



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

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

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

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Upon the earth distress of nations with people
the things coming upon the earth (society); for
know that the Kingdom of God is at hand. Lo

(discontented) roaring; men's hearts failing them for fear and for looking to
(anastasis) shall be shaken. . . . When ye see these things begin to come to pass, then
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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TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send 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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BROTHER RUTHERFORD'S MAIL

Mail addressed to Brother Rutherford at 124 Columbia Heights, Brooklyn, N. Y., will be answered by some of his office assistants during his three months absence in Europe.

WORLD-WIDE WITNESS—MAY 30

The topic selected for the next world-wide witness, Sunday, May, 30th, is "*Why World Powers are Tottering. The Remedy.*" The SOCIETY has received such splendid reports of the last two world-wide witnesses in particular that it is unquestionable that the Lord's blessing is upon our united efforts along this line. This has encouraged us to propose that on Sunday, May 30th, another concerted witness be given, and that every ecclesia and every elder possessing speaking ability prepare for this special opportunity, that we may further simultaneously advertise the King and the kingdom on this occasion. Orders for handbills should be placed early.

MEMORIAL REPORTS FOR 1926

It is requested that reports of the numbers who participated in the Memorial services this year be sent in to the SOCIETY promptly. We desire the count to be as complete as possible, and to include all classes irrespective of size or nationality and all isolated brethren as well. Friends in foreign countries will, of course, make their reports to their nearest branch office, as usual; and they will, in turn, tabulate them and forward promptly to the main office at Brooklyn.

BETHEL HYMNS FOR JUNE

Sunday	6 184	13 105	20 246	27 69
Monday	7 300	14 137	21 185	28 306
Tuesday	1 327	8 294	15 66	22 4 29 47
Wednesday	2 213	9 257	16 185	23 238 30 287
Thursday	3 283	10 35	17 7	24 256
Friday	4 326	11 80	18 144	25 323
Saturday	5 124	12 186	19 46	26 157

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"THE BIRTH OF THE NATION" Z March 1, 1925		"FOR THE ELECT'S SAKE" Z May 1, 1925	
Week of June 6 . . .	49-65	Week of June 20 . . .	1 1-45
Week of June 13 . . .	66-94	Week of June 27 . . .	46-85

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AND HERALD OF CHRIST'S PRESENCE

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CHARACTER OR COVENANT—WHICH?

"For if ye do these things, ye shall never fall."—2 Peter 1:10.

THE expression "character development", and like expressions repeatedly made from pulpit and platform, have resulted in much confusion. Christians have been led to believe that they must develop, while in the flesh on the earth, a character that is perfect before they can have an entrance into heaven.

² Some of the expressions that have been repeatedly used by teachers are here quoted, to wit: "We must in this life become a perfect character or else we cannot eternally dwell with God." "Your part and my part in the eternal plan of God depends upon our character development." "Whether we are to be of the heavenly number depends upon our individual character development." "Since Christ's character is the standard to be reached, and since it is reached gradually, we must get busy developing this character or sooner or later we shall become completely and forever separated from our relationship with the Lord." "Every defect in our character is evil." "Fitness of character to meet God's approval must be accomplished while in the flesh. Death and resurrection will make no change in our character." "As a new creature he [Jesus] had his human body in which to develop a character." "The matter of cultivation of Christian character is not one to be accomplished in a few hours or days. It is the work of a lifetime, the process by which virtue is added to virtue, grace to grace, assimilated by the spiritual germ of the new creature until the embryo new creature is formed, and then it must be developed to completion."

³ The above excerpts or quotations, which are commonly used expressions, are here cited in order that the issue may be clearly drawn. If any of us have relied upon such expressions and have been misled thereby, then it becomes our duty to get them out of our minds that we might see more clearly God's provisions and rejoice.

⁴ Many have thought that Christian character development means that a man who is a Christian must develop something separate and distinct from his being or person, and that this thing which he develops must be developed while in the flesh, by his personal efforts. They have believed that this personal development of a character must be brought to perfection before they can enter into eternal life. This wrong conception of the

matter has led many to believe that they can reach perfection in the flesh. Thus believing they have attempted to accomplish the same, and the effort has generally led to one of two things: (a) The complete discouragement of the Christian and the giving up of the good fight of faith, or (b) pride and self-satisfaction, the disposition of "more holy than thou", causing such an one to lose sight of the necessity of the merit of Christ Jesus' great sacrifice wherein the Christian must stand, and therefore finally resulting in such an one falling completely into the net of the adversary. Past experience has shown that one persisting in the course of self-satisfaction in what he calls "character development" does not long remain in the truth.

⁵ The words of the apostle in 2 Peter 1:3-11 have often been used as authority to prove that the Christian must, while in the flesh, develop a character to the point of perfection; and that if he does so, then he shall have an abundant entrance into the kingdom. Is that the proper meaning of the apostle's words? Before discussing this question it is first necessary to get our proper bearings by defining the word "character".

WHAT IS CHARACTER?

⁶ The Greek word from which the English word "character" is translated appears but once in the Scriptures. The word is there rendered "image". "Who being in the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Hebrews 1:3) This description of Christ Jesus relates to the time when he was resurrected and exalted to divine glory. The express image of the Father, which Jesus Christ now enjoys, is not something that he developed during his three and one-half years of suffering. The apostle plainly says that Christ Jesus enjoyed this express image from the time when he "sat down on the right hand of the Majesty on high". This glory he did not acquire by his own efforts, but it came to him as a reward from God because of his absolute obedience and faithfulness.

⁷ The word "image" is from the root word which is translated in the English "character". This character

was not something that Jesus possessed, separate and apart from his being. The *DIAGLOTT* renders the text in this manner: "Who, being an effulgence of his glory, and an exact impress of his substance." From this we must conclude that when Jesus was exalted on high he then became the express image of his Father and that the divine nature has to do with that express image. That being true it was an absolute impossibility for Jesus to develop it while in the flesh. The Greek word translated "character" means, "the figure stamped in; an exact copy; express image."—*Strong*.

⁸ "Character is that which a person or thing really is." (*Webster*) This definition is in harmony with the Scriptures. It is true that the English word character has many shades of meaning given to it by lexicographers as the result of usage, but usage by men can in no wise change the Scriptural meaning of a word or term. If the Lord through his inspired scribes plainly shows the meaning of a word used, then no man has authority to give that word a different meaning and then apply that meaning to the Scriptures.

UNSCRIPTURAL EXPRESSIONS

⁹ Frequently these expressions are used, to wit: "God's righteous character"; "Jesus' character"; "the Christian's character," etc. Observe that in each of these expressions the possessive case is employed; that is say, ownership or possession, separate and distinct from the being or creature, is implied. Does God possess a character separate and distinct from himself? Does Jesus own and possess a character which is separate and distinct from himself and which he has developed? Has a Christian a character which he owns and possesses and which he develops by his own effort?

¹⁰ Webster further defines the Greek word rendered character in harmony with the Scriptures, thus: "The peculiar quality or the sum of qualities by which a person or thing is distinguished from others; that which a person or thing really is."

¹¹ What distinguishes God from all others? The answer must be that at all times, without beginning and without ending, the four primary attributes, wisdom, justice, love and power, are expressed by and in him in exact harmony. Such cannot be said of any other. Jehovah therefore is *THE* character. That being true the expressions "God's character" or "God's righteous character" are unscriptural. These attributes are a part of Jehovah. He is *THE* character. He does not possess or own a character.

¹² From the time of the creation of the Logos, afterwards called Jesus, he was always a character and he was always perfect. When God raised Jesus up out of death and clothed him with all power in heaven and in earth and exalted him to the highest place in the heavens, he made Jesus Christ exactly like himself, his express image. Therefore and from that time he is a character like Jehovah. This does not indicate that he possesses something which he developed and which is called char-

acter, but that he is a character and he is like his Father.

¹³ Man is a being, an entity, a soul. There are many people on the earth who believe themselves to be Christian and who use the expression, "I have a soul to save," thereby meaning that they possess something called a soul which is separate and distinct from themselves. We know that this is not Scriptural. No man possesses a soul. Every man is a soul. Likewise no man possesses a character. Every man is a character. "Character is that which a man really is." The expressions "Jacob's character" or "Esau's character" are not properly Scriptural terms. Jacob was a good man and therefore a good character. Esau was a bad man and therefore a bad character.

¹⁴ Is it a proper expression therefore to say that a Christian must develop a character pleasing to God before he can be received into the kingdom? Such is not a correct expression, because it implies that the Christian must develop something to a point where God will approve him, that he must do this by his own efforts, and that the thing developed is something separate and distinct from himself. No wonder then that many Christians have become discouraged. The improper view of the matter is discouraging, whereas the proper understanding of it gives courage to the Christian. It should be our purpose always to encourage and help one another.

¹⁵ A printer's type is made from metal. The letter A is a character. This letter may be cut out of a rough piece of steel. As soon as it is formed into the letter A it is a character, but it is rough and unsightly. The roughness is taken off and it is subjected to a high polish until it becomes very beautiful. The polishing process is not the developing of a character. It is the change of the identical character from one degree of unsightliness to a degree of beauty.

¹⁶ At the time one is begotten of the holy spirit he becomes a new creature. He is then a character. He is a Christian. He does not possess a Christian nor does he possess a character. He is now in the rough. Must this Christian, this man, this new creature, this character, undergo a change, or must this Christian develop a character to perfection before God can receive him? This question must be answered by the Word of the Lord. Man's theory is unsatisfactory.

BEING TRANSFORMED

¹⁷ The apostle's argument is that Jehovah, before beginning the new creation, provided in his plan that his beloved Son should be the head of that new creation and that all the members should resemble him. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Romans 8:29) This does not even intimate that Christ Jesus must develop a character and that the members of his body must develop each a character. The word "image" as used

in this text is not derived from the same word which is translated "image" in Hebrews 1:3. In the text above quoted from Romans the word "image" does not mean character, but it does mean to resemble, to be in the likeness of. The new creature in Christ, who is a character in the rough, undergoes a change from glory to glory by the spirit of the Lord, which change is complete when he awakens in the likeness of the Lord in the chief resurrection.—2 Corinthians 3:18.

¹⁸ Again, St. Paul says that the new creature must die as Jesus died; that is to say, a sacrificial death; and that thus doing he shall be made like Jesus in the resurrection. (Romans 6:5) In this text the word "likeness" means "to become similar, made like unto."

¹⁹ The apostle's argument elsewhere is that Adam was a perfect man and that he who will ultimately be of the heavenly class first bore the image of Adam, but shall bear the image of the heavenly Lord Jesus Christ. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Corinthians 15:49) Here the word "image" means to resemble, to be made like. This heavenly likeness is attained in the resurrection, not while in the flesh.

²⁰ St. John corroborates this conclusion when he says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." (1 John 3:2) The words of St. John here rendered "like him" mean "similar in appearance"; but we note from St. Paul's statement that there will be some difference, although a similarity. (1 Corinthians 15:40-42) The Christian's individual effort does not bring about this change of appearance. If it did then he would know this side the veil what that likeness is to be. If he cannot know it while in the flesh, then how could he develop it while in the flesh?

²¹ Without doubt there is much for the Christian to do while he is in the flesh, but the question here at issue is, Is that *doing* developing a character or is it the performance of his covenant with God by sacrifice? The Christian must perform his part, but it is God who really does the transforming.

MISCONCEPTIONS

²² Many Christians have been led to believe that morality and chastity constitute the character of a person which the Lord will approve. That is the world's standard. That is the standard that the enemy has induced nominal Christendom to set up. Every honest person should be moral, chaste and virtuous. There are millions of people on earth who are good when gauged by such a standard. Every Christian must be moral and chaste, but such alone will not bring the approval of the Lord. The devil has induced nominal Christians to believe that if they are moral and chaste and do not commit other unlawful acts God will approve them and take them to heaven as soon as they die. This is entirely a misconception. The true Christian must have a far higher standard than that.

²³ Other Christians are of the opinion that if they are genteel, kind, and appear to be meek, speak softly and assume a pious attitude, read a certain amount of the Scriptures daily, and think of themselves as holy and pray much, they are "developing a character" that will guarantee their entrance into heaven. This is also a misconception of what the Scriptures teach. But does not St. Peter say that "if ye do these things" then you shall enter the kingdom? (2 Peter 1:10) Do not the words of St. Peter show that we must develop a character before we can enter the kingdom? St. Peter says we must *do* much, but he says nothing about developing a character.

FOLLOWERS OF JESUS

²⁴ In both of his epistles St. Peter addresses the new creature in Christ Jesus. To these he says: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21) Now the question is: Was Jesus required to develop a character before he could be received into the kingdom, and did he develop such character while on the earth? The proper answer to this question will furnish the criterion by which the followers of Jesus must be guided. The answer to the question must be emphatically *No*, because Jesus was a perfect character when on the earth. He did not have a character to develop; he was a character, and he was perfect, otherwise he could not have been acceptable as the great ransom sacrifice.

²⁵ But from the time he was begotten to the divine nature until his resurrection did not Jesus have to develop a perfect character as a new creature? He did not. Had he developed such a character as a new creature while in the flesh then he would have had that likeness spoken of by the apostle before he died and arose from the dead. He did not raise himself from the dead but God raised him up.

²⁶ But the scripture says that he was "made perfect" and that he learned "obedience by the things that he suffered". (Hebrews 5:8,9) Does not this mean that he was made perfect in his character? The answer is, No. Jesus entered into a covenant with his Father to do his Father's will. He was put to the most severe tests, and under these tests he proved his unswerving loyalty, devotion and faithfulness to God. The purpose of the things which he suffered was to prove his faithfulness under the most adverse circumstances. He met all these tests and thereby completely learned obedience.

²⁷ "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:8,9) "He became obedient unto death." (Philippians 2:8) The word "perfect" used by St. Paul in the above text means to consummate, to complete, to accomplish. Note that this text does not say that Jesus perfected his *character* by the things which he suffered. What it does say is

this: He learned obedience by the things which he suffered, and having completed or consummated his covenant he became the author of eternal salvation. Otherwise stated, when Jesus finished his covenant of sacrifice God gave him the reward by making him the author of the eternal salvation of the human race. At the same time God gave unto him the divine nature and a glory like unto himself, and thereby he became "an exact impress of his [God's] substance".

²⁸ What Jesus did his followers must likewise do, because they are called to follow in his footsteps. All such who will ultimately be made perfect, glorious characters, must be so made by Jehovah God in the first resurrection.

CHRISTIAN'S COVENANT

²⁹ The word covenant is the solemn form of expressing the word contract. Two are required to make a covenant and the minds of both parties must agree. Christian is the name applied to a man who makes a full consecration whereby he agrees to do God's will, trusting in the merit of Christ Jesus as his Redeemer. In substance, his part of the contract may thus be stated: "I believe on the Lord Jesus Christ and I promise and agree to do thy will, whatsoever it may be." God on the other side of the contract, if he accepts the consecration of Christian, forthwith justifies him and then begets him to the divine nature. This begetting is God's part of the contract which he will afterwards faithfully perform. By his own will and by his Word of Truth he begets.

³⁰ Stated in common phrase and upon the authority of the Scriptures, God in substance says to the Christian: "Since you by your consecration agree to do my will I count you as righteous through the merit of my beloved Son; and my will concerning you is that you shall die a sacrificial death. I give to you my word of promise that if you perform your part of the covenant faithfully I will grant to you the divine nature." Note the words of St. Peter in harmony with this: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1: 3, 4.

³¹ The contract or covenant on both sides is now made. This is a covenant by sacrifice. (Psalm 50: 5) God has now given to Christian his exceeding great and precious promises which will result in his attaining the divine nature. God is absolutely certain to carry out his part of the contract, because he never fails. The only question now is, Will Christian carry out his part? If Christian performs his part of the covenant he is certain to have an abundant entrance into the kingdom; he cannot fail. There is nothing said about Christian developing a character; here everything refers to his

performing his part of the covenant, and he is told what he must do in order to perform it. Christian is absolutely certain to have an abundant entrance into the kingdom and see God face to face if he keeps and performs his part of the covenant. This covenant is based upon his faith in the shed blood of Jesus. The Apostle Peter, in our text, is not telling Christian how to develop character but is telling him how to perform his covenant, and then for the encouragement of Christian he adds: "If ye do these things, ye shall never fall."

³² Why should man read into the inspired words of the apostle that which is not there? Where in the Scriptures do we find warrant for the statement sometimes made: "Your part and my part in the eternal plan of God depends upon our character development, and we must get busy and develop this character; we must develop a perfect character while in the flesh"? Every Christian knows that he cannot do anything perfectly but he does know that he can do his best to perform that which he has agreed with the Lord to do. The Apostle Peter states what we must DO; and to *do* means to work, and that work must be done with joy. If this *doing* is continued, with rejoicing in the hope to the end, Christian is certain to be of the house of sons. (Hebrews 3: 6) Let us now consider what the apostle tells us to *do*.

"IF YE DO THESE THINGS"

³³ The new creature now brought into the body of Christ stands by faith in the grace of God, hoping for the time when he may enter the kingdom and see God. (Romans 5: 2) But he must *do* something more than merely to have and exercise faith. St. Peter now says to the Christian: 'All things are yours pertaining to the kingdom of heaven provided you give all diligence to add to your faith.' The word "add" means "to furnish besides; that is, fully supply or contribute." (*Strong*) Otherwise stated, besides having faith the Christian must use diligence in furnishing, in adding and supplying, the things mentioned by the apostle; and the first thing mentioned is virtue.

³⁴ The word here translated "virtue" means manliness, valor or fortitude. Christian, having engaged to be a follower of Jesus, takes his stand on the side of God; and there he must stand firmly, and with manliness and valor fight for the cause of righteousness and refuse to compromise in any manner with the Devil or any part of his organization. He must be a real soldier of God and quit himself like a real man. (2 Timothy 2: 3-5; Philippians 1: 27; 1 Corinthians 16: 13) There must be no wavering now; having taken his stand on the side of the Lord he should remain steadfast to the end.—Hebrews 10: 23; James 1: 6-8.

³⁵ In addition to the foregoing the Christian must increase in knowledge, which means to have a clear perception of the truth. He must walk in the light, which light increases from day to day because it is God's light.

(Proverbs 4:18) This will require that he shall faithfully study the Word of God in the light of the unfolding prophecies and not conclude that he shall reach a certain point when no more light will be given on God's Word.—Ephesians 5:8.

³⁶ He must also supply or add thereto temperance, which word means self-control. An unstable man is easily controlled by others. He is never certain where he stands. He is never able to take a stand on the side of the Lord and hold to it. If some one whom he admires forsakes the truth he follows that one out of the truth. Such a person is controlled by passion, which means outside influence. The very opposite of passion is principle, by which the Christian must be controlled. Principle is a synonymous term for law or settled rule of action. The law of the Christian is God's Word. He must learn to be guided and always be guided by the Word of God and control himself accordingly.—Proverbs 3:5, 6; Psalm 119:105.

³⁷ Then the apostle says that another thing that must be supplied is patience; which word means constancy in the performance of duty, enduring hardship as a good soldier, and doing so with an inward joy, knowing that a right course is being pursued, which is pleasing to God. The Christian may become impatient with others, he may even become fretful or peeved because of the wrongful course or foolishness of others; but he never becomes impatient with serving the Lord, with being God's witness and showing forth the praises of Jehovah God. With joy he always remembers that God is not unfaithful to forget what he is doing, and therefore with patience he endures. (Hebrews 6:10; 10:35, 36) He is certain that God will faithfully keep every promise he has made, and the Christian knows that if he performs his part of the covenant he can never fall. This is a great consolation to him. It results in an inward joy that none can know except the Christian himself.

³⁸ Says the apostle: "Add thereto godliness." One authority renders this word "godliness" thus: "Specifically the gospel scheme." It means that the Christian in the performance of his covenant must be sincerely and earnestly devoted to the plan of God and diligently pursuing the course of action marked out for him by the Word of the Lord. This would mean that he must be diligent in doing whatsoever he can to carry out the plan of God, by telling others the good news of God's gracious provision for the blessing of the human race. (Hebrews 12:14; Psalms 96:9; 110:3) It means constant, devout and sincere perseverance by the Christian in the course of doing right as pointed out by God's Word; and no one can do right unless he employs his faculties, as opportunity affords, to be a witness for the Lord. This is godliness, for the reason that God from eternity to eternity steadfastly pursues the course of doing right.

³⁹ The Christian must also have and manifest "brotherly kindness", says the apostle; which means love of the

brethren. This will mean that he is unselfishly watching for the interest of his brother; and knowing that his brother also has made a covenant with the Lord by sacrifice he is anxious to see his brother perform his part of the covenant, that he too may have an entrance into the kingdom. He earnestly beseeches his brother to render his reasonable service unto the Lord. (Romans 12:1) The Christian will not be anxious that he should enjoy some honor at the expense of his brother, but rather he will in honor prefer his brother. (Romans 10:12; Ephesians 6:18) There will be a real family feeling; and as members of God's family we must stand shoulder to shoulder, safeguarding each other's interests, "fighting for your brethren," and always contending for the gospel of Jesus Christ.—Nehemiah 4:14; Philippians 1:27, 28.

⁴⁰ Then, says the apostle, to all this there must be added and manifested love. Love is the sum total of all that must be done in the performance of one's covenant. What is love? God is love. In God is the perfect expression of love. Love is the complete expression of unselfishness. Everything Jehovah does or has done is marked by unselfishness. The Christian, in the performance of his covenant, will love God supremely. How can he prove his love for God? "By this we know that we love the children of God, when we love God and practise his commandments." (1 John 5:2, DIAGLOTT) "If ye love me, keep my commandments."—John 14:15.

⁴¹ The day of judgment is upon the nations. Now the time is here for the Christian to prove his love for God. He must be perfect in love. His heart devotion must be to God and his righteous cause. Concerning this it is written: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."—1 John 4:17, 18.

⁴² Only selfishness would cause one to fear. The Christian who is completely devoted to God fears nothing. The worst that any enemy could do against him is to kill him, and this cannot be done except by God's permission. If this takes place while he is in the faithful performance of his duty it means his perfection in glory. He will not fear what man may say about him, but with a burning zeal for the Lord's cause he will be anxious to obey his commandments.

⁴³ There are some specific commandments which apply to the church at this time. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14) He who loves the Lord must now, in the performance of his covenant, obey his commandments. Again Jehovah says: "Ye are my witnesses that I am God." In the performance of his covenant the Christian now will be anxious to testify as God's holy witness. This is the reason why earnest faithful service is so

essential now to the Christian, in making his calling and election sure. For this reason THE WATCH TOWER has time and time again sought to encourage the brethren to zealously engage in the service of the Lord.

⁴⁴ The Christian may put forth his very best endeavors to do the things mentioned by St. Peter, and yet he is always mindful of his many weaknesses and imperfections. He knows he is not perfect. With the wrong understanding of "character development" he would certainly become discouraged, but with a proper understanding of his covenant with God he with joy can say: "My Father is the righteous God. He knows my heart and he knows that I love him, and I am striving earnestly to be his true and faithful witness." To such Christians the message of the apostle joyfully rings in their ears: 'Be not discouraged; if ye do these things, ye shall never fall.' This means that if you faithfully put forth your best efforts to perform your part of the covenant you are absolutely certain to win and to have an abundant entrance into the kingdom, because the Lord has so promised.

⁴⁵ The dreamers will not do "these things". The "more holy than thou" class will not do these things. The negligent and indifferent will not do these things as commanded and required by the terms of their covenant. Those who will form the great company class will be those who fail to do these things. Concerning such the apostle says: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (2 Peter 1:9) Some may speak gently, never express anger or displeasure, always appear to be very good, quiet and pious, read the Scriptures daily, think of holy things, and imagine they are "developing a wonderful character"; yet they will fail of the kingdom if they have failed or refused to do the things required by their covenant. The words of St. Peter in the foregoing texts are not instructions as to how to "develop a character" but are plain statements of that which must be done by all Christians in the faithful performance of the covenant they have made by sacrifice.

⁴⁶ Dreaming Christians are blind. They look to their own virtues and forget that their cleansing was by the blood of Jesus and that their standing before God is only by virtue of his righteousness. Let dreaming and talking of "developing of a perfect character" cease. Let all Christians be active in the performance of their covenant. Those who thus do "shall neither be barren nor unfruitful in the knowledge" of the Lord Jesus, but they will be appreciating the light of truth as God gives it to his church and showing that appreciation by joyfully participating in his service. There is a tremendous witness to be given in the earth before the final overthrow of Satan's organization. Christians, gird up your loins, and go forth to that service joyfully, showing forth the praises of him who has called you out of darkness into his marvelous light! Let us do

what we have agreed by the terms of our covenant to do, and leave the character to God.

⁴⁷ The Christian's part of the work to be done, which leads to complete salvation, is marked out for him. But remember, it is God who does the real effectual work. "Work out your own salvation with fear and trembling; for God is he who is working *effectually* among you, both to will and to perform, on account of his benevolence." (Philippians 2:12, 13, DIAGLOTT) The real efficient work is done by the Lord. It is his spirit or invisible power that is transforming the Christian who faithfully performs his part of the covenant. It is God who will make a glorious character of him who is faithful unto death. In the resurrection glory that character or creature will be perfected. That likeness of the Lord will be given to those who have faithfully performed their covenant while in the flesh.

⁴⁸ The Christian then who is trusting in the Lord, and who is giving all diligence to making his calling and election sure by earnestly and faithfully doing what the Lord has commanded him to do in the performance of his covenant, may truly say: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Psalm 17:15) Then, and not until then, will the Christian become a perfect character.

QUESTIONS FOR BEREAN STUDY

What has been the belief of many Christians concerning "character development"? To what absurdities and fatal consequences have some been misled thereby? ¶ 1-4, 14. What passage has been thought to particularly teach that entrance into heaven depends upon development of a perfect character while in the flesh? What is character? When did Jesus become the "express image" of his father? ¶ 5-8, 10.

What do the expressions, "Jesus' character," "the Christian's character", etc., imply? How is God, as a character, distinct from his creatures? Is Jesus now a character like unto Jehovah? ¶ 9-12.

What is the relationship between soul and character? Do we *possess* either? How does a printer's type illustrate character? Does a character undergo polishing or transformation? If so, how does this differ from "character development"? ¶ 13-16.

What does the Lord's Word mean when it says we are "to be conformed to the image of his Son" and made into "his likeness"? When and how shall we "bear the image of the heavenly" and become "like him"? ¶ 17-21.

What is the highest standard known to the world? Will that standard bring anyone to the divine nature? Does 2 Peter 1:10 refer to "developing character"? ¶ 22, 23.

Did Jesus develop a character as a man? As a new creature? How was he "made perfect" and taught "obedience by the things that he suffered"? What then is expected of us? ¶ 24-28.

What is a Christian? What is the Christian's covenant? What is our part? What is God's part? Upon what does our exaltation depend? ¶ 29-32.

What does St. Peter tell us to do to insure an abundant entrance in the kingdom? What is meant by "add to your faith"? What is meant by "virtue"? ¶ 33, 34.

How and to what extent are we expected to add "knowledge"? What does the apostle mean by "temperance"? By "patience"? ¶ 35-37.

What does "godliness", as here used imply? If we have "brotherly kindness" what will it impel us to do? ¶ 38, 39.

What is love, and how can it be best shown? Will a Chris-

tian be fearful if he loves God supremely? Why not? What leads to fear? ¶ 40-42.
Mention some specific commands which apply to the Christian now. Are St. Peter's instructions discouraging to us or encouraging? ¶ 43, 44.

Who will fail to do "these things"? Who are dreaming Christians? How are they "barren and unfruitful" in the knowledge of the truth? ¶ 45, 46.
Can we effectually work out our own salvation? When will every Christian become a perfect character? ¶ 47, 48.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 16

"The battle is not yours, but God's."—2 Chronicles 20: 15.

RECORD has been made in the Word of God of certain striking events showing forth the power of Jehovah, which power is always exercised in love. Such records are made for the encouragement of those who are of Zion, particularly in the end of the age.

The nation of Israel was typical Zion. The armies of Ammon, Moab and Mount Seir came up against Jehoshaphat and the people of Israel. These enemies of Israel well picture the three great wings or divisions of the Devil's organization pitted against the people of Zion. From outward appearance the contrast is so great and the enemy so overwhelming that the remnant in Zion would be completely discouraged except for faith in God. But by the eye of faith they see that they are on the Lord's side, and they know that nothing can prevail against the Lord. They learn that the fight is not their fight, but that it is God's fight against the Devil's organization, and that in his due time he will clear that organization out completely and that then these faithful ones will enter into fulness of joy.

The words of encouragement in the text were written long centuries ago, but for the benefit of the Christian now on earth in this critical hour. Let each one take courage and go on praising God by testifying with joy to his majesty and loving kindness. The day of deliverance is at hand; and all who belong to the Lord, and who now love the Lord and continue faithfully serving him, he shall preserve. God will fight for his people and deliver them.—Psalm 31: 23.

TEXT FOR JUNE 23

"He shall rule them."—Revelation 19: 15.

FOR many long centuries the peoples of earth have been ruled by unrighteous men whose overlord is the wicked one, Satan the Devil. Now the enemy has been cast out of heaven, and soon he shall be shorn of all his earthly power. The great Headstone, the true and tried One of Zion, has taken charge. He has cast the enemy out of heaven, and the day rapidly approaches when he will clear Satan out of the earth. Many of the wicked men will still be on earth, but no more will they be permitted to oppress the poor.

The great and righteous King will rule the peoples and nations with a strong hand, instantly enforcing his

law and compelling obedience and righteousness. Swift justice will be meted out to the evil doer, while every righteous act will be rewarded; and the people will begin to learn of the gracious goodness and blessedness of the Prince of Peace. The faithful overcomers will be of that blessed Zion class and shall participate in carrying blessings to the people.

But before fully enjoying this privilege faithfulness must be demonstrated by joyfully witnessing now for the Lord. This is the time when God will have his people on the earth show forth his praises and tell those of the world that God will shortly make for himself a name and bless those who turn their hearts to him. Now all of the temple class will be singing Jehovah's praises. See to it, dear brother, that you are doing your part in blessing God out of Zion.

TEXT FOR JUNE 30

"O Zion, that bringest good tidings."—Isaiah 40: 9.

THE Scriptures completely prove that the time must come when the message of comfort must be given to the Jews. Once the Jews were God's chosen people. They were cast off for a time; but now the time approaches when God will show his face to them, because their warfare is ended. Who will give this witness in the name of the Lord? God through his prophet answers: "This witness must be given by the members of my organization, Zion." It is the remnant of Zion on earth whom God has appointed as his witnesses. (Isaiah 43: 10, 12) To these the Lord says: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"—Isaiah 40: 9.

This is a clear command from the Lord and all who love him will obey this command. "The voice" is a symbol of a message. The Lord will send his message to the Jews. The faithful servants of the Lord will bear the message. The Gentiles should also know of this message, because there are millions of them who are of good will and who will rejoice to know that the blessings for the Jews mean the beginning of the recovery and the blessing of all mankind.

Then to the work, everyone of Zion. This is a command from God. Let each one who is of Zion respond: "Blessed be God out of Zion."

REVIEW

—JUNE 27—THE BOOK OF GENESIS—

"And we know that to them that love God all things work together for good, even to them that are called according to his purpose."—Romans 8:28.

OUR lessons have taken us through the Book of Genesis, the book of beginnings. Genesis, making no declaration about God himself, tells of the beginning of his work as it relates to the earth and man. It is a record of the beginning of creation and of a well-ordered world, of the beginning of human life. It discloses the way of deliverance from sin, and of the plan of God which is to work out human emancipation and man's restoration from sin and death. It is not only a record of beginnings; it is the root out of which all the truths of divine revelation grow.

² Genesis has been the happy hunting-ground of the higher critic. In it he could always find sport; always there was something to kill. He has, to his own satisfaction and to the destruction of faith in many, conclusively proved that its records are not reliable. Yet were it not for these same records even the critic would have had but little knowledge of what men in those far-off days thought and said and did, and of how they lived.

³ Genesis is full of typical teaching, as is shown by Jesus' reference to the flood, and by Paul's references to Melchizedek and to the resurrection of Isaac. (Matthew 24:37; Hebrews 7:11; 11:19) Hence by its records and by its types the Book of Genesis covers the whole ground of revelation and the whole period of the permission of evil, from the garden of Eden to the end of the times of restoration at the end of the reign of Christ. This restoration is shown by the salvation of Egypt (which in the symbology of Scripture ever represents the world), by means of the chosen family, the seed of Abraham.

⁴ The lessons of this quarter began with the preparation of the earth as the home for man. The Bible always associated the earth and man as a permanent part of God's purpose. It knows nothing of the teaching of the creeds that the earth is a mere temporary home for God's human family, that man is really not a creature of earth, but is to find his permanent home in heaven above or in a hell beneath, a supposed place of torment in the bowels of the earth or elsewhere. The Psalmist, agreeing with the Genesis account, says of man and the earth: "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet" (Psalm 8:6); that is, all earthly things; as is shown by Psalm 115:16: "The earth hath he given to the children of men." The sanctions of God's law were life in happiness and peace with God, and dominion in all the earth or, if disobedient to the Creator's will, to be cut off in death from the consciousness and blessedness of life.

⁵ For a short time Adam and his consort Eve enjoyed

the blessedness of God's gift. How through temptation and, on the man's part, wilful disobedience, they sinned against God is fully related. The woman listened to a suggestion, which came from the Devil, that they were in bondage through being held in ignorance; that God was keeping something from them because he was afraid that they would know too much. The woman heeded the tempter and took of the fruit of the tree denied them for a test. She then became the tempter of Adam. She had been deceived, but Adam was not deceived. His was a wilful sin.—1 Timothy 2:14.

⁶ In Adam's sin were all the elements which make up that which defies God and which must meet with demonstration of divine disapproval. There was indulgence in the pleasures of self: The taste, the eye, the desire to be and have more than God had given. In Adam's case he opened his heart and will to an indulgence in disloyalty, self-will, defiance, anger. Eve's sin was sin of the flesh, in yielding to fleshly desires; Adam's sin was more the defilement of spirit and was the more serious in every way. The dogma of evolution of necessity makes the beginning of sin merely a failure to live up to the perception of a moral idea. The Bible statement is that man fell through deliberately choosing a way contrary to that enjoined by God. The two ways are contrary, and cannot be harmonized.

⁷ The consequences of sin were soon apparent. Through it the first two sons born to Adam and Eve were both lost to them. The elder, Cain, slew his brother Abel because Abel sought to please God; and Cain, though making profession of paying homage to God, had no such desire. Cain was then banished by God from the family settlement as one unworthy of living amongst them. The reign of sin was manifesting itself. Cain had the spirit of the Devil, who would destroy anything, anybody, even God himself were that possible, in order to get and keep his own way.

⁸ A brief account is given of the generations of the sons of Adam; first of Cain's seed, then of Seth's. Only one record of righteousness is given prior to Noah's day; namely, that of the effort of Enoch, the seventh from Adam, to seek God. Wickedness increased to such an extent that the whole earth became corrupt. This was not wholly through the now natural corruption of man; it was greatly increased by an attempt on the part of Satan to corrupt the whole human race by the admixture of wicked spirits, and so prevent God from bringing forth the Seed he had promised.

⁹ The result of this scheme was such corruption that only Noah's family was not involved. God, if he would save them, had no recourse than to destroy all the others. The flood of waters came. It carried Noah and his

family on its bosom to safety; the others were swept into destruction. When they left the ark after a year in it God made a covenant with Noah and his family, and with the earth, that he would never again destroy the earth with a flood; and he made the rainbow his sign to that covenant.—Genesis 9:16.

¹⁰ The race had now a second beginning; God again said, "Be fruitful and multiply and replenish the earth." Now he sanctified human life; the community was charged to avenge every violent death, whether it came by man or beast. This covenant has never been kept, but in these last days has been violated in a shameful manner by all the earth. The World War, originated in Christendom and most energetically supported by its preachers, is the world's great sin against that covenant; by it men proved themselves unworthy to hold dominion or the blessings of earth. But the salvation of the ark, and the new start of the race after the flood, are in themselves types of better things to be. They prefigure the time and the fact when the new order will be established, in which righteousness reigns.—2 Peter 3:13.

¹¹ Rather more than four hundred years after the flood God made his first apparent move toward the fulfillment of the promise to produce a seed who should be a deliverer. He called Abraham out of Chaldea to the land of Palestine, and promised him that (1) he should have that land for an everlasting inheritance, and (2) that in him all the families of the earth should be blessed. From that time and from that event the Bible really becomes the history of that hope.

¹² At the first God did not associate Abraham's seed with the blessing of the nations, but Abraham must have understood that God's purpose was not to be fulfilled in him personally. There is no indication that he expected that he himself would be a blessing. He was kept waiting long for the promised child, but his faith was rewarded. Isaac, a figure of those begotten of the spirit (John 1:14), the new creatures in Christ Jesus, was born after both father and mother had gone beyond the years when they could hope to have a son.

¹³ When Isaac was grown Abraham was instructed to offer him as a sacrifice to God. Unflinchingly he obeyed, and was on the point of slaying his son when his hand was stayed. Today even apparently devout men refuse to believe this record. They claim that Abraham was ignorant, and was now taught the wrong of these heathen sacrifices; they claim that he did this thing because he had a stricken conscience for his act of turning his son Ishmael out of home at the demand of a jealous wife. But these devout (?) men must put aside the New Testament as well as the Old; for this incident is shown by Paul to be God's illustration of the resurrection of the dead.—Hebrews 11:19.

¹⁴ After the death of his father Isaac was made a sharer in the Abrahamic covenant, God using the same terms to him, namely, "In thy seed shall all the nations of the earth be blessed." (Genesis 26:4) Isaac is a

type of the church of Christ. Indeed, these are the real seed; for that which is spiritual takes precedence over that which is natural, and Paul in Hebrews says that the oathbound covenant made with Abraham and his seed was specially for the church.—Hebrews 6:17-19.

¹⁵ Many years later, when Isaac thought that his end was near, his wife heard him telling Esau that he was ready to bless him. Esau wrongfully prepared to take the blessing which he had despised, and which long ago he had sold to his brother. By a subterfuge suggested by his mother, Jacob got the blessing from Isaac. To avert the danger of his brother's threat to his life, and also in order to marry one of their kindred according to his father's wish, Jacob left home to go to his uncle Laban in Padan Aram. On the first night of Jacob's journey God definitely associated him in the covenant made with his father Isaac and with his grandfather Abraham. To him also it was said, "In thee and in thy seed shall all the families of the earth be blessed."—Genesis 28:14.

¹⁶ In this great covenant picture Abraham becomes a type or figure of God, the only one in the Bible. He is the great blessing. Isaac is a figure of the spiritual seed, the Christ; and Jacob represents that earthly phase of the kingdom which, when the kingdom of God is established in the earth, shall be God's direct representative to men.

¹⁷ Jacob remained in Padan Aram for twenty years, suffering hardships but sweetened with the joy he got through being near his beloved betrothed wife. With her and his family he waited till God told him to return to Canaan.

¹⁸ Besides these things our lessons brought to our attention the contrast between the brothers Esau and Jacob; Esau as representing those, both of days past and in the present time, who have the privileges of God and despise them, and Jacob representing those who seek after God if haply they may do his will and find favor with him. Esau undoubtedly represents the privileged classes of Christendom, particularly the clergy class. These have had the privilege of the first-born, but as a class have ever despised it for the trumpery things of present pleasure; they have satisfied the flesh at the expense of their spirit.

¹⁹ Jacob, whom Christendom affects to despise, was significantly honored of God on his return. By changing Jacob's name God rewarded his loyalty to him in seeking the blessing of the covenant. He was now named Israel, a prince with God. Whatever uncertainty there might have been in respect to his endeavor to get his rights by subterfuge God hereby wiped it out. Christendom prefers Esau rather than Jacob, because it is akin to him in spirit and in despising the future promises of God, preferring present things and the applause of men.

²⁰ The history now centers around Joseph. His story is typical and is given at length because he is set as

an example of faithful, loyal adherence to righteousness and to God under most difficult circumstances. Faithful to his father at the expense of his brother's hatred; faithful to his God, though his brethren despised him and called him "this dreamer", thus despising the God who gave him the dreams; faithful in service in Egypt; faithful in degradation, Joseph's trust in God never faltered. Then when exalted to the highest place possible to him on earth, he retained his fidelity to his God. This was particularly manifested in his bringing his father and his family to Egypt; for his father represented the hope which called the family apart from all the peoples of the earth. Joseph's record in the Bible is comparable to that of David in amount of detail, and doubtless all of it is typical. But the outstanding feature is certainly his loyalty to God, his trust in him, and a readiness of spirit even in difficult circumstances.

²¹ Jacob in a measure made his own course, but Joseph's was set for him. Though apparently contradictory, both these pictures are true to the life of the servant of God. In that which shapes the course the hand of God can be traced; he determines the times and places of our service. And yet, as with Jacob, there is certainly that phase of our life which makes us responsible for the outcome. With Jacob we must learn how to make the best of our opportunities to increase that which God has committed to our hands, that we

may prove good stewards. With Joseph we must hold fast to the Word of God, that our faith fail not even though he should appear to have forgotten us, and with Joseph learn to be submissive to God's will.

²² The guidance of Egypt through its time of trouble and the restoration to prosperity which Joseph brought about, typifies the restoration of the world after the trouble, which but for God's intervention would have destroyed it.

²³ Thus Genesis, which tells of the purity of man's beginning, of the happy social condition of the first, shows how the world in its increase shall be saved from all its troubles and be restored to happiness and to prosperity.—Acts 3:19-21.

QUESTIONS FOR BEREAN STUDY

What is the scope of the Book of Genesis? How is it regarded by modern theologians? ¶ 1-3, 23.

What is God's expressed purpose with respect to the earth and mankind? Was Adam a wilful sinner? What were the immediate consequences of his act? ¶ 5-7.

Who was the only righteous man mentioned prior to Noah? Why was the flood sent? What covenant was there made, and how has it been kept? ¶ 8-10.

When and how did God first move to fulfil his promise to Eve? To whom was his promise confirmed? ¶ 11-15.

Who are typified by Abraham, Isaac, Jacob and Esau respectively? ¶ 16-19.

Briefly relate the story of Joseph and outline the typical features thereof. ¶ 20-22.

ANNUAL REQUEST FOR PILGRIM VISITS

THE visit of the Pilgrim brethren results in a double blessing. It blesses him who serves and blesses them that are served. It is in obedience to the apostle's admonition concerning the assembling of ourselves together. The Lord has blessed this branch of the work, thereby stamping it with his approval. The class that fails to have these visits misses a blessing. The SOCIETY routes the Pilgrims, however, in harmony with the requests; and this request is expected to be made once annually.

Classes and isolated friends who desire a continuance of the Pilgrim visits are requested to renew their applications at this time. It is urged that these renewals be sent in promptly; and the Secretary of each class should take it upon himself to present this matter to the class at the first opportunity. The class will then take a vote on the matter and instruct the Secretary to renew the request by answering the questions given below. Prompt attention to this matter is desirable.

In making these requests use postal cards, for convenience in our files. The questions herewith set forth should be answered, numbering your answer to correspond with the number of the question. The question itself need not be repeated. Please write the names distinctly.

In giving the name of the Secretary or any other

address, do *not* give a post-office-box address only, but give the street and number also. Telegrams and other messages cannot be delivered when sent to a post-office-box address.

Because of the importance of the time, there is now an increased desire on the part of the public to hear the truth. Therefore we urge the friends to arrange for at least one public meeting during the visit of the Pilgrim. To this end a good, well-located, reputable hall should be provided, special efforts being made for the public witness Sunday afternoon or evening, as it may be convenient to the class. Remember, dear brethren, the blessed privilege we have to be coworkers with the Lord in the proclamation of the message now due. Hence we ask your cooperation with us and with the Pilgrim brethren in this behalf.

The friends everywhere take pleasure in entertaining the Pilgrim brethren as servants of the Lord. These do not expect luxurious entertainment, but only wholesome food and a comfortable room where the necessary rest can be had. They travel at the expense of the SOCIETY; hence are its representatives.

We ask you to answer the following questions, which information is needed for our immediate guidance in preparing the Pilgrim routes:

- (a) State number of Bible Students in your class who are in harmony with the work of the SOCIETY.
- (b) Are weekly meetings held?
- (c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home. Notify us of changes.)
- (d) At what hours are the Sunday meetings held?
- (e) Was a vote taken on the Pilgrim invitation?
- (f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?
- (g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
- (h) Give name and address of one member of class (other than Secretary) whom we may notify regarding Pilgrim visits.
- (i) Give the name of proper railroad station at which the Pilgrim is to stop.
- (j) How many miles from station is the meeting place?
- (k) If at a distance from railroad station, does some member of the class have a conveyance to transport the Pilgrim?
- (l) Give full name and address of Class Secretary (always notify us of changes).

The SOCIETY desires to serve all the classes, regardless of size, insofar as it is possible; and believing that all the consecrated desire the visits of the Pilgrim brethren we are pleased to have the information requested in order to facilitate our routing of these brethren. Where there are isolated friends, only one or two, and you desire a Pilgrim visit, please send in your request; and if possible the Pilgrim will call on you when passing your way.

Great care is used in selecting brethren for the Pilgrim service. In a special sense they are representatives of the WATCH TOWER BIBLE & TRACT SOCIETY, as it represents the Lord. They therefore represent the kingdom now so close at hand. Their duties are to serve the friends in spiritual matters, to advise, aid and comfort them for their development as new creatures. They come prepared to hold two meetings a day, afternoon and evening.

GOOD HOPES FOR 1926-27

THE work of the WATCH TOWER BIBLE & TRACT SOCIETY is the preaching of the gospel of Messiah's kingdom. Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the SOCIETY that you hope to give so much, enables us to outline the work, based upon what is expected.

Since a large portion of such donations is used to defray the Pilgrim expenses, we have thought it wise to let the notice for Pilgrim requests and the "Good Hopes" notice appear in the same issue of THE WATCH TOWER.

Upon receipt of this issue of THE WATCH TOWER kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following:

"By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of \$..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me."

(Signature)

Kindly address this card to the
WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
124 Columbia Heights, Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory, and to do the work entrusted to us.

INTERESTING QUESTIONS AND ANSWERS

QUESTION: In Isaiah 66:7 we are told that before her pain came Zion was delivered of a man child, whereas in Revelation 12:2 we read: "And she being with child cried, travailing in birth, and pained to be delivered." Please harmonize.

ANSWER: Zion is God's organization represented by the woman. Sometimes the name Jerusalem is used synonymously

with Zion. An instance of this is Galatians 4:26, which reads: "But Jerusalem which is above is free, which is the mother of us all."

"The man child" is the government or kingdom of the Lord. It is the ruling factor. The government shall be upon his shoulder. (Isaiah 9:7) Zion gives birth to the government or kingdom and also gives birth to

the individual members that constitute the official family of that kingdom. Jesus Christ is the Head of the new creation and the foundation stone of Zion. He was born to the divine nature at the time of his resurrection from the dead. When he ascended on high he received the command from God: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1) This is corroborated by St. Paul's statement in Hebrews 10:12, 13.

Christ Jesus could not take his power and begin his reign until God's due time. That due time arrived in 1914, in the autumn season. There the government or kingdom of the Lord was born. There he took his great power and reigned. (Revelation 11:17) After the birth of the "man child", that is to say, the nation or government or kingdom, pain came upon Zion, who is represented by the woman that gives birth thereto. This pain is represented by the fight between Christ Jesus and his angels on one side and the Dragon and his angels on the other side. (Revelation 12:7-9) Christ Jesus, the great executive officer of Jehovah, led this fight. Therefore, "before she travailed she brought forth; before her pain came, she was delivered of a man child."—Isaiah 66:7.

In the great travail that followed the birth of the nation or government Satan was cast out of heaven. "After she travailed then she brought forth her children." After the Lord took unto himself his power and began his reign, and after he had cast Satan out of heaven, then he came to his temple.—Isaiah 61:10; Malachi 3:1; Psalm 11:4, 5.

Now let us look at the words used in Revelation, twelfth chapter. "And she being with child cried, travailing in birth, and pained to be delivered." (V. 2) The government or "man child" was born in 1914, as above stated. Those anointed Christians this side the veil, faithful to the Lord, are properly called Zion because they are of Zion; that is to say, they are members of God's organization. For some time prior to 1914 these saints were in great expectancy of the kingdom. They believed that the kingdom would be set up in October 1914, or thereabouts. Their condition was likened unto a woman great with child and expecting at any time the child to be born. The church this side the veil was at that time in great anxiety for the kingdom to be set up. When a person expects some great event to transpire, moments seem hours and weeks years. Nothing describes the condition better than the word "travail", or "pain".

The words of the Revelator are symbolic. These words well describe the condition of the church prior to and during 1914. The "man child" was born at that time; that is to say, the government was born and the kingdom began. Then after the birth great pain came upon those of Zion. This was particularly so during the years 1917 and 1918, and concerning this pain and suffering all WATCH TOWER readers are familiar.

QUESTION: Is the birth of the "man child" (Isaiah 66:8) the same as our coming under the robe of righteousness? If not, what is the distinction to be made?

ANSWER: No. The birth of the nation is not the same as coming under the robe of righteousness. The birth of the nation, represented by the man child, took place when Jesus Christ took his power and began his reign in 1914. The robe of righteousness could not be received by the church until Christ Jesus came to his temple, which was three and one-half years later. The birth of the nation or man child is the beginning of Christ's reign, in fulfilment of prophecy. (Psalm 110:1, 2) The robe of righteousness pictures the covering given by Jehovah, through his beloved Son, Christ Jesus, to the faithful ones who are in line for membership in the bride class at the time he comes and takes account with them as his servants, as shown by the parables of the pounds and of the talents.

QUESTION: Are the "robe of righteousness" and the "garments of salvation" the same? Why is one in the singular and the other in the plural?

ANSWER: The robe of righteousness and the garments of salvation are not the same. The garments are always used as a mark or means of identification. It is not unusual for the profession of a man to be indicated by the garments that he wears; not by one garment but by several. He may have his coat buttoned close up to his chin, his vest buttoned in the rear, and likewise his collar on backwards, and a peculiar kind of hat. Any one meeting a person so garbed would not conclude that the man is a gardener or a blacksmith. In our time there would be no difficulty in determining his profession. A woman wears different kinds of garments from that worn by a man. These are marks of distinction or identification.

The bestowing of the robe of righteousness signifies that the church as a company is approved by the One who grants the robe. The garments of salvation symbolically represents that the Christian has individual evidence furnished by the Lord by which he can determine that he is one of the Lord's. This evidence to the new creature is cumulative; it enables him to identify himself as one of the Lord's. These are they who "have the testimony of Jesus Christ".—Rev. 12:17.

There is but one robe of righteousness because there is but one bride, and the robe is for the bride as a class. Those who have the approval of the Lord, upon his taking account with his servants, come under the robe of righteousness. These things bring joy to the Christian because he recognizes that he is one of the Lord's, that he has the Lord's approval, and that he has entered into the joy of the Lord. The only way to keep such an one from serving the Lord would be to put him where he cannot serve God openly, and even then such an one would serve in his mind and in any other way he could.

QUESTION: What is the relationship between the "garments of salvation", and the "white raiment" of Revelation 3:18?

ANSWER: "The white raiment", as used in Revelation 3:18, seems to correspond with the wedding garment. That means that the Christian is joyfully serving God in the Lord's appointed way. One who insists on following his own selfish way, and who makes his own plans for service if he serves at all, is thereby leaning to his own understanding and could not have the Lord's approval. (Proverb 3:5, 6) He makes himself ridiculous and shameful in the sight of the Lord, as represented by nakedness or without clothing. If he is joyfully doing the Lord's will and serving the Lord in the Lord's appointed way this will bring upon him fiery experiences, as illustrated by the gold refined in the fire.

By taking the course pointed out by the Lord he is thereby putting on the wedding garment. This done he will have the testimony of the Lord that he is one of his own, which is also represented by the garments of salvation; that is to say, he has the witness of the spirit of the Lord that he is of Zion. The one who is thus pictured as having the white raiment will have his eyes of understanding anointed that he may see; that is to say, he may have a clearer vision of the unfolding of God's wonderful plan, and this will cause him to greatly rejoice.

QUESTION: Do those who consecrate since 1918 have on the "wedding garment" for a time before receiving the Lord's approval?

ANSWER: It seems reasonable that the Christian must put on the wedding garment furnished by the Master of the house before he could have the Master's approval. One consecrating after the Lord came to his temple in 1918 must serve the Lord in his appointed way and thereby demonstrate his faithfulness and devotion to the Lord before he could be approved of the Lord, which would be pictured by coming under the robe of righteousness. Of course the Lord determines whether or not one is in this attitude and how long it requires him to get in the position of approval. It is an indisputable fact, however, that many who have come into a knowledge of the truth since 1918 have readily and joyfully accepted present truth and have entered into the service thereof with a zeal peculiar only to the Lord's house.

QUESTION: Does the November 15th WATCH TOWER, article "The Holy Spirit Poured Out", teach that the "all flesh" includes the millions now living who will never die? Is it proper for those who expect to be of the "millions" to celebrate the memorial? Is it the thought that the memorial will continue to be celebrated after the church is gone home, and on down through the millenium?

ANSWER: A careful study of the article in THE WATCH TOWER will demonstrate that the holy spirit being poured out does not include the millions class who expect to live on earth. The holy spirit will not be poured out on anyone during the Millennial Age. The whole world will be under the control of the Mediator of the New Covenant, who is Christ, and at the end of the age will be turned over to Jehovah for the final test.

It would not be proper for anyone to celebrate the memorial who is not begotten of the holy spirit. When the Lord Jesus instituted the memorial he said, 'This is the blood of the new covenant,' and then he invited the disciples to drink of the cup with him. Again he said, in John 6:53, "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." This clearly is limited to the class who are begotten of the holy spirit and who are looking forward to immortality. Only those who are rewarded with immortality will have inherent life, within the meaning of the above text. Since the million class are not begotten of the holy spirit, it would not be proper for them to partake of the memorial.

There is no reason to understand that the memorial will be observed during the restoration period. The question as to who shall partake of the memorial has been thoroughly discussed in Volume Six of STUDIES IN THE SCRIPTURES, and also in former issues of THE WATCH TOWER.

QUESTION: Referring to the article in THE WATCH TOWER of February 15, are we to understand that there was a greater or higher degree of life in the tree of life than that which was given to Adam? Would the perfect man Jesus, the ransom, require the same quality or degree of life as possessed in the tree of life to purchase the earth, including the tree of life, and if so would he still be a corresponding price for Adam? If the tree of life was destroyed at the time of the deluge will it be created again or brought into existence, and will mankind again have access to its life-sustaining fruits?

ANSWER: We would not understand that there was some special virtue in the fruit itself but that God had given his word that those who should partake of that fruit would be granted everlasting life. Doubtless he intended that Adam and Eve should have this fruit in due time if they withstood the test. The fruit that they did eat in violation of the law was not of itself evil fruit, but the evil consisted in their disobedience. The comment that the earth itself was purchased is not correct. The earth had not been sold. The purchased possession mentioned in Ephesians 1:14 refers to the human race. The blood of Jesus had nothing to do with the redemption of the literal earth. There is no evidence that the tree of life was destroyed in the deluge and we see no profit in speculating about the matter.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Benewah, Ida.	May 17	Oroville, Wash.	May 23
Coeur d'Alene, Ida.	" 19	Okanogan, Wash.	" 30
Spokane, Wash.	" 19, 20	Wenatchee, Wash.	" 31
Colville, Wash.	" 21	Soap Lake, Wash.	June 1
Danville, Wash.	" 23, 24	Wenatchee, Wash.	" 2
Cheesaw, Wash.	" 23, 26	Everett, Wash.	" 4, 6

BROTHER C. W. CUTFORTH

Toronto, Ont.	May 9	Courtland, Ont.	May 18
Stouffville, Ont.	" 11	Stratfordville, Ont.	" 19
Port Perry, Ont.	" 12	Vienna, Ont.	" 20
Woodstock, Ont.	" 14	Aylmer, Ont.	" 21
London, Ont.	" 16	St. Thomas, Ont.	" 23
Simcoe, Ont.	" 17	Ridgetown, Ont.	" 24

BROTHER H. H. DINGUS

Falls Creek, Pa.	May 18	Punxsutawney, Pa.	May 25
Sandy Ridge, Pa.	" 19	Brockway, Pa.	" 26
Phillipsburg, Pa.	" 20	Bradford, Pa.	" 27
Woodland, Pa.	" 21	Olean, N. Y.	" 28
Mahaffy, Pa.	" 23	Shinglehouse, Pa.	" 30
McGees Mills, Pa.	" 24	Bolivar, N. Y.	June 1

BROTHER G. H. DRAPER

White, S. Dak.	May 9	Conde, S. Dak.	May 21, 23
Arco, Minn.	" 11, 12	Ipswich, S. Dak.	" 25
Lake Benton, Minn.	" 13, 14	Brisbane, N. Dak.	" 26, 27
Huron, S. Dak.	" 16	Belfield, N. Dak.	" 28, 30
Lebanon, S. Dak.	" 17, 18	Bismarck, N. Dak.	" 31
Mellette, S. Dak.	" 19, 20	Max, N. Dak.	June 1-3

BROTHER A. D. ESHLEMAN

Manhattan, Kans.	May 17	Salina, Kans.	May 25
Randolph, Kans.	" 18, 19	Hutchinson, Kans.	" 27-30
Junction City, Kans.	" 20	Garfield, Kans.	May 31, June 1
Russell, Kans.	" 21	Dodge City, Kans.	" 2
Abilene, Kans.	" 23	Elkhart, Kans.	" 3
Waldo, Kans.	" 24	Rolla, Kans.	" 4

BROTHER A. J. ESHLEMAN

Charleston, S. C.	May 16	Raleigh, N. C.	May 28
Florence S. C.	" 17, 18	Wilson, N. C.	" 28-30
Columbia, S. C.	" 19	Petersburg, Va.	" 31
Rock Hill, S. C.	" 20, 21	Lynchburg, Va.	June 1
Charlotte, N. C.	" 23	Washington, D. C.	" 2
Moncure, N. C.	" 25	Williamsport, Pa.	" 3

BROTHER H. E. HAZLETT

Byesville, O.	May 17	New Philadelphia, O.	May 24
Newcomertown, O.	" 18	Dennison, O.	" 25
Coshocton, O.	" 19	Steubenville, O.	" 26
Port Washington, O.	" 20	Toronto, O.	" 27
Uhrichsville, O.	" 21	Mansfield, O.	" 30
Dover, O.	" 23	Fort Wayne, Ind.	June 11

BROTHER M. L. HERR

Hallowell, Me.	May 20	Kittery, Me.	May 27
Auburn, Me.	" 21	Newburyport, Mass.	" 28
Lewiston, Me.	" 23	Haverhill, Mass.	" 30
Jay, Me.	" 24	Byfield, Mass.	" 31
Wilton, Me.	" 25	Lawrence, Mass.	June 1
Kennebunk, Me.	" 26	W. Chelmsford, Mass.	" 2

BROTHER W. M. HERSEE

Courtenay, B. C.	May 28	Sidney, B. C.	June 2
Qualicum Beach, B. C.	" 27	Victoria, B. C.	" 3
Ladysmith, B. C.	" 28	Vancouver, B. C.	" 4
Duncan, B. C.	" 30	New Westminster, B. C.	" 6
Malahat, V. I., B. C.	" 31	Langley Prairie, B. C.	" 7
Duncan, B. C.	June 1	Matsqui, B. C.	" 8

BROTHER H. S. MURRAY

Yuma, Ariz.	May 10, 11	Huntington Beach, Calif.	June 3
El Centro, Calif.	" 12	San Pedro, Calif.	" 4
San Diego, Calif.	" 16, 23	Long Beach, Calif.	" 6
Oceanside, Calif.	" 30	Hawthorne, Calif.	" 7
Santa Ana, Calif.	June 1	Eagle Rock, Calif.	" 8
Anaheim, Calif.	" 2	Whittier, Calif.	" 9

BROTHER G. R. POLLOCK

Springfield, O.	May 17	Sidney, O.	May 24
Urbana, O.	" 18	Lima, O.	" 25
Piqua, O.	" 19	Findlay, O.	" 26
Tippecanoe City, O.	" 20	Fremont, O.	" 27
Troy, O.	" 21	Fostoria, O.	" 28
Wapakoneta, O.	" 23	Defiance, O.	" 30

BROTHER V. C. RICE

San Angelo, Tex.	May 16	Woodson, Tex.	May 28, 27
Miles, Tex.	" 17, 18	Breckenridge, Tex.	" 28
Brownwood, Tex.	" 20, 23	Merkel, Tex.	" 30
Brooksmith, Tex.	" 21	Sweetwater, Tex.	June 1, 2
Harbin, Tex.	" 24	Odessa, Tex.	" 3
Dublin, Tex.	" 25	Barstow, Tex.	" 4

BROTHER C. ROBERTS

Brandon, Man.	May 22-24	Winnipegosis, Man.	June 3
Kelwood, Man.	" 26	Ethelbert, Man.	" 4
Dauphin, Man.	" 27, 28	Swan River, Man.	" 6
Gilbert Plains, Man.	" 30	Minitonas, Man.	" 7
Grandview, Man.	" 31	Kenville, Man.	" 9
Fork River, Man.	June 2	Durban, Man.	" 10

BROTHER R. L. ROBIE

Poplarville, Miss.	May 21	Crowley, La.	June 1
New Orleans, La.	" 23	Lake Charles, La.	" 2, 8
Bogalusa, La.	" 25	Rosepine, La.	" 3, 4
Folsom, La.	" 26, 27	Leesville, La.	" 6, 7
Covington, La.	" 28	Glenmora, La.	" 10, 11
Baton Rouge, La.	" 30	Kelly, La.	" 13

BROTHER W. J. THORN

Chico, Calif.	May 24, 27	Medford, Ore.	June 8
Paradise, Calif.	" 25, 26	Rogue River, Ore.	" 10, 11
Sacramento, Calif.	" 29-31	Wolf Creek, Ore.	" 13
MacDoel, Calif.	June 1, 2	Canyonville, Ore.	" 14
Klamath Falls, Ore.	" 3, 4	Oakland, Ore.	" 16
Ashland, Ore.	" 6	Roseburg, Ore.	" 17

BROTHER T. H. THORNTON

Houston, Tex.	May 20, 23	Corpus Christi, Tex.	May 30
Waller, Tex.	" 21	Alice, Tex.	" 31
Sealey, Tex.	" 24	Kingsville, Tex.	June 1, 2
Crosby, Tex.	" 25	Brownsville, Tex.	" 3
Houston, Tex.	" 26	Mercedes, Tex.	" 4
Victoria, Tex.	" 27	McAllen, Tex.	" 6

BROTHER S. H. TOUTJIAN

Norton, Kans.	May 19	Hutchinson, Kans.	May 27-30
Oberlin, Kans.	" 20	Dodge City, Kans.	" 31
Achilles, Kans.	" 21	Pueblo, Colo.	June 1
Lenora, Kans.	" 23	Grand Junction, Colo.	" 2
Jamestown, Kans.	" 25	Midvale, Utah.	" 4
Solomon, Kans.	" 26	Salt Lake City, Utah.	" 6

BROTHER J. C. WATT

Superior, Wis.	May 20	Grand Rapids, Minn.	May 28
Duluth, Minn.	" 21, 23	Bagley, Minn.	" 30
Two Harbors, Minn.	" 24	McIntosh, Minn.	" 31
Duluth, Minn.	" 25	Erskine, Minn.	June 1, 3
Hibbing, Minn.	" 26	Mahnomen, Minn.	" 2
Proctor, Minn.	" 27	Kennedy, Minn.	" 4

BROTHER J. B. WILLIAMS

Normandy, Tenn.	May 17	Riney, Ky.	May 25
Milton, Tenn.	" 18, 19	Cecilia, Ky.	" 26
Nashville, Tenn.	" 20	Beaver Dam, Ky.	" 27
Hopkinsville, Ky.	" 21	Owensboro, Ky.	" 28
Guthrie, Ky.	" 22	Evansville, Ind.	May 29-31
Elizabethtown, Ky.	" 24	Dixon, Ky.	June 1