to bring forth its grass and herbs and fruit trees, according to the will of the Creator. More of the mineralized vapor clouds undoubtedly condensed and fell; and then on the fourth day the sun appeared quite distinctly through the lighter vaporous canopy and began its blessing of the earth, while the moon and the stars helped to lighten the night; and day and night and the seasons of the year followed.

¹³ After this, on the fifth day, life began in the waters; and they brought forth abundantly. Then the birds, flying in the open firmament, made their appearance. Next the creation of the great whales is mentioned. It is worthy of note that the evolutionist has failed to find any progenitor for the whales; he knows of no evolutionary process which could have produced them. He will probably not find any. It may be that in the ordinary forms of animal life God used processes of nature evolutionary in character; but it is a gratuitous assumption to say that all life and intelligence on the face of the earth sprang from one common first movement of life and—that the first living cell or protoplasm was produced by accident.

¹⁴ When the earth had brought forth its living creatures, and the cattle and the beasts of the field, then God said: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis 1:26) It is evident that God spoke to his coworker, the glorious Logos, of whom John and Paul say that he was God's agent in bringing all things into being. (John 1:3; 1 Corinthians 8:6) And man, the crown of God's earthly creation, came forth, and was able at once to enter into communion with his Creator. Accordingly, to Adam and to Eve, who is represented in Adam's creation, God gave his personal word of blessing and instruction.

¹⁵ Thus during six "days" (or geologic ages) of creation the various strata had been laid upon the fire-formed rocks, by the successive deluges of condensed mineralized vapors and by myriads of fossilized organism and heavily carbon-laden vegetation. These strata were in such order that man could not merely sow and reap

upon the earth's crust, but could find therein those minerals which would enable him to sustain himself upon the planet in the more complex conditions of later days.

¹⁶ If we take the Bible as God's revelation of his will we may not pick from it only that which suits our conception of things. These first words of the Bible are as necessary as are its last or any part of it. It is necessary that we believe that man is in no sense the result of an evolutionary process, but is, as stated, the direct creation of God. The Bible presents a plan of God concerning man of which each part is necessary to the whole. It should be noted that God's commission to man, and his purpose for man, is stated in the first chapter of the Bible.

¹⁷ On the seventh day God rested; that is, his work of creation was finished. He blessed the day and sanctified it; it was to be a day noted for ever. Taking the suggestion aforementioned, that each creative day was 7,000 years in length, and the Bible's own chronology, which shows that to the present year (A. D. 1926) about 6,054 years are counted from Adam's creation, the seventh day of God's rest has still nearly 1,000 years to run. Thus in all there is a long period of 49,000 years from "the beginning", when time began to count on this planet, to the end of the millennial reign of Christ, when man will have passed through all the experiences necessary to fit him for entering into the enjoyment of the ages of glory which are to follow.—Ephesians 2:7.

¹⁸ The Genesis account puts no strain on reason, and no researches of science can show it to be wrong. However, the imaginings of some teachers must be ignored. In any case "scientists" are no more harmonious than are the ecclesiastics. But with scientists each succeeding half-generation repudiates the teachings of its predecessors, while the ecclesiastics refuse to advance beyond their worn-out creeds.

¹⁹ It is clear that God never intended that the conditions of human life which history records should remain unchanged. God gave the earth to man to be his home, and gave him dominion over all animate nature, whether of things in earth or of the sea or sky. But it soon came to pass through the reign of evil that a few began to exercise dominion over their fellow men, while the many have been poor and oppressed and have not enjoyed the blessings of God. But God will restore mankind, that all together they may enjoy his blessings in their common dominion, a dominion not of force but of love. To this end God has appointed One who shall have dominion over the whole earth, namely, his Son, the Prince of Peace; but the whole purpose of that dominion is to deliver up the kingdom to the Father.—Malachi 1:11; 1 Corinthians 15:24.

²⁰ Thus it may be said that the work of creation and the perfecting of man through bitter experience takes the whole period of the seventh creative day. There is no ground for thinking that man, who is not a creature

of evolution, will become such; and that he will grow into another form of life. That man has a physical organism which is in general likeness to that of the animals does not make him one with them; it merely shows that the digestive and circulatory systems, with their many functions and variations, are deemed by the Creator as suitable for the sustaining of all animate life.

QUESTIONS FOR BEREAN STUDY

How did the writers of the Bible, including Jesus, regard the Genesis account? Is there any variance between it and the findings of science? ¶ 1-3.

What "beginning" is referred to in Genesis 1:1? Explain how the earth was "without form and void". What is meant by God's spirit moving upon the waters? How did light appear on the first day? ¶ 4-6.

How long are the "days" mentioned in Genesis 1? May not the earth have existed in a chaotic state for ages prior to the beginning of the preparatory work here mentioned? ¶ 7-9.

Why do modern scientists generally deny the existence of God, and what does the Psalmist say of such? ¶ 10, 11.

How did the sun make its appearance on the fourth day?

What occurred on the fifth day, and was an evolutionary process employed? ¶ 12, 13.

What occurred at the end of the sixth day? How was the work of the preceding days conducted for man's ultimate benefit? Can a Christian consistently reject the Genesis record and claim to believe the rest of the Bible? ¶ 14-16. In what sense did God rest on the seventh day? Is he still resting? ¶ 17.

How are ecclesiastics less progressive than scientists? Did God intend that human conditions, past and present, should remain unchanged? ¶ 18, 19.

Does man's organic similarity to animals make him one with them? ¶ 20.

THE BEGINNING OF SIN

—APRIL 18—GENESIS 3:1 TO 24—

"For as in Adam all die, so also in Christ shall all be made alive."—1 Corinthians 15:22.

AFTER the account of the preparation of the earth, first for animal life and then for man, and then of man's creation, we have the further account of God's purpose to have man be fruitful and multiply and replenish the earth, and exercise dominion over the earth and over all mundane things. We then come to the first of those records of Genesis, each of which begins with "These are the generations". Our study on "The Beginning of Sin" begins with "These are the generations of the heavens and of the earth".—Genesis 2:4.

² It should be noted that the book of Genesis is mainly a compilation of a number of manuscripts quite evidently of hoary antiquity, which bear the signs of genuineness. There is no reason for thinking that the editor was other than Moses, nor that God used any one else to write the opening chapters; for Moses was God's chosen servant, and was learned in all the wisdom and knowledge of his day.—Acts 7:22.

³ Each manuscript begins with the words, "These are the generations of." No doubt some of them overlap; and they are not always in absolute agreement; but they do not deny each other. This account is the record of God's first arrangement for his earthly children, and of the relationship between the heavens and the earth. The beginning of his purpose for his earthly human likeness is now more fully disclosed. Conceivably God might have left man on the earth to take care of himself and to make the best out of his situation, using such powers as he possessed to subdue his somewhat wild dominion. But God did not follow that plan; for he had a plan and a purpose for man—one which, according to divine foreknowledge and wisdom, was to bring lasting blessings to man, and which would prove

to be of advantage to all God's creation throughout all ages.

⁴ The beginning of his purpose was to place the man whom he had formed from the dust and into whose nostrils he had breathed, and who was thereby quickened into life as a living soul, in a garden which he himself had prepared. The man would have been a lonely creature, the only one of his kind on earth, and would conceivably, despite his perfection, have had constantly to assert his superiority over the beasts who roamed at large. By being placed in the garden Adam was sheltered and protected and thus preserved from outside difficulties and dangers while he had time to meditate upon his relationship to his Creator, and to begin that development of his mind which was possible to him as a perfect being. The garden was a beautiful home for Adam. He was not yet to till the ground but was to dress and keep the garden. He might eat freely of every fruit tree save of the tree of knowledge of good and evil, and he was plainly told that in the day he ate of it the sentence of death would fall on him. Two trees in the garden are especially noted; namely, the tree of life which was in the midst of the garden, and the tree of knowledge of good and evil, which apparently was nearby the tree of life.

⁵ How Adam was able to converse with his Creator we are not told. That his mind was that of a perfect man is revealed by the fact that all the animals were brought to him that he might name them. God did not name them for him, because he had given Adam the dominion of the earth; the animals were Adam's subjects.

⁶ God saw that it was not good for man to be alone. Apparently it was partly for the purpose of preparing

Adam and quickening his mind, that God gave him an opportunity of seeing the animals mated. Adam realized that amongst them there was no helpmeet for him. A helpmeet for him must be one like himself who had a reasoning mind, able to converse with him and commune with the Creator.

⁷ After this Adam was put into a deep sleep while God took from him that from which he could form an helpmeet for Adam. This means that Adam at the first was a bi-sexual creature, and that God took away from him that part which would make the female. God formed a woman and then brought her to Adam. When he beheld his counterpart, still more graceful than he, he named her *isha* (woman) "because she was taken out of *ish* [man]". (Genesis 2:23) The woman, then, with Adam, formed not of clay as Adam was, but from him and perfect like him, together with him enjoyed the garden and the blessings of God, and continued to learn more of their gracious Creator.

⁸ Adam and his beautiful consort were not allowed to enjoy their happiness unmolested. A temptation to a break with their beneficent Creator came. The tempter, who came as a serpent was said to be more subtle than any beast of the field which the Lord God had made. The real tempter, as later scriptures show, was Satan, known also in Scripture as Lucifer, the Son of the Morning (Isaiah 14:12), and as the Devil, the opposer of God; and who is also pictured in the last book of the Bible as the Dragon, he who would devour all God's people.

⁹ The tempter knew that Adam and Eve were not to eat of all the trees of the garden, and the temptation came first in the suggestion that they lacked liberty. Satan tempted the woman, evidently considering her as the one more susceptible to his deceit and suggestion. They talked of the limitation; and Satan suggested that God had a selfish motive, and that he knew well if the fruit of that tree was eaten the man and the woman would become as knowing and wise as God himself. The woman did not stop to consider that if God did thus fear he would not have given them such a chance of becoming dangerous to himself; and, falling to the temptation to enjoy the pleasures of knowledge and of eating and of disobedience, she took of the fruit. The tempter had done his wicked deed, evil had begun its deadly work. Eve now took of the fruit of the tree to Adam, and he also ate. Paul says that the woman was deceived, but that Adam was not. (1 Timothy 2:14) In an altogether unexpected way they experienced an increase of knowledge—they realized that their sense of purity was gone! Now they felt the need for covering their bodies, and prepared clothing from the leaves of the fig tree.

¹⁰ As has been fully shown in **THE WATCH TOWER** there were and still are three ways for evil to find entrance into the citadel of the human heart. Satan knew them and used them all, and the woman succumbed. She had not definitely perceived that her action was

really in opposition to the will of God. But Adam understood; and, well knowing, he took of the fruit and ate, knowingly and understandingly choosing his own way instead of his Creator's, and in wilful opposition to him. God called for Adam and, as it were, in open court dealt with the sin and with all concerned. Upon Adam fell the sentence of death, "Dust thou art, and unto dust shalt thou return." (Genesis 3:19) The woman was to have sorrow in her conceptions, and the serpent was condemned to degradation.

¹¹ The Bible shows that sin did not originate in the mind of either Adam or Eve. It came from without, from Satan. Satan, who was a bright star in heaven, one of the brightest of the sons of the morning, was evidently given the care of Adam in the garden, and of the garden itself. He was the covering cherub (Ezekiel 28:14), and had therefore the oversight and care first of Adam and then of the human pair who, unlike any other of God's intelligent creatures, had the power and privilege to propagate their own species.

¹² Satan, then known as Lucifer, instead of proving a faithful caretaker and a loyal servant of God, sought to enrich himself; and apparently it was as he, in mind, saw these his charges as progenitors of a race that he first conceived the thought, as related by Isaiah (chapter 14, verse 14), of becoming like the Most High. He perceived that in the human family was the possibility of developing a great empire for himself and doubtless dreamed of having the whole of the habitable world filled with people, and himself acknowledged as their great emperor.

¹³ In order to accomplish this purpose he resolved to subject the pair to temptation and succeed in breaking their allegiance from God, and so sever them from God, in the belief that God would turn away from them and perhaps divert his attention to the furtherance of the same kind of life in some other place in the universe, leaving the earth to Lucifer.

¹⁴ That Satan succeeded in his purpose we have already seen. But the final consequence to him is shown in the concluding chapters of the Bible. (See Revelation 20:10.) That God did not intend to have Satan thwart his purpose is shown by his word to the woman (not to Adam), that a seed should come which should bruise the serpent's head. They would surely take out of this word a hope of restoration to favor, and deliverance from the evil under which they had come.

¹⁵ The Modernist cannot accept the story; he says that it is merely a legend, an attempt on the part of some good man in days long ago to show how evil entered the world. He claims that it could not have happened, that God did not make man nor give him his blessing as the Bible states, but that man is an ordinary development of animal life. And yet with all his sureness he cannot find solid ground for his feet. Not long ago the higher critic was sure that the first man's grandfather was a monkey; but he never could find man's

father. Now he is not so sure that his former idea was correct; he thinks the monkey is merely his possible cousin, and is not at all sure as to their mutual progenitor.

¹⁶ The beginning of sin has but little place in the Modernist's moral world. He talks more of the dawn of moral consciousness, and does not know when the animal merged into a man, nor whether one or many evolved, nor how the evolution of woman came about. He seems certain of only one thing; namely, that the Bible story is not true. If his idea be true, then of course man is to be commended for the moral progress he has made, rather than to be condemned under sentence of death because of sin against his Creator's law. And if this Modernist idea be true, then there could be no place for a ransom, nor need for a sin-offering for an original sin which involved the race.

¹⁷ But the whole of the Bible, whether Old Testament or New Testament, is based upon the Scripture statements that God made man perfect; that he fell; and that his progeny were born in imperfection, and have followed their first parents in the downward path. Not that each has wilfully sinned as Adam did, but never-

theless all share in the condemnation. (Romans 5:19) The continuity of the Bible is seen in the fact that Jesus Christ came born of a woman but free from the corruption of the race through Adam, and was brought purposely into the world that he should make atonement for sin by providing a ransom price (Galatians 4:4, 5), and that an end might be made to sin, both in heaven and in earth.—Romans 5:21; Ephesians 1:10.

QUESTIONS FOR BEREAN STUDY

What is meant by the statement, "These are the generations of the heavens and of the earth"? How was the book of Genesis composed, and what is its purpose? ¶ 1-3.

What was God's original purpose respecting man? Why did Jehovah leave the naming of the animals to Adam? ¶ 4, 5.

Tell when and how Eve was created. How and why did Satan tempt Eve? ¶ 6-9.

What are the three avenues by which sin may invade the human heart? When, where and how did original sin originate? What was Lucifer's deep-laid scheme? ¶ 10-13.

How did God indicate to Eve that Satan would ultimately be overcome? ¶ 14.

What does the Modernist believe respecting man's fall? Amid his increasing uncertainties, what is the one thing of which he does seem positive, and why? What is the basis of the whole Bible narrative? ¶ 15-17.

INTERESTING LETTERS

REJOICING IN THE TRUTH

MY DEARLY BELOVED BROTHER RUTHERFORD:

Loving greetings in his dear name! It gives me great joy to write you and express my deep appreciation for all your labor of love in behalf of the Lord's little ones; those whom he has purchased at such a cost, even with the precious blood of his dear Son.

The WATCH TOWERS are just grand. As Brother Russell so often said, they "satisfy my longings as nothing else could do". "The Birth of the Nation" article was wonderful; so clear, so reasonable and in fullest harmony with the Lord's Word. This is the very thing we have been waiting and longing for—the time when our beloved Bridegroom would take to himself his great power to reign.

It is sad that some take exception to this article after professing for so long to love the Lord and the setting up of his kingdom. If there is error in this article, as some say, would we not expect that subsequent articles would get even further away from the truth? But the very article following was "The Philosophy of the Ransom", and it is the clearest and most concise article I have ever read on the subject. I believe that all the Lord's people will agree to this.

Surely this should be sufficient for any to clearly see that it is the Lord himself who still, true to his promise, is serving us with things new and old from the storehouse.

I often think, dear brother, of those happy days I was privileged to spend with you in the Lord's work in 1914. And now 1925 has come and gone, a year most wonderfully marked with rapid and successive flashes of truth; and for this we give thanks and look forward to still more unfoldings of the divine Word.

I am glad to say that we are rejoicing in the opportunities of service, and desire to be spent more and more. We thank you for all the loving exhortations to be faithful to our every opportunity.

My prayer, dear brother, is that you may daily be kept by the mighty power of God and strengthened to fight against the evil organization of Satan till victory is complete.

Yours in his service,

A. H. JUDD.—England.

THE BLIND SEE

[This poor girl who has not natural eyes has begun to see the beauty of God's plan. The letter is self-explanatory. Some of the friends sent her a copy of THE HARP OF GOD in Braille.]

MY DEAR FRIEND:

Please accept my sincere thanks for the lovely book, THE HARP OF GOD. It is a very remarkable book and I am drinking in its beautiful truths as eagerly as a flower drinks in the sunshine and dew.

With all my heart I thank you, dear friend, for making it possible for me to possess this interesting and inspiring book in Braille. Please convey my deep gratitude to those who assisted in contributing to my happiness.

Very sincerely yours,

—ARLINE PHILLIPS,

Sec'y, Pennsylvania Ass'n for the Blind.

THE TRUTH IN SYRIA

MY DEAR BRETHREN IN CHRIST:

The work here is being accompanied by the spirit of the Lord and has brought forth joy and satisfaction. All the people who hear the message or read it are delighted, and are showing signs of indorsement or a tendency to believe the gospel of the kingdom. So far as I remember, only three individuals to whom I have witnessed have declined to read or discuss the subject, the pastor of the Presbyterian Church of Tripoli being one of these.

People everywhere are wondering what the present turmoil in the world at large, and in Syria especially, will bring. The message we are spreading seems to them the answer to this question, and many are returning to the Holy Bible to see if these things are so. Many people are desirous to read our literature, and when we distribute tracts we usually find that we need more than we have on hand.

The fear that has filled the hearts of the people in Syria has made them inquire as to the cause of this trouble and for the remedy for the present terror. The kingdom of

Christ is universally believed in, by Christians, Moslems and Jews—in dogma at least. Thus I have found that many, if not all, adherents of the different sects have rejoiced and were delighted in the discussion of the subject.

Your brother in Christ,
ABRAHAM ATIYEH.—*Syria.*

PROPER FOOD FOR THIS TIME

DEAR BROTHER RUTHERFORD:

I am writing to let you know that I appreciate very much the service you and your collaborators are rendering the Lord's people at this time.

After reviewing the TOWERS back to 1918 I am convinced that THE WATCH TOWER is giving us the proper food for this time. These TOWERS should not only be read, but studied, as we are doing here in the class.

I know you are being assailed by the enemy from every side. Only by special grace from the Lord could you bear this as you do, with out letting it hinder the great work you are doing.

The things that are written and said against the SOCIETY I take as personally said about me, because I fully endorse all that is being said and done by the SOCIETY. I am keeping "My Vow unto the Lord", to remember you daily at the throne of heavenly grace, and I believe that all who are loyal to the Lord are doing the same.

I am writing you, dear brother, not to take your valuable time in having you to straighten out some local affairs, for we are all *one* here; but I write you to encourage you. Your labor in the Lord is not in vain. We have watched you ever since you have been active in the Lord's work, and in many ways you have been an encouragement to us.

My prayer is that the good Lord will keep you in peace until your work is finished.

Your brother in the faith,
J. D. AKERS.—*Tenn.*

THANKFUL FOR INCREASING LIGHT

DEAR BROTHER RUTHERFORD:

Although I know your time is so fully occupied that I feel great diffidence in writing, yet I feel I must send you just a word of grateful thanks, not only for your beautiful Christmas greeting, and encouraging message for 1926, and your kind enclosure, all of which I appreciate very highly, but also for the "meat in due season" which the Lord has been pleased to dispense to us through you during the past year, so rich and bountiful, and which has enabled us to follow the Apostle John's admonition, to "walk in the light". Indeed, one flash of lightning has followed the other so quickly that we have to almost race to keep up with the light, which gives us a much clearer understanding of many precious truths and brings refreshment, joy and gladness to our hearts and minds.

Every TOWER during the past year was so good that one wants to enumerate them all; but the articles "Robe of Righteousness", "Birth of the Nation," "The Remnant," "The Way to Life," and "The Holy Spirit Poured Out", have brought special enlightenment and blessing to my heart. I am so grateful that through the Lord's grace I have been enabled to get the understanding of each article as it has come to us, and so have been ready for the next.

The report of the work for 1925 was wonderful. Truly "it is the Lord's doing", and helps us to realize how the message of the kingdom is encircling the globe and his kingdom majestically marching on, and that the foundations of the new earth are being laid.

I am so thankful for the privilege of being one of the Lord's witnesses in my little sphere, and helping to lift up "The Standard" for the people. Because of sickness and lack of strength I have not been able to accomplish so much in the sale of books, which has caused me some disappointment, yet I have had increasing joy in his service and look forward with thankfulness to the privilege of service during another year, D. V.

My daily prayer is that the Heavenly Father will continue to bless, strengthen and uphold you day by day, and give you grace to carry on his work in his own appointed way.

Your sister in the Lord,
EMILY SMITH.—*Colpt.*

ELDERS SHOULD BE CLEAR

DEAR BROTHER RUTHERFORD:

I am glad to greet you again and assure you of my continued love for the Lord, his cause and his people; my earnest desire is to be faithful and loyal.

I am enjoying the service very much; I pray it may be used to his honor and glory, to my own good, and to the good of those I serve.

I regret that some of the classes are not absorbing the TOWER articles, due I think to a lack of proper individual and class study. Where the elders are clear, and properly appreciate the importance of the articles, the classes of course thrive much better.

As the pressure increases, I fail to see how any one can hope to "stand", unless he is fully alive to the position the church occupies.

"Time is no longer," we have reached the kingdom; praise the Lord! The time features like mile posts have done their work well, they have brought us to the kingdom, and those approved of the Lord, are engaged with him in kingdom work.

I find the TOWER articles wonderful words of life. I am glad it is now made clear which "heaven" Satan was cast out of; some have been quibbling over that point.

I appreciate, dear brother, your continued firm and uncompromising stand for the King and the kingdom, and the presentation of the whole truth, not a part of it.

I pray continued guidance and protection and blessing upon you, and rejoice that I have the privilege of collaborating in this great work.

Your brother by his grace,
J. C. WATT.—*Ore.*

CLASS STUDY OF TOWERS PROFITABLE

DEAR BROTHER RUTHERFORD:

No doubt there are times when your heart is subject to depression, when discouragement bears down upon your spirit and you need fellowship and encouragement.

It is hoped that this message reaches you at such a time, for it is the purpose and intent to serve you in this way.

Perhaps no better plan can be devised than to tell you how much you are being used by the Lord to bless and comfort his people.

The class here has been using the recent TOWERS as a basis for study and we have gone over the principal articles of this year with pleasure and profit.

We are glad to say that the effect of the study is good. The truth is that "the path of the just is as the shining light, which shineth more and more unto the perfect day". All who are reading and studying recent TOWER articles and looking to the Lord for his blessing are realizing the fulfillment of his precious promises.

We are glad to say that few, or none, are setting up themselves in opposition to the thoughts presented in the articles. All seem to realize that nothing is so injurious as a spirit of opposition or lawlessness; that if those who do not see the truth of a presentation will wait on the Lord in meekness and faith, they will no doubt receive increasing light.

Our prayers for you are offered daily that you may have the Lord's blessing and guidance in every effort to please and serve him, and that we may have the joy of co-operating with you in the great fight between the Devil's organization and the remnant of the seed.

Yours in love and fellowship,
LOS ANGELES ECCLESIA
Edward Stark, *Chairman*
F. P. Sherman, *Corres. Sec'y.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Huntington, W. Va. Mar. 15	Mt. Lookout, W. Va. Mar. 24, 25
Charleston, W. Va. " 16, 21	Divide, W. Va. " 26
Coco, W. Va. " 17	Clifton Forge, W. Va. " 28
Elk View, W. Va. " 18	Lynchburg, Va. " 29
Nitro, W. Va. " 19	Chatham, Va. " 30
Wickham, W. Va. " 22, 23	Danville, Va. " 31

BROTHER J. A. BOHNET

Dodge City, Kans. Mar. 17	Syracuse, Kans. Mar. 25
Elkhart, Kans. " 18	Pueblo, Colo. " 26
Rolla, Kans. " 19	Grand Junction, Colo. " 28
Garden City, Kans. " 21, 23	Midvale, Utah " 31
Friend, Kans. " 22	Salt Lake City, Utah Apr. 1, 2
Lakin, Kans. " 24	Ogden, Utah " 4

BROTHER H. H. DINGUS

Easthampton, Mass. Mar. 15	Binghamton, N. Y. Mar. 23
Holyoke, Mass. " 16	Northumberland, Pa. " 24
Springfield, Mass. " 17	Coles Summit, Pa. " 26
Pittsfield, Mass. " 18	Alexandria, Pa. " 28
Troy, N. Y. " 21	Altoona, Pa. " 29
Albany, N. Y. " 22	Johnstown, Pa. " 31

BROTHER A. D. ESHLEMAN

Ashland, Ky. Mar. 16, 17	Zanesville, O. Mar. 25
Ironton, O. " 18	Dresden, O. " 26
Portsmouth, O. " 19, 21	Coshocton, O. " 28
Chillicothe, O. " 22	Dover, O. " 29
Lancaster, O. " 23	New Philadelphia, O. " 30
Crooksville, O. " 24	Dennison, O. " 31

BROTHER A. J. ESHLEMAN

Wilson, N. C. Mar. 18	Enfield, N. C. Mar. 26
Mt. Olive, N. C. " 19	Scotland Neck, N. C. " 28
Clinton, N. C. " 21	Kinston, N. C. " 29
Rocky Mount, N. C. " 22, 24	Trenton, N. C. " 30
Tarboro, N. C. " 23	Bridgeton, N. C. " 31
Whitakers, N. C. " 24	Vanceboro, N. C. Apr. 1, 2

BROTHER H. E. HAZLETT

Defiance, O. Mar. 17	Urbana, O. Mar. 25
Lima, O. " 18	Greenville, O. " 26
Van Wert, O. " 19	Wapakoneta, O. " 28
Marion, O. " 21	Sidney, O. " 29
Delaware, O. " 22	Piqua, O. " 30
Springfield, O. " 24	Troy, O. " 31

BROTHER M. L. HERR

Kingston, N. Y. Mar. 16	Brooklyn, N. Y. Mar. 28
Poughkeepsie, N. Y. " 17	Danbury, Conn. Apr. 2
Newburgh, N. Y. " 18, 21	Pittsfield, Mass. " 4
Walden, N. Y. " 19	Pownal, Vt. " 5
Tarrytown, N. Y. " 22	Rutland, Vt. " 6
Yonkers, N. Y. " 23	Burlington, Vt. " 7

BROTHER W. M. HERSEE

Searchmont, Ont. Mar. 17	Winkler, Man. Mar. 29
White River, Ont. " 19	Altona, Man. " 30
Port Arthur, Ont. " 21, 22	Morris, Man. " 31
Oxdrift, Ont. " 23	Roland, Man. Apr. 2
Kenora, Ont. " 24, 25	Portage La Prairie, Man. " 4
Winnipeg, Man. " 26, 28	Souris, Man. " 5

BROTHER H. S. MURRAY

Mitchell, Ind. Mar. 19	Montgomery, Ind. Mar. 26
Ewing, Ind. " 21	Vincennes, Ind. " 28
Seymour, Ind. " 22	Evansville, Ind. " 29
Milan, Ind. " 23	Cannelton, Ind. " 30
Madison, Ind. " 24	Boonville, Ind. " 31
Washington, Ind. " 25	Sullivan, Ind. Apr. 1

BROTHER G. R. POLLOCK

Freeport, Ill. Mar. 17	Sandusky, O. Mar. 24
Rockford, Ill. " 18	Painesville, O. " 25
Elgin, Ill. " 19	Ashtabula, O. " 26
Chicago, Ill. " 21	Erie, Pa. " 28
Toledo, O. " 22	Johnston, O. " 29
Danbury, O. " 23	Warren, O. " 31

BROTHER V. C. RICE

Sealy, Tex. Mar. 15	Driscoll, Tex. Mar. 23, 24
Houston, Tex. " 14, 18	Kingsville, Tex. " 25
Waller, Tex. " 17	Brownsville, Tex. " 26
Victoria, Tex. " 19	Harlingen, Tex. " 28
Corpus Christi, Tex. " 21	Mercedes, Tex. " 29
Alice, Tex. " 22	McAllen, Tex. " 30, 31

BROTHER C. ROBERTS

Woodstock, N. B. Mar. 16	Smith's Falls, Ont. Mar. 28
Montreal, P. Q. " 18	Stirling, Ont. " 29
Ottawa, Ont. " 19, 21	Havelock, Ont. " 30
Pembroke, Ont. " 22, 23	Peterboro, Ont. " 31
Flower Station, Ont. " 24, 25	Hamilton, Ont. Apr. 2-4
Carleton Place, Ont. " 26	Milton, Ont. " 5

BROTHER R. L. ROBIE

Midland City, Ala. Mar. 17	Stella, Fla. Mar. 25
Enterprise, Ala. " 18	Pensacola, Fla. " 28
Elba, Ala. " 19	Brewton, Ala. " 29
Opp, Ala. " 21	Bay Minette, Ala. " 30
Andalusia, Ala. " 22, 23	Mobile, Ala. " 31
Floral, Ala. " 24	Biloxi, Miss. Apr. 1

BROTHER W. J. THORN

Van Nuys, Calif. Mar. 16	Bakersfield, Calif. Mar. 26, 28
Santa Maria, Calif. " 17, 18	Porterville, Calif. " 29
Santa Barbara, Calif. " 19, 21	Tulare, Calif. " 30
Ventura, Calif. " 22	Hanford, Calif. " 31
Santa Paula, Calif. " 23, 24	Selma, Calif. Apr. 1
Los Angeles, Calif. " 25	Fresno, Calif. " 4

BROTHER T. H. THORNTON

Bristol, Tenn. Mar. 21	Simms, Tex. Mar. 29
Chattanooga, Tenn. " 22	Texarkana, Tex. " 30
Iuka, Miss. " 23, 24	De Kalb, Tex. " 31
Memphis, Tenn. " 25	Paris, Tex. Apr. 1, 4
Little Rock, Ark. " 26	Wolfe City, Tex. " 2
Texarkana, Tex. " 28	Bonham, Tex. " 5

BROTHER S. H. TOUTJIAN

Colo. Springs, Colo. Mar. 18	Casper, Wyo. Mar. 28
Denver, Colo. " 19, 21	Fort Laramie, Wyo. " 30
Boulder, Colo. " 22	Slaters, Wyo. Apr. 1
Berthoud, Colo. " 23	Cheyenne, Wyo. " 4
Loveland, Colo. " 24	Laramie, Wyo. " 5, 6
Greeley, Colo. " 25	Cheyenne, Wyo. " 7

BROTHER J. C. WATT

Windsor, Ont. Mar. 14	Racine, Wis. Mar. 26
Toledo, O. " 21	Milwaukee, Wis. " 28
Roseland, Ill. " 22	Waukegan, Wis. " 29
Waukegan, Ill. " 23	Madison, Wis. " 30
Zion, Ill. " 24	Lake Mills, Wis. " 31
Kenosha, Wis. " 25	Rockford, Ill. Apr. 1-4

BROTHER J. B. WILLIAMS

Springfield, Ill. Mar. 16	Rogers, Ark. Mar. 24
St. Louis, Mo. " 17	Springdale, Ark. " 25
Monett, Mo. " 19	Fayetteville, Ark. " 26
Joplin, Mo. " 21	Fort Smith, Ark. " 28
Noel, Mo. " 22	Potter, Ark. " 29, 30
Siloam, Ark. " 23	Fort Smith, Ark. Apr. 1, 2

BROTHER L. F. ZINK

Macon, Mo. Mar. 17, 18	Elkhart, Ind. Mar. 26
Quincy, Ill. " 19	Toledo, O. " 28
Kewanee, Ill. " 21	Danbury, O. " 29, 30
Princeton, Ill. " 22	Sandusky, O. " 31
Aurora, Ill. " 23, 24	Painesville, O. Apr. 1
South Bend, Ind. " 25	Ashtabula, O. " 2

MEMORIAL

The New York congregation will celebrate the Memorial at Metropolitan Auditorium, Manhattan, at eight p. m., Saturday, March 27th. This hall is in the Metropolitan Annex, Madison Ave. and 24th St. Visiting friends will please take notice. All consecrated believers in the ransom sacrifice, who are striving to walk in the Master's footsteps, are invited to come.