



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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my watch and will set my foot  
will watch to see what He will  
answer I shall make to them  
Luk 2: 1.

W.B.B.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the things coming upon the earth (society); for the powers of the heavens (ecclesiastical)) shall be shaken. . . . When ye see these things begin to come to pass, then your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

## THIS JOURNAL AND ITS SACRED MISSION

**T**HIS 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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CHICAGO CONVENTION—JULY 29 TO AUGUST 1

The SOCIETY has arranged for a four days' convention at Chicago on the above mentioned dates. A splendid convention hall, the Ashland Boulevard Auditorium, Ashland Boulevard and Van Buren Street, has been engaged for the entire four days; and on Sunday afternoon, August 1st, Brother Rutherford will give a public lecture in the Chicago Auditorium. Both auditoriums are centrally located, convenient to railroad and elevated stations, with rooms, restaurants and auto parking spaces in abundance nearby. For rooms and information address A. L. Seeley, Secy., 7642 Normal Ave., Chicago, Ill.

### VACATION

The vacation period of the Bethel Family will begin August 23rd and end September 6th. During that time the office will be closed and no orders filled.

### I. B. S. A. WEEK

August 22nd to 29th inclusive will be I. B. S. A. week, in which there will be a united action of all the consecrated throughout the earth in the witness work. Order your books in ample time. Service workers should take notice and get their organization in proper shape. Let us make this the best week ever, in his service.

### BETHEL HYMNS FOR JULY

Sunday	4 39	11 40	18 205	25 89
Monday	5 210	12 221	19 187	26 202
Tuesday	6 74	13 328	20 191	27 92
Wednesday	7 5	14 8	21 15	28 93
Thursday	1 244	8 217	15 146	22 26
Friday	2 183	9 101	16 306	23 121
Saturday	3 153	10 100	17 243	24 203
			31 178	

## I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Way to Life"  
Z June 15, 1925.

"The Remnant"  
Z July 15, 1925

Week of July 4 . . . ¶ 1-37 Week of July 18 . . . ¶ 1-39  
Week of July 11 . . . ¶ 38-74 Week of July 25 . . . ¶ 40-63

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII

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### SACRIFICE AND SERVICE

*"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.*

**I**N THIS text St. Paul is addressing his brethren in Christ. These are new creatures, begotten and anointed of the holy spirit, and are properly called Christians. A Christian desires to know the will of God that he might do God's will and thereby receive the approval of God. To aid his brethren in Christ to do this very thing St. Paul, inspired by the Lord to speak, says to his brethren: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2.

<sup>2</sup> In order that the Christian may perform his covenant he must progress in knowledge. The mind is that faculty of the being by which the creature searches out the facts, weighs them, and reaches a conclusion. By the exercise of this faculty he obtains knowledge. When one becomes a new creature his mind is stored with various kinds of worldly knowledge, but in using his mind now as a new creature he must "renew" it and thereby effect a transformation. To renew means to renovate; that is to say, to clear out the improper and undesirable things and replace them with proper and desirable things.

<sup>3</sup> What is the purpose of this renewing of the mind? The apostle answers: "That ye may [thereby] prove [ascertain] what is the . . . will of God." Without the exercise of that faculty of the being called the mind it is impossible to ascertain the will of God. And what is the purpose of ascertaining what is the will of God concerning the new creature? The purpose is that the new creature may have a proper view of himself and a proper appreciation of his relationship to God and to the Lord Jesus Christ. Without such a proper understanding and appreciation the new creature is liable to think of himself more highly than he ought to think. He may take himself too seriously and consider his position in the Lord's plan far greater than it really is. This course pursued is likely to result in pride and vainglory. "Pride goeth before destruction, and a haughty spirit before a fall."—Proverbs 16:18.

<sup>4</sup> The questions of sacrifice and service as suggested in our text are important ones to the Christian, and a

proper understanding of these terms should enable the Christian to think soberly and see himself from the right viewpoint. Note now the apostle's argument in the next verse: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Romans 12:3.

<sup>5</sup> Not every Christian has the same measure of faith. Properly defined, faith is an understanding and appreciation of God's Word as the truth, and a confident reliance upon that Word. There must be both knowledge and reliance upon the known facts to constitute faith; hence the measure of faith is determined, somewhat at least, by the knowledge of the Word of God.

<sup>6</sup> Sometimes one who is a Christian may say: "I am a man of great education, good address, position, influence; and I possess the ability to make a success in business. If I should devote myself to my trade or profession I could accumulate much money in the world. But I am devoting all of my faculties to the service of the Lord, and by so doing I am making a great sacrifice." Is that sound reasoning on the part of the new creature in Christ? If not, wherein is it unsound; and what is the danger, if any, that lurks in the pathway of such reasoning? What, if anything, does man sacrifice in order to become a new creature in Christ? What, if anything, does the new creature in Christ sacrifice? Before attempting to answer these questions it is first essential that the term sacrifice be defined.

#### WHAT IS SACRIFICE?

<sup>7</sup> The Christian is confronted with two kinds of definitions of the term sacrifice. One is based upon the Word of God and therefore is according to the Lord's viewpoint. The other is based upon the rules by which men of the world are governed and therefore is determined by the viewpoint of natural man. The new creature in Christ must of course take the divine viewpoint and therefore accept the definition of sacrifice which comports with the Lord's point of view.

<sup>8</sup> The term sacrifice is here defined from both view-

points. (1) Sacrifice is the offering of anything to God by way of expiation or propitiation; the destruction or surrender of anything for the sake of something else that is higher or more desirable. (2) When natural man speaks of sacrifice he understands it to be to sell or surrender something at a price less than the cost or actual value of that thing; to go beyond the rule of justice and duty and to suffer a loss, that another may profit thereby.

#### WHAT MAN SACRIFICES

<sup>9</sup> It is written concerning Jesus: "He appeared to put away sin by the sacrifice of himself." (Hebrews 9: 26) "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."—Hebrews 10: 11, 12.

<sup>10</sup> The Lord Jesus sacrificed himself to provide a sin offering in behalf of mankind. This great sacrifice was foreshadowed by the sacrifice once each year of animals made by the high priest of Israel. (Leviticus 16) The animals so offered must be without blemish. The perfect man Adam had sinned and was sentenced to death. Nothing short of a perfect human life could provide a redemptive price and sin offering for Adam and his offspring. The perfect man Jesus offered himself as such sacrifice, which was without blemish or spot. He sacrificed his life as a human being that mankind might be relieved from the disabilities resulting from Adam's sin.

<sup>11</sup> Jesus at the Jordan entered into a covenant with his Father to do his Father's will. He delighted to do the will of God. (Psalm 40: 8) It was the will of God that the perfect man Jesus should sacrifice his human life. The covenant made at the Jordan was completed at Calvary when Jesus cried: "It is finished." He had suffered the loss of his perfect human life without any conditions whatsoever attached to the covenant as to what he should receive. But behold the great reward given to him for doing his Father's will! "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2: 8-11.

<sup>12</sup> At the cross the sacrifice of Jesus was complete in every way. He did not ask for a reward. God gave it to him. In the world some one usually gains by the loss suffered by reason of the sacrifice of another. God never profits by reason of sacrifice. He always gives more than he receives.

<sup>13</sup> On the typical Atonement Day, observed once each year, the high priest of Israel, after offering the bullock,

"brought two goats and presented them to the Lord." These two goats represented all whom Christ Jesus, as the great antitypical High Priest, presents before Jehovah God during the antitypical Atonement Day, to wit: the Gospel Age—the age of sacrifice. One of these goats, designated the Lord's goat, was killed by the high priest; and its blood was sprinkled in the Most Holy, exactly as the blood of the bullock was there sprinkled. That goat represented those followers of Christ Jesus who would give diligence to the faithful performance of the covenant of sacrifice after having entered into that covenant. The other goat, designated as the scapegoat, represented those who are negligent concerning their covenant to be obedient to and perform God's will. The one class renders faithful service to God, and the other does not.

<sup>14</sup> Those called to the high calling differ somewhat from one another, and this difference is often the result of advantages or disadvantages in the world. One may say concerning one Christian: "There is brother John. When he was in the world he was a man of great possibilities. He has a splendid education; he owned many houses and had much money. His standing was high in the world, he wielded much influence amongst men; and, possessing great powers of oratory, he could sway men to himself. He possessed great ability to make and accumulate wealth, and occupied a position in the world far superior to many others. When he became a Christian his sacrifice was therefore a very great one, far greater than that of this other brother Samuel. Samuel was a poor, ignorant man, with no ability whatsoever to make himself a name in the world nor to accumulate wealth. He did not have so much to sacrifice."

<sup>15</sup> Is the foregoing correct reasoning? It is false reasoning. No one man's sacrifice is more than another man's. The sacrifice of every man who becomes a Christian is the same. What does the man sacrifice? The answer is, He sacrifices the right to live on the earth as a perfect human being, that right being received by virtue of his justification. The man who has much in the world, and considers that his sacrifice is great compared with that of his poor brother, thinks more highly of himself than he ought to think. The man who is discouraged because he had little or nothing does not think soberly, as he ought to think.

#### THE PROCESS OF SACRIFICE

<sup>16</sup> Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16: 24) That means consecration. A man's consecration means his unconditional agreement to do the will of God. The man, a sinner, comes to Jesus Christ, the great antitypical High Priest; he comes by believing that he needs a Savior, and that Jesus Christ is able to save him. Thus believing in the merit of Christ's sacrifice he denies himself by agreeing to do the will of God. Then Jesus, as shown in the type, presents

the man before the Lord. (Leviticus 16:7) God receives the man because of his faith and because of the value of the sacrifice of Jesus Christ, the basis of all justification. (Romans 5:1, 9) Then it is that God justifies the man.—Romans 8:33.

<sup>17</sup> Justification means made right with God, or approved by God as perfect, whole or holy. God justifies the consecrated one in order that he might be an acceptable sacrifice as a part of the body of Christ Jesus. When justified, the man has the right to live as a human being, because he is counted perfect; and every perfect man has the right to life. This right to live which is thus counted to the man by the Lord, is the right to live on earth as a human being.

<sup>18</sup> God counts the consecrated one perfect for what reason or purpose? In order that the man might be an acceptable sacrifice. No blemished sacrifice can be accepted by Jehovah. This perfection of the man is not counted to him by Jehovah by reason of man's own righteousness, but by reason of the fact that he has exercised faith in the blood of Christ shed for him as a sin offering. The man now belongs to Jesus Christ, because it is the blood of Christ that bought him and made it possible for him to be justified.—1 Corinthians 6:19, 20; 1 Peter 1:18, 19.

<sup>19</sup> Christ Jesus, the great antitypical High Priest, now offers up the man as a part of his own sacrifice. What then does the man sacrifice? As a man he gives up his right to live on earth as a perfect human being. When he agreed to do God's will that agreement carried with it the sacrifice of his right to live, because such is the will of God. Therefore it is apparent that the sacrifice of each and every man is exactly the same. Wealth, education, ability to make money, influence, and the like, have nothing whatsoever to do with the value of one's sacrifice.

<sup>20</sup> Let no one then exalt himself in his own estimation by thinking that he has made a greater sacrifice than has his brother who is weak and unpolished. Let no poor, uneducated one, without ability to make for himself a name or to accomplish much of anything else, be discouraged by thinking that his sacrifice as a man is much less than that of his abler brother. Up to this point both stand exactly the same, so far as their sacrifice is concerned. They each have made a like covenant with the Lord. The question then is, Will each perform his covenant with faithfulness? If not, which one will? The one who does perform his covenant with faithfulness will have an abundant entrance into the kingdom. The one who is negligent or indifferent will lose the prize of the high calling. It is all important now for the Christian to think soberly and think of himself as he ought to think.

#### THE NEW CREATURE

<sup>21</sup> Each one who has surrendered his right to live as a man, and is accepted by Jehovah as a part of the

sacrifice of God's beloved Son Jesus, is at that moment begotten to the divine nature. It is God who begets him by his own will and by the exercise of his invisible power through his Word. Such a one is now a new creature in Christ by reason of the fact that he is begotten to a hope of life on the divine plane. (1 Peter 1:1-3) God gave man the right to human life by justifying him. In order to become a new creature his right to human life was sacrificed. Man therefore surrenders or sacrifices the value of a thing, to wit, the right to live as a man; but now he is given the right to live as a spirit being, provided he meets the conditions. Is this right to live on the spirit plane an absolute right? From God's viewpoint it is, because God has given the creature his promise and God always keeps his promises. If the new creature now performs his part of the covenant he is certain to win the prize.—2 Peter 1:10.

<sup>22</sup> But now as a new creature, in order that he might inherit the blessings of eternal life on the divine plane, must he not suffer loss of certain things on the earth, and is not this a sacrifice; and at the same time must not he develop a character? That is not what the Scriptures say. As a creature he does not possess a character; he is a character. His own efforts, unaided by the Lord, will accomplish very little in developing himself. True, he must do what he can; but it is God who does the effectual work by his spirit. (Philippians 2:12, 13, *Diaglott*) Whatsoever the creature does he must do according to the will of God.

<sup>23</sup> Now the Lord, through his Word of Truth, says in effect to the new creature: "What is required of you is that you perform your covenant; and if you do that you shall never fall; you are certain to have an abundant entrance into the kingdom." This covenant, which has been made by sacrifice of the human right to live, must now be performed and performed faithfully.—Psalm 50:5; 31:23; Revelation 2:10.

<sup>24</sup> The new creature consists of (1) a mind, which is that faculty of the being or creature by which he searches out the truth, weighs the facts, and reaches a conclusion as to what is the perfect will of God concerning him; and (2) a will, which is that faculty of the being by which he determines, after ascertaining God's will, what he will or will not do; and (3) a heart, which is that faculty of the being called the seat of affection and which discloses the motive for his action and which he exercises particularly by setting his affections upon things above and not on things of the earth. As a man he is dead; as a new creature he must live or lose.—Colossians 3:3, 4.

<sup>25</sup> These three parts of the new creature he surely does not sacrifice, but he uses them in harmony with the will of God. No creature can exist without an organism; therefore the organism or body of the new creature while on earth is the body of flesh, his human organism. In the performance of his covenant the new creature must employ all of his faculties in harmony with the will of

God. What then is the will of God concerning him? St. Paul answers in the text: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1) The apostle recognizes this as being so important that he beseeches the new creature to perform his covenant in the manner here set forth.

<sup>26</sup> But does not the new creature sacrifice his body? Be it noted that on the Atonement Day the high priest did the sacrificing. Serving with the high priest the under priests would bring to the high priest that which was to be sacrificed. Christ Jesus is the great antitypical High Priest, and it is he who is offering up his body members as a part of his own sacrifice. The body members are counted in by him as a part of his sacrifice. No member of the body, while in the flesh, is qualified to offer anything unto God. That office of offering unto God belongs to Jesus Christ. His body members, when complete and glorified, will then become a part of the High Priest; and then, and not until then, will such body members participate in the sin offering. They participate by virtue of the fact that they are members of the body. But while in the flesh there is something for each one of the anointed ones of the Lord to do in order to perform his covenant.

<sup>27</sup> Suppose the consecrated one should decide to withdraw from his covenant. Could he do so? He could; but by doing so he would lose everything. The great antitypical High Priest would not further count such a one as part of his own sacrifice, nor would that one withdrawing from his covenant ever participate in the sin offering. What then shall the new creature do? Paraphrasing the words of St. Paul, his answer to the new creature is in substance: 'You have made a covenant to serve the Lord God. As a new creature everything you possess is to be used in the performance of that covenant; you must use your mind to ascertain God's will; you must use your will in harmony with God's will; you must set your affections on things above. Your body, the organism of the new creature, is counted holy; because you are in Christ, and the Lord Jesus counts your flesh as a part of his sacrifice. Therefore see to it that you constantly present your body thus to be used in harmony with the Lord's will.'

<sup>28</sup> The word "present" used in this text means, "To stand beside; to be at hand ready to serve; to assist and bring before and yield up." Note that the apostle does not say 'Sacrifice your body', but he says, 'Present it as a sacrifice'. The High Priest will do the sacrificing. Then says the apostle to the new creature, 'Your reasonable service under the terms of your covenant is to use all the faculties with which you are endowed in behalf of the Lord's cause. Be on the alert therefore at all times to obey the will of the Lord. Your body is counted alive and is the organism of the new creature; therefore see to it that the use to which it is put is in

harmony with God's will, according to the terms of your covenant. If you withdraw from the performance of that covenant you cannot receive the divine nature to which you have been begotten.'

<sup>29</sup> In harmony with this conclusion the Psalmist prophetically says to the Christian: "Bind the sacrifice with cords, even unto the horns of the altar." (Psalm 118:27) How can the new creature bind this sacrifice to the altar? The altar represents the place of sacrifice, and it is by the new creature's loving devotion to the performance of his covenant that he thus binds it that the Lord may offer it up. In other words, with the cords of love he binds his sacrifice to the altar.

<sup>30</sup> The word "bind" as used in the above text, means to make ready and to keep ready, and is exactly in harmony with the apostle's statement "present", which means to stand ready to serve. It is the new creature who does this; he has the liberty to withdraw his sacrifice and take the consequences or to remain firm and true to his covenant and be certain to receive the reward promised. It is so manifest from these Scriptures that the new creature *does not* do any sacrificing that there can be no doubt about the conclusion. As a man he sacrificed the right to live as a human being; as a new creature he is presenting himself that the High Priest may offer him up; and the new creature's part is to always 'stand ready to serve'. It is his "reasonable service", it is not unreasonable; and since it is his reasonable service then he must perform it if he will receive that which God has promised.

<sup>31</sup> Note again the question: What, if anything, does the new creature sacrifice? Man's definition of sacrifice we repeat: "The sale of something at a price less than actual value." Measured by this definition the new creature is sacrificing nothing. The Scriptural definition is: "The making of an offering of something acceptable unto God." In the light of this definition the new creature is not sacrificing, because it is our High Priest who is making the offering. The part performed by the new creature while in the flesh is the performance of his covenant, by using all the faculties with which he is endowed and using them according to the will of God.

<sup>32</sup> This identical thing was shown in the type, in the consecration service of the priesthood. In the type Moses brought a ram of consecration. Aaron and his sons laid their hands upon the head of the ram. Moses slew it and put the blood upon the right ear, right thumb and right foot of each one. Then he took the fat, the rump, all the fat of the inwards, and the right shoulder, and a basket of unleavened bread, a cake of oiled bread and one wafer, and put all upon Aaron's hands and upon his sons' hands; and they waved them for a wave offering before the Lord. Moses then took them from off their hands and burned them upon the altar upon the burnt offering. It was "an offering made by fire unto the Lord". (Leviticus 8:22-28) What did this represent? **TABERNACLE SHADOWS**, paragraph 81, answers:



<sup>33</sup> The choice portions of the ram, its "inwards" and "fat", represented our heart sentiments, our best powers. These were taken in the hands of the priests and "waved"—passed to and fro before the Lord—representing the fact that a consecrated offering is not given to the Lord for a moment, a day, or a year; but that we consecrate to continually keep our affections and powers uplifted, never ceasing until accepted of him as having finished our course. And Moses took the wave-offering off their hands (the priests did not lay it down), God's acceptance being shown by fire. So we, the royal priests, may not lay down or cease to offer all our powers in God's service, until God shall say, "It is enough, come up higher."

<sup>34</sup> This shows that what the new creature, as an under priest, while preparing for the kingdom, must do is to perform his covenant, and that his is not to withdraw from it. He is not sacrificing. He is doing his duty, which is his reasonable service. Where one does that which is reasonably required of him it cannot be said to be a sacrifice.

<sup>35</sup> If the Lord furnishes the new creature an opportunity to render a service unto him as a witness concerning his kingdom, would that new creature ever be justified in leaving that service in order that he might make money and make a name for himself in the world? Most emphatically, No. To take oneself out of the service of the Lord places him in great danger of losing all. Suppose a Christian who is giving himself to the service of the Lord in the colporteur field or at the SOCIETY'S headquarters, where the books and other kingdom literature are prepared, has the ability to make money or make for himself a name; but, rather than give his time to making money or making himself a name, continues faithfully in the Lord's service; by so doing would he not be sacrificing? No; because the service that he is rendering, says the apostle, is but his "*reasonable service*" in the performance of his covenant. Regardless of how much he does he brings no profit to the Lord. Whatsoever he does he does to prove his loving devotion to the Lord, by keeping himself ready, active and on the alert to be used by the Lord at any and all times. "When ye shall have done all things which are commanded you say, We are unprofitable servants. We have done that which was our duty to do."—Luke 17:10.

<sup>36</sup> God has provided that the Christian must *do* certain things in the performance of his covenant; but these things the Christian does, not for the benefit of the Lord, but for his own benefit. The Lord God needs the services of no creature on earth. He could do his witnessing in some other way. But the privilege of service furnished by the Lord is an opportunity for the new creature to prove his devotion to the Lord in the performance of his covenant. This being true, then it would be entirely improper to say that the new creature is sacrificing.

<sup>37</sup> The new creature might possibly make for himself a name in the world, but that would be of no value to him as a new creature. What would it profit him to gain

the whole world and lose everything? (Matthew 16:25, 26) The Apostle Paul warned against this very danger of the Christian's turning his mind toward money-making, and pointed out that this danger would be especially apparent in the end of the church's earthly experiences: "Your lives should be untainted by love for money. But be content with what you have; for God himself has said, I will never, never let go your hand: I will never, never forsake you."—Hebrews 13:5, *Weymouth*.

<sup>38</sup> But should not a Christian withdraw from the active service of the Lord in order that he might make provision for his parents, that they may have more ease and comfort and enjoy his fellowship and the fruits of his labor? The apostle answers: "For the children ought not to lay up for the parents, but the parents for the children." (2 Corinthians 12:14) And Jesus added: "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." (Matthew 10:37, 38) It is true, however, that if a man has brought children into the world then there is an obligation upon him to provide the things necessary for the mother of the children and for the children themselves, and to make a reasonable provision for himself.—1 Timothy 5:8.

<sup>39</sup> It is a wonderful privilege to be permitted to serve the Lord. If the Lord has so arranged the affairs of the new creature that he can give all of his time and energy, money, influence, everything that he has, that he might be a witness for the Lord and his cause in spreading the gospel message, then it is his "reasonable service" to do that very thing. That which is pleasing to the Lord is an unselfish devotion to him and his cause, and in order for one to make manifest this devotion he must joyfully perform the terms of his covenant.

<sup>40</sup> If one gets the idea into his mind that he is making a great sacrifice by devoting his abilities to the Lord's service rather than to the accumulation of wealth or the enjoying of bodily ease or the making of a name or reputation, then he is not thinking "soberly" within the meaning of the apostle's words, but is thinking more highly of himself than he ought to think. That is the very reason why the apostle in this twelfth chapter of Romans urges the new creature to use his mind to search out God's will, and then to think soberly; and when he thinks soberly he will see that having made a covenant with the Lord to serve him it is only reasonable that he should serve him to the point of always having himself ready to serve, not asking how or why, but *when*. 'Lord, here am I, send me now.' Such is the attitude of the temple class. (Isaiah 6:8) The covenant of the new creature demands that he use his very best endeavors in the Lord's service. With him the service of the Lord is not a secondary thing, but it is of first importance.

<sup>41</sup> It is true that the humanity, the organism of the new creature, is being offered as a sacrifice; and that this sacrifice must be consumed. But it is not the new creature who is doing the sacrificing. The High Priest, Christ Jesus, is offering it as a part of his own sacrifice. So far as the new creature is concerned he presents to the Lord his body and all his faculties to be used to the Lord's glory, and this is his reasonable service.

<sup>42</sup> Sometimes the word "sacrifice" appears in the Scriptures as related to the new creature. For instance: "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." (Psalm 27:6) What this really means is that the new creature, surrounded by his enemies, fully trusting in the Lord, comes unto the Lord with songs of praise upon his lips and his heart lovingly devoted to God. It is an offering that is well pleasing unto God; but this is not a "sacrifice" within the meaning of the word as defined by the world; it is the Christian's joy and pleasure.

<sup>43</sup> St. Paul uses these words: "But to do good and to communicate forget not; for with such sacrifices God is well pleased." (Hebrews 13:16) Here doing good unto others and communicating to others about the goodness of God is a devotion to the Lord that is well pleasing unto him. It does not mean that the creature is giving up something of value to the Lord, but that in the reasonable performance of his covenant with joy he does good and communicates good things to others; and this is pleasing to God. We are now in the temple of the Lord, God's organization, and the joyful performance of our obligations is but our reasonable service; it shows a loving devotion to God that is well pleasing.

<sup>44</sup> The mere surrendering of something unto God at the loss of another is not that which is pleasing to him. "In burnt offerings and sacrifices for sin thou hast had no pleasure." It is the doing of the will of God that is pleasing to him. (Hebrews 10:5,6) "To obey is better than sacrifice." (1 Samuel 15:22) The pleasing part that the Christian performs is the heeding of the admonition of the Apostle Paul to daily present his body; that is to say, the keeping of himself always ready and on the alert to use all faculties with which he is endowed and which operate through his body, to the glory of God in the performance of his covenant; and this is but his "reasonable service". He who does this with joy and rejoicing unto the end shall be rewarded with an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

#### SUMMARY

<sup>45</sup> Does the new creature sacrifice? The final and correct conclusion, based upon the Scriptures, is: At the time God justifies a man he thereby gives him the right to live as a human being, and this right God gives him in order that he might be acceptable as a part of

the sacrifice of God's beloved Son. This right the man voluntarily surrenders. This sacrifice must take place in order that he become a new creature. This is a privilege to the man. The consecrated one, being counted perfect, is now accepted by the Lord God as a part of the sacrifice of his beloved Son. The man is then and there begotten by Jehovah as a new creature.

<sup>46</sup> The new creature does not sacrifice. He must perform his covenant with diligence, and that covenant is to do the will of God. It is the will of God that Christ Jesus, the High Priest, offer up the consecrated one as a part of his own sacrifice. The part to be performed by the new creature is to always be ready and on the alert to do the will of God. Such is his reasonable service. It is the service that is reasonably required by his covenant. The performance of a reasonable service could not be a sacrifice on the part of one rendering it.

<sup>47</sup> The new creature may withdraw from his covenant and take the consequences. His eternal life now depends upon the faithful performance of his part of the covenant. God has begotten him to a hope of life, and God is certain to perform his part. If the new creature presents his body, through which all of his faculties operate, to the use and glory of the Lord, such is his reasonable service. It is of the utmost and vital importance that every new creature in Christ Jesus perform his reasonable service. The performance of service means the joyful obeying of God's commands. The Christian is not privileged to use his faculties for selfish purposes. Prompted by love for God he will use them to God's glory.

<sup>48</sup> Love means the unselfish devotion of one's faculties to God. This often entails suffering on the creature. But this is a great privilege, says the apostle, and it is the condition precedent to entering into the kingdom. (Philippians 1:29, *Diaglott*; 2 Timothy 2:11,12) This is the reason why "love is the principal thing", because love induces a joyful service unto the Lord. No one can truly love the Lord without being faithful, and if he is faithful he will love the Lord. Love and faithfulness are thus inseparable. Therefore says the Psalmist: "O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

<sup>49</sup> Each one of the new creation then who really loves the Lord and loves his brethren will be following St. Paul's course of beseeching his brethren, by word and by example, and for their own good, to actively, earnestly and zealously engage in the service of the Lord and thus do God's commands. These commands are to be witnesses for the Lord and to proclaim his message to the nations and peoples of earth.—Isaiah 43:10,12; Matthew 24:14.

#### QUESTIONS FOR BEREAN STUDY

To whom is Romans 12:1-3 addressed? How and why must we "renew" the mind? Why in this connection does the apostle warn against self-exaltation? ¶ 1-4, 40.



What is faith? Do all Christians have the same measure of it? Does the new creature sacrifice earthly prosperity? What is sacrifice, as viewed by God and by man? ¶ 5-8. What did Jesus sacrifice, and why? What was his reward? ¶ 9-12.

Why was the Lord's goat dealt with exactly like the bullock on the Atonement Day? Are all Christians equally endowed? Do all sacrifice equally? ¶ 13-15.

What is meant by denying oneself? Define justification and explain its purpose. ¶ 16-18.

What is the only sacrifice any consecrated person may make? ¶ 19, 20, 31.

When and how do we become new creatures? What is then required of us? ¶ 21-23.

Of what does the new creature consist? Does any part of the new creature sacrifice? Does he not sacrifice his body? ¶ 24-26, 41.

Can the new creature withdraw from his covenant? Paraphrase our text. What is meant by the word "present" as used in Romans 12:1? ¶ 27, 28.

What is meant by binding our sacrifice to the horns of the altar (Psalm 118:27)? ¶ 29, 30.

What is taught by the consecration ceremony of Leviticus 8:22-28? ¶ 32-34.

Is "reasonable service" a sacrifice? Does the Lord need our services? ¶ 35, 36.

How are some tempted to withdraw from the Lord's service? What does St. Paul and the Lord Jesus say about responsibility toward parents as compared with responsibility toward the Lord's service? What responsibility do parents have? ¶ 37-39.

Explain the word sacrifice as used in Psalm 27:6 and Hebrews 13:16. Does God have pleasure in sacrifice? If not, in what way may we give him pleasure? ¶ 42-44.

Briefly summarize the truths of this lesson. What is of utmost importance to us now? ¶ 45-47.

Why is love called "the principal thing"? Can anyone have true love for God without being faithful to him and to his cause? If we do love him what will that impel us to do? ¶ 48, 49.

## SOME INTERESTING QUESTIONS

**QUESTION:** Did Jehovah have foreknowledge of Adam's deflection in Eden, and what shall be the answer to this in view of the following scripture, "Who verily was foreordained before the foundation of the world" (1 Peter 1:20); and to what particular time does this foreordination refer?

**ANSWER:** It would not be becoming for any creature to answer this question in a dogmatic manner. God having invited his creatures to reason upon his Word, it is entirely proper that we reason upon this question in the light of the things that are revealed.

God could have had foreknowledge that Adam would fall, and he could have withheld this knowledge from himself had he so desired. He made man perfect and gave to him the authority to multiply and fill the earth and have dominion over it. He told him that a violation of his law would result in his death. Suppose man had not violated God's law? Then the result would have been a perfect race of human beings. The fact is that man did violate God's law, and death resulted.

It would not at all be necessary for God to foreknow that Adam would fall. If he did foreknow and foreordain his fall, then it follows that Adam did not have freedom of action. The opinion is therefore here expressed that God made his plan in the alternative; by this we mean that he made it in such a manner that it would meet any emergency. If Adam should remain loyal, then no redemptive provision would be needed. If Adam sinned, then redemption would be necessary. Man must be free to choose good and have righteous enjoyment, or to choose evil and take the consequences. Had God foreordained what Adam would do, then Adam could not have exercised his freedom in choosing evil. We know that God is endowed with power to foreknow, and it is just as certain that he is endowed with power to withhold from himself any knowledge that he desires.

For this reason it appears that he did not foreordain or even foreknow that Adam would sin.

The text 1 Peter 1:20 refers to the Lord Jesus Christ. The word world therein means the organization of men on earth; and since that began Satan has been the god of all the peoples of earth, except the Jews while they were in covenant with Jehovah. It is quite probable that St. Peter here refers to "the world that now is", existing at the time he wrote; and in that event he would refer to the world that had its foundation after the flood. But suppose he did refer to the first world or "world that was"; even that was organized after the fall of man.

The fact that God made provision that in the event of man's deflection he would redeem him by the precious blood of his Son, would not at all make it necessary for God to foreknow that Adam would sin. As soon as Adam did sin God began the execution of his plan. There is no reason to believe that God had foreknowledge or foreordained that Adam would sin and that his Son would die, but he made his plan so as to cover either emergency; as the Scriptures declare, "Known unto God are all his works from the beginning." (Acts 15:18) This does not say that God foreknew all of his works *before* the beginning of the world. It seems reasonable that God would let man be absolutely free to choose the way he would go, and such being true he would undoubtedly desire to withhold and would withhold from himself specific knowledge of the course that Adam would take.

**QUESTION:** At what time does the sealing of the new covenant take place?

**ANSWER:** The expression "sealing of the new covenant" is not a Scriptural phrase. Since the word seal

is sometimes used in the Scriptures to mean stamp, impress or make genuine, it is probable that the expression "caking of the new covenant" has been used amongst Bible students with reference to its ratification. The law covenant was made in Egypt at the slaying of the paschal lamb, and the blood that formed the basis of that covenant was the blood of the lamb. That covenant was later ratified at Mt. Sinai, and the blood of ratification was the blood of animals.

The new covenant was made while Jesus was on earth. At the time of his death his blood was shed, and he stated that the blood of the new covenant was his own blood; that is to say, the shed blood of Jesus constituted the basis for the new covenant. That covenant does not go into operation until it is ratified or confirmed. The Apostle Paul in the 12th chapter of Hebrews states that we are approaching the Mediator of the new covenant and the blood of sprinkling that speaketh better things than that of Abel. Evidently this means the final ratification of the covenant. We understand from the type that this will take place when the church is complete.

The word confirm means to stabilize, to establish or make sure. By confirmation then we would understand that when the blood of the Christ is presented at the end of the Gospel Age, after all the members of his body are complete, such presentation of Christ's merit is a final stabilizing of and making sure that the cove-

nant is now to go into operation for the benefit of mankind. The covenant, of course, is made with Israel and for Israel's benefit, but with Christ as Israel's legal representative. Therefore the term "sealing" of the covenant must have arisen with reference to confirmation of it, applying to the time when it is ready to go into operation and not before.

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**QUESTION:** Should a deacon be appointed to lead a prayer, praise and testimony meeting when an elder of the class is available?

**ANSWER:** This is one of the most important meetings that the Lord's people have. It is essential that the opening remarks of the chairman should be in line with the text directing the thoughts of the class. For this reason the prayer-meeting comments are published in *THE WATCH TOWER* in advance. It is a good thing for the elder to read the comments and then ask that the class, in their testimonies, stay close to the subject under consideration. This being a meeting of such importance an elder should always lead it. A deacon should not be appointed to lead a prayer meeting unless there is no one else available; and if a deacon must be appointed to lead a prayer and testimony meeting, the class, by virtue thereof, should make him an elder for that meeting. By all means let the prayer meetings be led by the most competent and spiritual brethren in the class.

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## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR JULY 21

*"To him will I give power over the nations."*—Rev. 2:26.

**N**O CREATURE with a proper condition of heart would desire to exercise power over the nations except in harmony with the divine will. The Lord will extend this great privilege only to those who meet the conditions named. Some deceive themselves into believing that all that is necessary for them to do is to make a consecration to the Lord, and thereafter appear pious and wise in the eyes of others, and to study and meditate upon the Word of the Lord and dream about how wonderful it will be to enjoy ruling over the nations. It is more important for the Christian now to mark the conditions precedent to entering into the kingdom.

Who then will exercise power over the nations? "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." That means a diligent application of oneself to keeping the commandments of God by doing his work. The reasonable service of such while this side the veil is a complete devotion of one's endowments and faculties to the Lord. (Romans 12:1) No one can be an overcomer who compromises in any way with Satan's organization. He cannot even sympathize with any part of that wicked system.

His affections must be so completely set upon the Lord and his kingdom that his whole endeavor will be to serve the Lord to his glory.

Overcoming means to be holy, and holy means to be absolutely and completely devoted to the cause of God. Such will appreciate the privilege of serving God in harmony with his expressed will. These are the ones who will be his faithful witnesses while on earth. Because of their faithfulness they overcome the world and its wrongful influence. To such will be granted the privilege of being with the Lord Jesus and with him exercising power over the nations of the earth. By the eye of faith they now see this; and being of Zion they now joyfully proclaim the praises of God because they love him.—John 4:17, 18.

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### TEXT FOR JULY 28

*"Ye shall see . . . the prophets in the kingdom."*  
—Luke 13:28.

**U**NDoubtedly this reference is to the earthly phase of God's kingdom. It means the new earth wherein dwelleth righteousness. It means that the organization upon the earth will be in harmony with the will of God and under supervision of his be-

loved Son, the King. Why would the Lord give this positive assurance that the prophets shall be in the kingdom? Is it because those prophets had "developed a perfect character"? Is it because they had become pious and sanctimonious? Such is not what the Scriptures say. These prophets are called "holy prophets" because they were wholly and completely devoted to God. They were imperfect men. God caused to be recorded in his Word things pertaining to their imperfection. The record made by the Lord magnifies the faithfulness, loyalty and devotion of these men to God. Because of their complete devotion they are holy, or wholly. They thus continued faithful unto the end. Under all conditions they declared the glory and majesty and justice and love of God. By their course of action they testified that they desired a new government, that is to say, the heavenly government. "Wherefore God is not ashamed to be called their God," and has prepared for them a place in his kingdom. (Hebrews 11:16) Thus the rule

is established that faithful devotion to the Lord is that which he rewards.

The same rule applies to those who will have a part in the spiritual phase of the kingdom. Loyalty, faithfulness, absolute devotion to God and his righteous Son must be made manifest. Such is proven by a joyful obedience to the Lord's commands.

Let no Christian overlook the commands of the Lord applying to the end of the age. The gospel of the kingdom must be preached to all the nations as a witness. God has constituted the faithful ones his witnesses that he is God. These are the ones who are invited to enter into the joy of the Lord. These are they who are called Zion because of Zion. These are special targets of the Devil because they keep the commandments of God. They do not fear. Being of Zion and the appointed ambassadors of the kingdom they delight to carry the message of the kingdom to others. By their course of action they are saying: "Blessed be God out of Zion."

## THE CALL OF MOSES

—JULY 18—EXODUS 3:10-15; 4:10-12—

*"Certainly I will be with thee."—Exodus 3:12.*

IT IS apparent that Moses followed his studies in the higher schools of Egypt with the ardor of an active mind. If, as seems probable, he chose a military career we may suppose that he did so in view of the possibility of such training being useful to him; for so far as he would be able to see, the only way his people could get freedom from that hard military power which held them in bondage would be by an armed conflict.

<sup>2</sup> When forty years of age Moses thought that he had such experience as would enable him to be of service to his people. He went down to visit them, and "he supposed his brethren would have understood how God by his hand would deliver them: but they understood not." (Acts 7:25) But an event happened which speedily altered the course of his life. He saw an Egyptian smiting a Hebrew; a task-master was using the lash on a wearied toiler. Moses killed the brutal fellow, and hid the body in the sand. This act if known was sufficient to bring the anger of the king upon him and to sever his connection with the court; for Pharaoh and his officers would thereby know that Moses, though so long associated with them, was still a Hebrew at heart and could not be depended upon should the Hebrews rise in revolt.

<sup>3</sup> Next day Moses saw two Hebrews striving together and, with his ever present strong sense of right moving him, he said to the aggressor, "Wherefore smitest thou thy fellow?" (Exodus 2:13) The man turned on him and said, "Who made thee a prince and a judge over us?

intendest thou to kill me, as thou killedest the Egyptian?" Moses feared and said, "Surely this thing is known." He saw that he could expect neither help nor sympathy from men who would oppress their own brothers in bondage. Pharaoh heard of what Moses had done and sought to slay him; and Moses, in danger of his life and not acceptable to his brethren, fled to the land of Midian, where he remained for forty years.

<sup>4</sup> In Hebrews 11:24-26 Moses is said to have renounced his position in Egypt, and in faith and in loyalty to God to have made a deliberate choice of affliction and poverty with God's oppressed people rather than have the treasures of Egypt. Nothing is there said, however, about his living in Midian, far removed from the land of Goshen. These accounts, though apparently contradictory, are easily reconciled by considering that Moses with his high position in Egypt could readily have cleared himself of any supposed action against Egypt; but that he deliberately chose not to reinstate himself, but to take the consequences of his action in behalf of his brethren, even though the throne of Egypt was within his grasp.

<sup>5</sup> Moses found labor and a home in the household of Jethro, the princely priest of Midian, one of whose daughters he married; and there he had a safe refuge for forty years. The long period of waiting evidently caused him to think that he had mistaken his mission. But that he did not let his mind remain inactive is apparent; for when at eighty years of age God sent him forth he was active in body and mind; and from

that time on he manifested those mental and moral qualities which raised him to the highest pinnacle in human history.

<sup>6</sup> The suggestion that during that time Moses wrote the book of Job is not unreasonable; for that book displays such a knowledge of the treasures of nature and of the ways of God as could be displayed only by one who was learned in all the knowledge of the world, to which was added the knowledge that came from contemplation upon the revelation of God already made to the patriarchs. Also it may very well be that during that time Moses brought together the series of documents which later became known as the first book of Moses. His flight from Egypt would not be so precipitous as to prevent him from taking with him such writings and books as would form the treasure store of the knowledge of his day.

<sup>7</sup> God's call to Moses came unexpectedly. Having removed the flocks of Jethro near to the mountain later known as the mount of God, he one day saw a bush aflame; yet it was not consumed. When his attention was caught and he had turned aside to see what this thing was, twice he heard his name called from the bush. The flame of fire was one of God's angels; for, as it pleases him, "he maketh . . . his ministers a flame of fire."—Psalm 104:4.

<sup>8</sup> As Moses approached he was bidden to stay and even to take his sandals from his feet; for the place was holy. Since Moses showed no presumption probably this command was not so much a lesson in humility, and could hardly be considered a rebuke; rather it was an intimation that God himself was very specially represented by the angel who spoke to him. The occasion was not merely to give Moses an angelic message; he was to understand that God himself was undertaking this matter. Earlier he had thought that he should organize the deliverance of Israel; but then he had no commission from God. Now his call came in such a way as to make him realize that he was to be the servant of God under God's direction.

<sup>9</sup> God spoke, and Moses covered his face. God told him that he had heard his people's cry and knew their sorrows; that he had come down to deliver them from Egypt, and now would lead them into the land promised to their fathers. God offered to send Moses to Pharaoh and that he should bring Israel out of Egypt. He said, "Come now therefore, and I will send thee unto Pharaoh." (Exodus 3:10) But Moses was not desirous of being sent, and said, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exodus 3:11) God then gave him the assurance of our golden text, "Certainly I will be with thee." Also he gave him a token (which was really an assurance that his work should be completed), saying, "When thou hast brought forth the children of Israel out of Egypt, ye shall serve God upon this mountain."—Exodus 3:12.

<sup>10</sup> This must have seemed to Moses a strange token; for why should Israel going out of Egypt to Canaan be found in the mountains of Horeb, in the southern part of the Sinaitic peninsula? Moses began to ask questions. He said, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" (Exodus 3:13) This seems to indicate that Moses knew that the Israelites, during the interval of 215 years since God last spoke to them, had lost touch with the covenant God had made with their fathers, and had also fallen into idolatry. In response God gave him, for Israel, the name Jehovah, which the A. V. translates, "I am that I am," usually interpreted, "all-sufficient and self-existent," but which is probably better translated, "I will be that I will be." (See A. S. V.) Then God added, "This is my name forever, and this is my memorial unto all generations."—Exodus 3:15.

<sup>11</sup> Moses was told to go and gather the elders of Israel together, tell them of his commission, and then with them go to Pharaoh and say, "The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God." (Exodus 3:18) God informed Moses that the king of Egypt would not agree, that as a consequence he would smite the power of Egypt, but that at last the Egyptians themselves would send the Israelites out of Egypt with their goodwill, and laden with jewels of silver and of gold, and raiment, even to the extent that Egypt would be spoiled of its wealth.

<sup>12</sup> Moses still raised objection; he said that the people would deny that Jehovah had appeared to him. To help him God gave him two signs. He bade Moses cast the rod he held in his hand to the ground. It became a serpent, and Moses stepped back hurriedly. God told him to take it by the tail; it became again a rod in Moses' hand. Now the Lord told him to put his hand into his bosom. He did so, and took it out as leprous as snow. He was told to put it in again; then he plucked it out, to find it turned again as his other flesh. God gave him a further sign to be wrought when he got into Egypt.

<sup>13</sup> Still Moses had objection. He said, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." (Exodus 4:10) Jehovah bade him go and said that he would be with his mouth and teach him what he should say; it was not by human eloquence that the people should be delivered, but by the word of the Lord. Moses submitted, yet not with glad acquiescence, but saying, "O my Lord, send I pray thee, by the hand of him whom thou shouldest send." (Exodus 4:13) God's anger was roused; and Moses was told that Aaron his brother, who could speak well, should

be Moses' spokesman, and that Moses must share his high privilege with his brother.

<sup>14</sup> Moses went to Egypt, taking his wife and sons; but he had yet further lessons to learn. On the way, at an inn, his life came into peril from the Lord, probably by a serious sickness. His son had not been circumcised, and this brought a dispute between himself and his wife. Zipporah herself circumcised her son, thus sealing her union with Moses in the blood of her child. (Exodus 4: 25, 26) Thus it was that with much forbearance and patience on the part of God the one man specially fitted for the task was brought to the point of service.

<sup>15</sup> Aaron, sent by God, met Moses on the way; and when in Egypt they met with the elders of Israel. The signs God had given were wrought and the people believed. Their time of deliverance had come, and they worshiped. The elders of Israel do not appear to have shown any enthusiasm for the mission of Moses, nor do they appear in the account of the visit to Pharaoh. (See Exodus 3: 18; 5: 1.) Pharaoh met God's request through Moses for a three days' leave of absence for Israel from their labors with the haughty answer, "Who is Jehovah that I should obey his voice?" (Exodus 5: 2) Angrily he ordered God's servants out of his presence, and commanded that still heavier tasks be laid upon the people; they must now continue to make the same number of bricks, but in addition they must find their own straw and stubble.

<sup>16</sup> Failure to keep up with these orders brought the whip on the backs of the officers of Israel, treatment which speedily led them to appeal to Pharaoh direct,

ignoring Moses and Aaron, and asking the king why he dealt so hardly with his servants. Apparently they were willing to carry on as before Moses appeared. These Hebrew officers were much more sorry for themselves than for the people. They were roughly answered by Pharaoh, and as they met Moses and Aaron on leaving the palace they poured upon them the bitterness of their hearts. Moses then in turn poured out his heart to Jehovah. His testing was complete, and God's purpose was served; God had been clearing the way for him. Evidently the officers and elders of Israel were to have no part in the work of deliverance; they would be but a hindrance to Moses.

<sup>17</sup> God now revealed himself further and showed his plan more clearly, and then proceeded to lay a *clavis* upon both Moses and Aaron that they should do this work of dealing with Pharaoh, and of bringing the children of Israel out of Egypt. It was a formal order, and the time had now come for God's action.—Ex. 6: 13.

#### QUESTIONS FOR BEREAN STUDY

Why would Moses have chosen a military career in Egypt?

What caused him to migrate to Midian? ¶ 1-3.

How long did he reside there? Explain Hebrews 11: 24-26.

What special work did Moses probably do in Midian? ¶ 4-6.

How did God's call come to Moses, and how did he react thereto? ¶ 7-9.

What question did he ask of God, and why? What was he directed to do, and what signs were given him? ¶ 10-12.

What further objection did Moses raise and how was it met? How was Moses received by the elders of Israel? ¶ 13-15.

What happened when Moses and Aaron appeared before Pharaoh? ¶ 16, 17.

## THE PASSOVER

—JULY 25—EXODUS 12: 1, 2, 21-28—

*"Our Passover also hath been sacrificed, even Christ."—1 Corinthians 5: 7.*

WHEN God's time had come for Moses to enter into conflict with Pharaoh, he again commissioned Moses, repeating in Egypt that which he had spoken in Horeb. But now upon Moses was laid the charge of carrying God's message to Pharaoh and of leading the children of Israel into their promised land. Once more Moses raised an objection. He said, "I am of uncircumcised lips, and how shall Pharaoh hearken unto me?" (Exodus 6: 30) God now told Moses what he intended to do, of the purpose he had in his demands upon Pharaoh; also Moses was instructed respecting Aaron's share in his commission.

<sup>2</sup> When Moses' and Aaron's reasonable request that Israel be allowed to go out of Egypt a three-days' journey to worship their God was presented to Pharaoh, he demanded a supernatural exhibition of power to prove that God had sent them. Then Aaron, as previously instructed, cast Moses' rod to the ground, and it became

a serpent. When this was done before Pharaoh his magicians, who evidently were spirit mediums, cast their rods to the ground; and their rods also became serpents; but Aaron's rod swallowed up the others. Pharaoh, however, refused to listen, even as Jehovah had said.—Ex. 7: 13.

<sup>3</sup> Then began the series of ten plagues which by their ever increasing severity were intended to break the pride and spirit of that hard, bitter king and to make him and Egypt know that Jehovah, Israel's God, is the living God. Egypt was then the greatest of the world powers; and Pharaoh was therefore the world's greatest monarch, himself being worshiped as a god. To understand God's action at that time it is necessary to look beyond the mere fact of Israel's suffering and of God's purpose to have them freed. That could easily have been accomplished, even as Moses reminded Pharaoh. God could have sent a pestilence which would have destroyed all the Egyptians. (Exodus 9: 15) God had a great pur-

pose in view. It had become necessary that he should assert himself both for his own sake and for man's, and the deliverance of his people gave the opportunity. David said of that time that God went down into Egypt to get himself a name.—2 Samuel 7:23.

<sup>4</sup> Also it is reasonable to think that the work which God then did in Egypt preserved the earth from the corruption into which it was fast falling; for he had not manifested his power to mankind since the Flood, except when men were building the tower of Babel in order to keep themselves together to strengthen themselves against God, and when, lest they should get out of hand, he broke their evil unity. He had manifested his goodness to Egypt through Joseph; but men were no lovers of God, and whatever worship they offered was offered to idols. Even the chosen people fell into the idolatry of Egypt. (See Joshua 24:15.) Only a few of them worshiped God, waiting upon him in faith. Perhaps the family into which Moses was born was almost as singular in this respect as Noah's family in his day. If God did not do something to declare himself the living God, his name and power and right would be as nothing among men.

<sup>5</sup> Simultaneous with the loss of the knowledge and worship of God amongst the peoples there was an increased arrogation of authority by their rulers, and a presumptuous exaltation of themselves even to being worshiped. It was necessary then that God should make himself known. As he had allowed his people to fall under Pharaoh's hard bondage, so had he purposely brought to the throne of Egypt at that time this imperious, proud man who represented in fullest measure the bitter opposition of the human heart to God, and who in this is made a representative of Satan, whose purpose he served. Pharaoh said, "Who is Jehovah, that I should obey his voice?" During the conflict Moses told Pharaoh that he had been specially raised up to the throne of Egypt at that time that God might show his power over him.

<sup>6</sup> Another important feature of those great doings was that God having seen the affliction of his people said, "I am come down to deliver them." (Exodus 3:8) It has also become evident to the Bible student that the work which God did in Egypt was also typical of that which he would do when, in the fulness of time, he would bow the heavens and come down to earth to deliver from the power of sin and death his first-born Israel (both spiritual and natural) and all of the human family who in the reign of Christ will accept life at the hands of that Prophet like unto Moses. (Psalm 144:5; Deuteronomy 18:15) No injustice was done to Pharaoh in this; that which hardened his heart was in each case his deliberate misuse of God's forbearance and mercy.

<sup>7</sup> The first three plagues, that of water turned to blood, the pestilence of frogs, and then of lice, were more of inconvenience than of positive injury. Then the

second three brought soreness and disease, and afflicted beast as well as man. But the last three came as a destruction upon the whole land except Goshen, in devastating thunderstorms and hail, followed by locusts, and then by a darkness which could be felt.

<sup>8</sup> Pharaoh's attitude changed as the plagues developed. When the first plague came he merely "turned and went into his house". (Exodus 7:23) After the second he entreated Moses for respite, and said that he would agree to let the people go to sacrifice to the Lord. Moses bade him command him when the plague should cease, Pharaoh named his time, to which Moses agreed; and the Lord did according to the word of Moses. (Exodus 8:13) But Pharaoh hardened his heart and went back on his word.

<sup>9</sup> After the plague of flies Pharaoh was willing to allow Israel to sacrifice *in the land*. Moses gave him good reasons why this should not be so, besides that it was not what Jehovah called for. (Exodus 8:25, 26) Later, while the hail and thunderstorms were raging, the king sent hastily for Moses and, acknowledging that he had sinned, asked to be entreated for, saying that on the cessation of this devastating plague he would let the people go. (Exodus 9:27, 28) Moses went out into the storm and lifted up his hands abroad unto the Lord; and the thunders and the hail and the rain ceased. But Pharaoh again hardened his heart and sinned yet more.

<sup>10</sup> Moses then carried to the king a message from God saying that on the following day locusts would come and eat up all that was left of everything green in the land. Pharaoh's servants appealed to the haughty monarch to save Egypt, and he agreed that the Hebrew *men* might go. But Moses insisted that all Israel should go to hold the feast unto the Lord. (Exodus 10:8, 9) After the locusts Pharaoh again acknowledged his sin and asked for forgiveness, and Moses again went out to entreat the Lord for him.—Exodus 10:16, 17.

<sup>11</sup> After the darkness came Pharaoh was willing to allow all the people to go, but not the flocks and herds. Moses replied, "Our cattle also shall go with us: there shall not a hoof be left behind." (Exodus 10:26) Pharaoh, angry, bade Moses go from his presence. He complied, but before going he told Pharaoh that there should be one more plague, and that even at midnight Pharaoh's servants would come and bow down to Moses, praying him to get out of Egypt and to take all the people with him. "And," said Moses, "after that I will go out." (Exodus 11:8) Moses left while Pharaoh was in a great heat of spirit. But the man who said his lips were uncircumcised and who was afraid of himself continually rose in strength as he was faithful to Jehovah. Compared with him Pharaoh, with his haughty spirit and backed with the power of a mighty kingdom, was small indeed.

<sup>12</sup> The tenth plague did not follow until after a short interval, thus allowing Israel to prepare for their exodus. A new era was dawning for them, and the month they



had already entered upon—was to be the first of a new year. On the tenth day of that new moon a lamb was to be taken by each family, and on the fourteenth day it was to be killed. Some of its blood was to be sprinkled on the doorposts and lintels of each Israelite's house; and that night, dressed ready to travel, they were to eat with unleavened bread and bitter herbs the roast flesh of the lamb. That same night God's angel passed over all Egypt, and in every house in the land where the blood was not put on the doorposts and lintels the first-born was slain. Pharaoh upon the throne, the serving maid behind the mill, and the captive in the dungeon, all suffered alike.

<sup>13</sup> Egypt wailed in distress. Pharaoh rose from his bed and called Moses and Aaron and said, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." (Exodus 12:31, 32) The proud monarch was broken in spirit. He and his people alike realized at last that they were fighting God, and that to keep Israel back would mean their destruction.

<sup>14</sup> The earliest plagues fell alike upon Israel and the Egyptians, but afterwards the Israelites were spared. The last one was to come upon all Egypt; and Israel could be saved from it only if they took the means provided. If they would escape they must show their desire, and thus their agreement to God's method of giving their freedom. The blood of the lamb saved their first-born; but by it God again showed, as in Eden, that sin could be covered only by the covering blood of a sacrifice. They had seriously transgressed in that they had forsaken him for the gods of Egypt. (Joshua 24:14; Ezekiel 20:7; Jeremiah 2:11) Hence they needed an atonement, a covering, to bring them under the care of God.

<sup>15</sup> This slaying of the lamb was the beginning of those

sacrifices which later God used so freely to show to his people how, by means of a ransom and sin atonement, the way to life would be opened. Without the shedding of blood there is no way to life, because without it there is no remission of sins. (Hebrews 9:22) The lamb was a figure of Christ; and the first-born who were specially saved on Israel's night of deliverance, typified those who after Christ's death would apply the blood of his sacrifice to their hearts. God saved Israel, but by the method used he took a toll on Israel; for the saved first-born were in a special way to be separated to God, as was later clearly and definitely shown in the wilderness. (Exodus 32:26) These, however, were separated to the service of God for their brethren's sake, to minister as priests and servants and to instruct the people.

<sup>16</sup> Thus Israel lost her first-born to God, while Egypt lost her first-born in death. This also is a picture for these days when God has come down for the deliverance of his people. He is now gathering his first-born to himself. But the first-born of the world, those who have destroyed the earth (See Revelation 11:18.), are to be destroyed. By their policies and schemes these, instead of making the earth "a fit place to live in", have destroyed it. There can be no peace in the world till mankind acknowledges God; and, like Pharaoh, human nature will not do that till it is made wretched in its distress. Then will have come God's opportunity to save.

#### QUESTIONS FOR BEREAN STUDY

When God repeated his commission to Moses in Egypt what objection did the latter raise? What happened when Aaron cast Moses' rod before Pharaoh? ¶ 1, 2.

What purpose did God have in prolonging the work of deliverance? ¶ 3-6.

What were the ten plagues, and into what groups may they be divided? What was Pharaoh's attitude toward them? ¶ 7-11.

Describe the tenth plague in detail, and how Israel was spared therefrom. ¶ 12-14.

Explain the meaning of the passover type. Who are illustrated by the first-born of Egypt and of Israel respectively? ¶ 15, 16.

## INTERESTING LETTERS

### LOYAL, ACTIVE, STUDIOUS

DEAR BRETHREN IN CHRIST:

I cannot but express to you my appreciation for the recent articles in THE WATCH TOWER. The subject "Obedience Leads to Life" has given me wonderful light on the tree of life. Thank God for the unfolding of such truths at an hour when Satan is bent on destroying the remnant of the seed. If we are loyal to God, active in his service and studious, nothing shall pluck us out of his hand.

I am able to devote only half a day each week in canvassing, but I am greatly blessed. Some of the people whom I visit invite me to give lectures, and usually ask me to return. Thank God for such privileges.

We here in Jamaica pray for you daily and try to follow your example in announcing Messiah's kingdom.

With love and best wishes, yours in fellowship and service,  
P. H. DAVIDSON.—B. W. I.

### APPRECIATES HIS COMMISSION

DEAR BRETHREN:

I am herewith enclosing my answers to the V. D. M. questions, submitting them to you for grading. I have long hesitated to answer them, being sure first that I was spirit begotten and that I had also received the Lord's approval in his service.

But since reading the current articles on "The Robe of Righteousness" and "The Birth of the Nation" I see that it is clearly written in Isaiah 61:1-3 just what the Lord has purposed in me. I also remember that you are servants of the Lord in this same commission, and I appeal to the Lord at the throne of grace for your continued guidance. I ask that you remember me also in your prayers.

Hoping to receive an early report from you on the enclosed answers, I remain, Yours in the Master's service,

DWIGHT CLABAUGH.—Ohio.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER J. A. BOHNET

Maple Falls, Wash. ....	June 24	Seattle, Wash. ....	July 4
Everson, Wash. ....	" 25	Bremerton, Wash. ....	" 5
Bellingham, Wash. ....	" 27	Long Branch, Wash. ..	" 6, 7
Alderwood Manor, Wash. ..	" 28	Midland, Wash. ....	" 8
Seattle, Wash. ....	" 29	Tacoma, Wash. ....	" 9, 11
P. Townsend, W. June 30, July 1		Enumclaw, Wash. ....	" 12

## BROTHER C. W. CUTFORTH

Kitchener, Ont. ....	June 13	Mount Forest, Ont. ....	June 20
Linwood, Ont. ....	" 14	Ayton, Ont. ....	" 21
Palmerston, Ont. ....	" 15	Hanover, Ont. ....	" 22
Harriston, Ont. ....	" 16	Allenford, Ont. ....	" 23
Gorrie, Ont. ....	" 17	Warton, Ont. ....	" 24
Clifford, Ont. ....	" 18	Mar, Ont. ....	" 25

## BROTHER H. H. DINGUS

Cortez, Pa. ....	June 17	Shamokin, Pa. ....	June 24
Seranton, Pa. ....	" 18	Mc Clure, Pa. ....	" 25
Wilkes Barre, Pa. ....	" 20	Burnham, Pa. ....	" 27
Hazleton, Pa. ....	" 21	Lewistown, Pa. ....	" 28
Pottsville, Pa. ....	" 22	Mifflin, Pa. ....	" 29
Mahanoy City, Pa. ....	" 23	Harrisburg, Pa. ....	" 30

## BROTHER G. H. DRAPER

De Lamere, N. Dak. June	20	Minot, N. Dak. ....	June 29
Wyndmere, N. Dak. ..	" 21	Stanley, N. Dak. June 30, July 1	
Minot, N. Dak. ....	" 22	Grenora, N. Dak. ....	July 2, 4
Rugby, N. Dak. ....	" 23	Zahl, N. Dak. ....	" 5
Mohall, N. Dak. ....	" 24, 25	Bonetrail, N. Dak. ....	" 6, 7
Sherwood, N. Dak. ....	" 27, 28	Dore, N. Dak. ....	" 8, 9

## BROTHER A. D. ESHLEMAN

Protection, Kans. ....	June 20	Eldorado, Kans. ....	June 27
Wichita, Kans. ....	" 21	Eureka, Kans. ....	" 28, 29
Arkansas City, Kans. ....	" 22	Olpe, Kans. ....	" 30
Winfield, Kans. ....	" 23	Emporia, Kans. ....	July 1, 2
Douglass, Kans. ....	" 24	Topeka, Kans. ....	" 4
Augusta, Kans. ....	" 25	Sabetha, Kans. ....	" 5

## BROTHER A. J. ESHLEMAN

Orillia, Ont. ....	June 15	Timmins, Ont. ....	June 23
Bracebridge, Ont. ....	" 16	Nakina, Ont. ....	" 25
North Bay, Ont. ....	" 17	Winnipeg, Man. ....	" 27
New Liskeard, Ont. ....	" 18, 20	Portage La Prairie, Ma. ....	" 28
Matheson, Ont. ....	" 21	Dauphin, Man. ....	" 29
Ansonville, Ont. ....	" 22	Gilbert Plains, Man. ....	" 30

## BROTHER H. E. HAZLETT

Champaign, Ill. ....	June 16	Patoka, Ill. ....	June 24
Danville, Ill. ....	" 17	Alma, Ill. ....	" 25
Decatur, Ill. ....	" 18	Mattoon, Ill. ....	" 27
Taylorville, Ill. ....	" 20	Arcola, Ill. ....	" 28
Pana, Ill. ....	" 21, 22	Paris, Ill. ....	" 29
Vandalia, Ill. ....	" 23	Indianapolis, Ind. ....	" 30

## BROTHER M. L. HERR

Attleboro, Mass. ....	June 17	Plympton, Mass. ....	June 24
Taunton, Mass. ....	" 18	Plymouth, Mass. ....	" 25
Brockton, Mass. ....	" 20	New Bedford, Mass. ....	" 27
Stoughton, Mass. ....	" 21	Fall River, Mass. ....	" 28
Quincy, Mass. ....	" 22	Newport, R. I. ....	" 29
North Duxbury, Mass. ..	" 23	Providence, R. I. ....	" 30

## BROTHER W. M. HERSEE

McConnell, Man. ....	June 11	Dauphin, Man. ....	June 20
Cordova, Man. ....	" 13	Gilbert Plains, Man. ....	" 21
Rapid City, Man. ....	" 14	Grandview, Man. ....	" 22
Minnedosa, Man. ....	" 15	Rumymede, Sask. ....	" 23
Neepawa, Man. ....	" 16	Kamsack, Sask. ....	" 24
Kelwood, Man. ....	" 17, 18	Wadena, Sask. ....	" 25

## BROTHER H. S. MURRAY

Colton, Calif. ....	June 15	Monrovia, Calif. ....	June 27
Riverside, Calif. ....	" 16	Van Nuys, Calif. ....	" 29
Redlands, Calif. ....	" 17	Santa Paula, Calif. ....	" 30
San Bernardino, Calif. ....	" 18	Ventura, Calif. ....	July 1
Pasadena, Calif. ....	" 20	Santa Barbara, Calif. ..	" 2, 4
Glendale, Calif. ....	" 23	Santa Maria, Calif. ....	" 5, 6

## BROTHER G. R. POLLOCK

Cincinnati, O. ....	June 16	Gallipolis, O. ....	June 24
Mowrystown, O. ....	" 17	Wellston, O. ....	" 25
Portsmouth, O. ....	" 18, 20	Nelsonville, O. ....	" 27
Ironton, O. ....	" 21	New Straitsville, O. ....	" 28
Ashland, Ky. ....	" 22	Shawnee, O. ....	" 29
Huntington, W. Va. ....	" 23	Crooksville, O. ....	" 30

## BROTHER V. C. RICE

Sweetwater, Tex. ....	June 13	Dalhart, Tex. ....	June 24, 25
Snyder, Tex. ....	" 14	Wichita, Kans. ....	" 27
Quitaque, Tex. ....	" 15, 16	Topeka, Kans. ....	" 28
Brownfield, Tex. ....	" 17, 18	Kansas City, Kans. ....	" 29
Lubbock, Tex. ....	" 20	Streator, Ill. ....	" 30
Hurley, Tex. ....	" 21, 22	South Bend, Ind. ....	July 1

## BROTHER C. ROBERTS

Humbolt, Sask. ....	June 18	Viscount, Sask. ....	June 30
Saskatoon, Sask. ....	" 20, 21	Saskatoon, Sask. ....	July 1, 4
Prince-Albert, Sask. ....	" 22, 23	Wainwright, Alta. ....	" 7
Kinistino, Sask. ....	" 24	Ryley, Alta. ....	" 5
Star City, Sask. ....	" 25, 27	Edmonton, Alta. ....	" 9, 11
Kermaria, Sask. ....	" 28, 29	Tawatinaw, Alta. ....	" 13

## BROTHER R. L. ROBIE

Memphis, Tenn. ....	June 22	Freeport, Ill. ....	July 1
Anna, Ill. ....	" 23	Rockford, Ill. ....	" 4
Carbondale, Ill. ....	" 24	Belvidere, Ill. ....	" 25
St. Louis, Mo. ....	" 27	Marengo, Ill. ....	" 26
Springfield, Ill. ....	" 29	Elgin, Ill. ....	" 27
Bloomington, Ill. ....	" 30	Chicago, Ill. ....	" 29

## BROTHER W. J. THORN

Roseburg, Ore. ....	June 17	West Stayton, Ore. ....	June 28
Marshfield, Ore. ....	" 18, 20	Salem, Ore. ....	" 29
Reedsport, Ore. ....	" 21	Dallas, Ore. ....	" 30
Eugene, Ore. ....	" 22, 24	Falls City, Ore. ....	" 1
Oakridge, Ore. ....	" 23	McMinnville, Ore. ....	" 3, 5
Albany, Ore. ....	" 25, 27	Portland, Ore. ....	" 6

## BROTHER T. H. THORNTON

Gonzales, Tex. ....	June 22	Taylor, Tex. ....	July 1
Kingsbury, Tex. ....	" 23, 24	Bastrop, Tex. ....	" 2, 4
San Marcos, Tex. ....	" 25	Temple, Tex. ....	" 5, 6
Austin, Tex. ....	" 27	Kempner, Tex. ....	" 7, 8
Marquez, Tex. ....	" 29	Miles, Tex. ....	" 9
Normangee, Tex. ....	" 30	San Angelo, Tex. ....	" 11

## BROTHER S. H. TOUTJIAN

Midvale, Utah ....	June 4	San Francisco, Calif. ....	June 13
Salt Lake City, Utah ....	" 6	Paso Robles, Calif. ....	" 20
Ogden, Utah ....	" 7	Fresno, Calif. ....	" 27
Lovelock, Nev. ....	" 8	Oakland, Calif. ....	July 25
Reno, Nev. ....	" 10	Ashland, Ore. ....	" 27
Oakland, Calif. ....	" 11	Roseburg, Ore. ....	" 28

## BROTHER J. C. WAIT

Pease, Minn. ....	June 20	Grantsburg, Wis. ....	June 28
Onamia, Minn. ....	" 21	Centuria, Wis. ....	" 29
Boy River, Minn. ....	" 22, 23	Taylor Falls, Minn. ....	" 30
Ironton, Minn. ....	" 24	St. Paul, Minn. ....	July 1, 4, 5
Atkin, Minn. ....	" 25	Ellsworth, Wis. ....	" 2
Superior, Wis. ....	" 27	Minneapolis, Minn. ....	" 6

## BROTHER J. B. WILLIAMS

Ashland, Ky. ....	June 20	Wickham, W. Va. ....	June 28, 29
Charleston, W. Va. ....	" 21	Mt. Lookout, W. Va. June 30, July 1	
Coco, W. Va. ....	" 22, 23	Divide, W. Va. ....	July 2
Elk View, W. Va. ....	" 24	Clifton Forge, Va. ....	" 4
Nitro, W. Va. ....	" 27	Waynesboro, Va. ....	" 5
Charleston, W. Va. ....	" 27	Dayton, Va. ....	" 6