



"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.

WT.B.T.S.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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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.

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MEMORIAL REPORTS NOT ALL IN

We are pleased to say that the friends as a whole have been very prompt to send in the report of attendance at the Memorial service of April 18 last. But there are still many classes whose report of attendance has not as yet reached us. It is our desire to publish the full list as soon as possible, and therefore we earnestly request all classes that have not sent in their report of attendance to do so as soon as this notice reaches them.

DO YOU STUDY THE WATCH TOWER ARTICLES?

From time to time brethren send in questions, at the same time stating that they are unable to understand certain things. These questions and statements at once suggest the thought that the WATCH TOWER articles have not been studied. The Editorial Committee puts in much time and careful and prayerful effort in preparing these articles. A casual reading will not be sufficient to understand them. We suggest a careful study. The classes that are making a Berean study out of the WATCH TOWER articles are making progress. We believe it is well to follow this rule. Do not be content with a casual reading.

BETHEL SPECIAL TO COLUMBUS CONVENTION

The Bethel Special will leave the Pennsylvania Terminal, New York City, Friday, July 18, at 9:00 p. m., Daylight Saving Time, over the Pennsylvania Railroad. The train is due to arrive at Columbus, Ohio, Saturday afternoon at 2:00 o'clock, Eastern Standard Time.

Any friends who desire to join this train at Philadelphia, Lancaster, Harrisburg, or other points, should communicate with the Transportation Committee as soon as possible, in order that arrangements may be made to stop the special to receive passengers en route.

Railroad and Pullman rates will be announced in our next issue; also where and when tickets may be most conveniently procured at the special rate for this train. Address all inquiries relating to *this special train* to Transportation Committee, 18 Concord Street, Brooklyn, N. Y.

Classes planning special train or car service to the convention will please notify us immediately, so that announcement may be made in our next issue for the convenience of isolated friends who would like to join these various parties.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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THE GIFTS AND FRUITS OF THE SPIRIT

The gifts of the spirit are "wisdom, . . . knowledge, . . . faith, . . . healing, . . . miracles, . . . prophecy, . . . discerning of spirits, . . . tongues, . . . interpretation of tongues." (1 Corinthians 12:8-10)

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control."—Galatians 5:22, 23.

FROM early childhood to the time that he was baptized at Jordan and there received the baptism of the holy spirit, Jesus had been intently studying the law and the prophets as messages from God to the children of Israel. From the Word of God and from his mother, he understood that he had some special work to do; but he could not fully understand it while still a natural man, even though he were perfect. When he was baptized at Jordan, the holy spirit came upon him, not only begetting him to a new nature, but endowing him with a perception of mind that he had not before possessed, even while in his prehuman existence. With this flood of light through spiritual perception, the Scriptures became a new book to him. The change was so great that he immediately sought the solitude of the desert in order that he might not be interrupted in his study of God's Word. So intensely interested was he and oblivious to temporal surroundings that he did not eat for forty days.

²It would be difficult for us to imagine the wonder, the delight, and the ecstasy with which Jesus beheld the unfolding of the plan of God through the prophecies, in the types, and in the descriptions of the glorious kingdom of God to be established on earth. However, we can easily imagine that there must have been feelings of great sobriety and some anxiety as to whether he could properly fulfil all that he saw would be required of him if he were to do God's will perfectly. This would be a test of his faith; but his perfect mind would readily recall the many promises throughout the Messianic Psalms and other prophecies, and would assure him that he could rely fully upon God for whatever assistance and protection might be necessary.

³As our Lord returned from his wilderness experiences, his heart burning with a desire to proclaim the good news to the people, he was met with an indifference, a coldness of heart, an opposition to righteousness, and a disposition to criticize everything new which, to

anyone less determined, would have had a very chilling effect. It would take something out of the ordinary to arrest people's attention and convince their prejudiced minds that his doctrine and his power were from God. It was to meet this cold criticism and doubt on the part of the scribes and Pharisees, and to fan the dying embers of faith in the hearts of the people, that our Lord performed his many miracles. These were an appeal to the minds of those who saw and experienced the blessings he bestowed so generously. However, these were all appeals to the natural man. As the holy spirit had not yet been given to anyone except himself, it was impossible for them to understand its operation upon the mind or to credit his good works to motives other than human.

⁴When it came time for the Lord to establish the Church, it was necessary to give some outward manifestations, not only to the members themselves but also to others who might inquire, in order that they might know that the work of the holy spirit was a power outside of the possessors themselves. The giving of the holy spirit on the day of Pentecost was accompanied by an outward manifestation, in the nature of a tongue of fire upon the head of each one. We may be sure that each one in his own heart was cognizant of the gift of the holy spirit; but how would he know that others had received it except by the appearance of some outward evidence? This was graciously given by Jehovah in the upper chamber as they waited for the fulfilment of the promises which our Lord had made to them at the time of his ascension that he would send the holy spirit upon them. Thus each realized that all were participants of the same blessing.

⁵Their hearts therewith became energized and their minds enlightened, something after the manner of a dynamo when the electric current is turned on. They went forth to preach to the multitude gathered at Jerusalem for the festival of the Pentecost. But the power

of God made further manifest that the spirit which energized the disciples was not of themselves. Their words were understood by the Parthians, the Medes, the Elamites, the Mesopotamians, the Judæans, the Cappadocians, and those from Pontus, Asia, Phrygia, Pamphylia, from Egypt, from Libya, from Rome, from Crete and Arabia. Whether the miracle was that the disciples spoke in languages which they had never studied before, or whether the miracle was in the hearing, makes no difference so far as the results were concerned. It was a manifestation of the power of God. It awakened a very wide-spread interest. Many desired to join the disciples and to follow the Lord with them.

"GIFTS" OF THE HOLY SPIRIT

⁶There was nothing observed in the way of changed characters, loving dispositions, or fruits of the spirit, which would indicate that the disciples had received the holy spirit. There had been no time for the development of these. It would be necessary for them to have some evidence aside from their own feelings that they had been accepted of God. To meet this necessity, God arranged a diversity of gifts, differing each from the other and yet so related to each other that each recipient could be helpful to the others as well as to himself. So the Apostle tells us in the twelfth chapter of 1 Corinthians: "Now there are diversities of gifts, but [from or by] the same spirit . . . and there are diversities of operations, but it is [by or from] the same God which worketh all in all. But the manifestation of the spirit is given to every man to profit withal [that it may be a profit to himself and to others]." The Apostle then gives a list of nine different gifts; viz., wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues (ability to speak foreign languages), interpretation of tongues (ability to interpret the messages which might be given to another in some foreign tongue).

⁷We notice that each of these gifts appeals to the mind and ability of the natural man. *Wisdom* is recognized as that ability which will use to the best advantage whatever is possessed or may be obtained. In other words, it might be explained as the ability to make the most possible out of present possessions. *Knowledge* is a possession of facts. Knowledge might be able to define any word in the language, calculate the most intricate mathematical problems, explain all about geology and astronomy and everything else pertaining to facts. We can readily see the difference between these two when we understand that a person might be very wise and yet have very little knowledge. In other words, a person might be able to make a little go a great way, and yet have very little knowledge of facts outside of his own personal experience. On the other hand, one might have all knowledge, and yet very little ability to use his possessions.

⁸*Faith* is that which can lay hold upon the promises of another with full assurance that those promises will be kept, not worrying nor doubting. *Healing* is the ability to give a command and confidently expect the one sick or crippled or diseased to be healed, made whole. *Miracles*: God wrought special miracles by the hand of the apostle Paul, so that even if a handkerchief came to one that was sick, the diseased one was healed. (Acts 19:12) With the apostle Peter, the sick desired that even his shadow might fall upon them. (Acts 5:15, 16) *Prophecy* is the teaching or foretelling of future events beyond the power of natural man. *Discerning of spirits*: St. Peter was able to discern even the thoughts of Ananias and Sapphira when they attempted to act out the lie as recorded in the fifth chapter of Acts.

⁹*Tongues*: This was an ability to speak in some foreign tongue. The majority of the early disciples spoke the Hebrew tongue, and the spirit would give them power to speak in another language, possibly in the Arabian tongue or the Persian tongue or any other. This gift was more particularly for the unbelievers, or doubters. (1 Corinthians 14:22) The possessor of this gift often did not understand what he himself was saying. Therefore to another would be given the gift of *Interpretation*; namely, the ability to understand and explain the message which came through the one who had spoken in the foreign language unknown to all others present.

¹⁰We can easily see the benefits of these methods of dealing with the Church at that time. Most of the early disciples were poor, unlearned, with very limited experience in worldly affairs, and not accustomed to personal study or to explaining the Law and the Scriptures. They had depended upon the scribes and Pharisees for that. In addition to what had been written in the Scriptures, the holy spirit would now bring forth further instruction. As they gathered together, the holy spirit used various members of the little ecclesias for the benefit of all who attended. They did not have the written Word in a convenient form, as we have in our Bibles and commentaries and dictionaries at the present time. Thus it was necessary for the early Church to meet together to get the blessings which the Lord was willing and ready to bestow.

¹¹The same results follow the assembling of the friends together at the present time, though in a somewhat different manner. In studying the Scriptures now how often we notice that the holy spirit will present a thought through one and then another to the edification of all. No elder or class should expect all the enlightenment to come through any one member of the class. The blessing does not come now by means of a "gift of the spirit," but by study of the Word and by the enlightenment of the spirit.

¹²In the thirteenth chapter of 1 Corinthians, the Apostle tells us that he might have all of these gifts, but they would not guarantee him the reward of the crown; for the crown could be secured only by those who had cultivated and brought forth the fruits of the spirit.

¹³Suppose we were riding through the country, and were passing by what appeared to be an orchard laden with delicious fruit. Every tree, well formed and shapely, presented a very large yield. The appearance might be delightful to the eye. We might stop and desire to secure some of this fruit; but on approaching the trees, suppose we should find that every fruit is tied to the tree by a little, fine, almost imperceptible wire. The fruit is not an outgrowth from the tree; it had simply been tied to the tree. The trees might indeed be fruit trees, and the fruit might possibly have been tied on to indicate that these trees would later bear fruit. How disappointed we would be! So with the gifts of the spirit. They were not outgrowths of the vine—such as are love, joy, peace; nor do they mark the loyalty and obedience of the possessor. They were simply something tied on, so to speak, the gift of another.

¹⁴The Apostle tells us that later when the Church, the spirit-begotten ones, should begin to bring forth the fruits of the spirit, the gifts would no longer be necessary. They would serve their purpose for the time being, until the Church might properly be developed and brought to a fruit-bearing condition.

"FRUITS" OF THE HOLY SPIRIT

¹⁵Our Lord says in John 15:1-8: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." We notice that he does not say: He that hath no "gifts of the spirit" shall be taken away, but he that doth not bring forth fruit. The Lord here does not particularly specify what this fruit is; but the Apostle names each variety particularly in Galatians 5:22, 23. In his list the Apostle gives nine fruits, as he had previously mentioned nine gifts. We quote from the Revised Version: "But the fruit of the spirit is love, joy, peace, longsuffering [forbearance], kindness, goodness, faithfulness, meekness and self-control."

¹⁶In our King James Version, the word faith is used in each list; but in the list of the fruits faith has the meaning of the word faithfulness, as given above. This list apparently begins with the most important and closes with that which is least important, if we may use the words most and least in comparing the necessary qualities and attributes of a perfectly developed heart. In our study of this list, we will begin with the last; for that is the usual course in which we develop towards perfection.

¹⁷The word rendered *temperance* in the King James Version is more properly expressed by the words *self-control*, the ability to hold one's self in check or to direct one's course. Before anyone can enter the Lord's service, he must have considered the cost. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether ye have sufficient to finish it. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:28, 33) This indicates some ability of self-control, or else he could not sit down and make himself consider the necessary cost.

¹⁸After one has been begotten of the spirit, this ability is greatly strengthened and increased. When one determines to consecrate himself to the Lord, he does not lay aside his will. He simply decides, exercises his will to act in a new direction. Jesus had a will, and a strong one. After his consecration and begetting by the holy spirit, he spoke in no uncertain words: "I seek not mine own will but [my will is to do] the will of the Father which hath sent me." (John 5:30) Such a one cannot be a double-minded man. St. James tells us that "a double minded man is unstable in all his ways." (James 1:8) Jesus was in no way unstable. One will need a great deal of self-control in the Lord's service. He will need to control his actions, his words, his thoughts, and even the imaginations of his heart. "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great [margin, much] transgression." (Psalm 19:12-14) This will take time, practice and patience.

¹⁹When the holy spirit gave the *gifts*, they did not come gradually, then develop and finally reach maturity; they were given in full instantaneously. The *fruits* of the spirit are attained very differently. We might plant a fruit tree, and watch it grow until it brought forth blossoms. The blossoms are delightfully fragrant; and if the tree could think, it might say to itself: "How beautiful I have become! How fragrant are my blossoms! All I need to do is to get near someone and my presence will be a delight." But the tree will have some very disappointing experiences. Along comes the wind and blows away its blossoms. Its beautiful appearance is gone; it radiates no more delightful fragrance. There is nothing left but some green, bitter buds. Does this prove that the tree has become unfruitful? Certainly not. It is going through a developing experience. The little green fruit will continue to be bitter, unattractive and not desirable until after months of rain, sunshine and wind. Not until it is fully ripe, can it properly be considered fruit. Prior to that, it was in the development stage. If someone had been tying the fruit on the tree, it could have been done in a moment or two. Thus we can see the difference between the gifts of the spirit and its fruits: One is given, the other grows:

MEEKNESS AND FAITHFULNESS

²⁰*Meekness*: This word is rather hard to define. It implies a gentle, teachable, longsuffering disposition, not given to demanding one's rights, but quiet, retiring, and inclined to give deference and preference to others. Few people in the world naturally have this disposition. Born and living under the reign of evil, it is so often necessary to "stand up for one's rights" or be run over, that the world has adopted the saying, "Self-preservation is the first law of nature."

²¹However, this fruit of meekness is very necessary for the child of God to bring forth. In the kingdom it will not be necessary to be defending our rights continually. We shall be watching how we may be regarding and protecting the rights of others. This disposition must be cultivated and developed here. It is often because this fruit of meekness is so little cultivated or developed that there is so much trouble in some of the classes. Because we are naturally inclined to esteem ourselves and our individual interests and our wisdom above these same qualities in others, and prone to think that our own ways are the best and the ways of others inferior, the adversary is ever alert to take advantage of this weakness and endeavor to stimulate in us the opposite spirit of egotism, self-esteem or self-will—pride. Our Lord said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matthew 11: 28, 29) Here the Lord gives us an illustration of the meaning of meekness; namely, lowliness in heart, just the opposite of pride.

²²The apostle Paul, in contrasting the spirit of our Lord with that of Satan, says: "Let this mind [spirit, disposition] be in you, which was also in Christ Jesus: who, being in the form of God, thought not by robbery [as did Satan, Isaiah 14: 13] to be equal with God: but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men; 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."—Philippians 2: 5-9.

²³*Faithfulness* (steadfastness): How we delight to be with and do business with the one whom we can depend upon, one who we know will always prove faithful and true under all circumstances! Faithfulness implies conscientiousness and knowledge of what one is to do, in order that the instructions or agreement may be carefully carried out; that one will live up to his own contract, and is worthy of trust.

²⁴Faithfulness is a rare quality in the world today. St. Paul tells us that "they that will [to] be rich, fall into temptation." (1 Timothy 6: 9) The desire to become rich is very prevalent in the world today. The opportunities for unfaithfulness are many, and the rewards are great from a worldly standpoint. It is easy

to do wrong, and hard to do right. There are riches other than monetary. Some desire the riches of pleasure; others the riches of honor and esteem among their fellowmen. It is sad to note that, even among some of the brethren, this latter disposition crops out quite frequently. The desire to be well esteemed in the class, that they may be elected elders, sometimes leads to an effort to "control the election." This is very reprehensible in the eyes of the Lord.

²⁵We have heard of several instances where an elder was so desirous of being elected that he would specially invite some who did not even profess consecration to attend the meeting on election night, in order that they might vote for him, to the end that he might receive a majority vote of those present at that meeting. This is resorting to the tricks of the adversary; and such a one cannot expect to remain in the favor of the Lord while practising the cunning of Satan. If we believe that the Lord is able to carry on his own work, our faith in him should be sufficient to believe that he could elect his own servants without our endeavoring to "carry the election." He who has lost faith in God's ability to direct the work, cannot be faithful to the Lord. Faithfulness must be developed before anyone can expect to receive the crown of life. "And they that are with him are called, and chosen, and faithful."—Revelation 17: 14.

²⁶Courage is also a part of faithfulness. Sometimes it takes a great deal of courage, bravery, fearlessness, to be faithful. This does not come all at once. It sometimes takes much pruning in order to attain this degree of development. "Finally, strengthen yourselves in the Lord, and in his mighty power. Put on the complete armor of God."—Ephesians 6: 10, 11, *Diaglott*.

OTHER FRUITS AND THEIR OPERATION

²⁷*Goodness*: The state or quality of being good. God is good. Goodness is Godlikeness, good all through. One cannot be good without being grateful to God and possessing a desire to show appreciation for favors received.

²⁸*Kindness* is gentleness, consideration of others. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4: 32) "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering: forbearing one another, and forgiving one another."—Colossians 3: 12, 13.

²⁹*Longsuffering*: This does not mean that we are to have aches and pains in the body, suffering for a long time. It has more the thought of forbearance. We sometimes hear the worldly expression, "Bear and forbear." This means to put up with many imperfections on the part of ourselves and also to manifest the same disposition towards others. "Bear ye one another's burdens, and so fulfil the law of Christ." (Galatians 6: 2) We are to remember that it takes a long time for this fruit to develop properly. Plants that develop in the hothouse are not very sturdy.

³⁰In olden times, when wind was the propelling power of ships, it was very necessary to have the masts of strong timber. Every ship-builder, therefore, desired that the mainmast should be exceedingly strong and tough. It was not so much beauty he desired as strength. He did not seek the straightest tree in the heavy timber, protected by the other trees; rather would he go to the bleak hillside and find growing by itself some tree which had been swept by the winds for years. He knew the timber in that tree was tough. It had withstood the storms of many seasons. So to speak, it had been long-suffering, growing slowly but surely. So the characters which God desires are such as have the quality of long-suffering, patient endurance, ability to withstand the storms of temptations and the assaults of the adversary.

³¹The disposition at the present time is to rush everything. It is hard even for the child of God not to be influenced more or less by this disposition. It is almost like being in the water and trying not to get wet. The spirit of hurry is everywhere. We are inclined to wish that the Lord would let us finish our course immediately. We sometimes get tired when the battle is long drawn out; but we have the assurance "that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28) This knowledge should help stabilize every child of God who is running for the prize. It should act as a ballast while riding the storms of life. Let every consecrated child of God remember that God will not permit his children to meet one storm too many, nor will he prolong the battle one hour longer than is necessary.

³²*Peace*: When we first enter the service of God, we receive peace. "Being justified by faith, we have peace with God." (Romans 5:1) This means that God has canceled our debt and counts us free—justified. We may still be far from complete peace of mind, however. This second development comes only after continued acquaintance with our Lord, by being engaged in his service. As the Psalmist says: "Great peace have they which love thy law: and nothing shall offend [stumble] them." (Psalm 119:165) But we cannot love his law fully until we have learned it; so our Lord says: "Sanctify them [perfect them] through thy truth: thy word is truth." (John 17:17) Gradually will be fulfilled in us that promise of the Lord, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) When our fruit of peace is nearing maturity, we shall have great peace of mind, stability and calmness of soul, even though our temporal experiences may be very stormy. The final condition of peace will be when we have received the new body in the likeness of Christ. Then will be completed our peace with God and with ourselves, heart peace, bodily peace.

³³*Joy*: Many are inclined to think that the way of a Christian is not one of joy or happiness. Such a one

should take his concordance and look up the words joy, joyful, rejoice, rejoicing, be glad, give thanks, and kindred words. He may be surprised to find how much there is in the Scripture along that line. Our Lord was full of joy, and he said: "These words I speak unto you, that my joy might remain in you, and that your joy might be full." (John 15:11) The hope set before the children of God should certainly fill us with joy, as we often sing: "Oh, the prospect is so transporting!"

³⁴Even our trials and the slanders of those who do not understand us should be occasions for cultivating this fruit of joy. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matthew 5:10-12) These are strong, encouraging words. Our Lord promises great joy in the kingdom, and exhorts us to look forward to that time, rejoicing now in hope. Hope is not one of the fruits of the spirit; but it is a very great assistance along the way, and might be called a "fertilizer" for the fruits of the spirit. Indeed, without hope it would be almost impossible to grow them.

³⁵It is a self-evident truth that we cannot reap what we do not sow. If we expect to have a good crop of joy, it is necessary to sow the seed here. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing [joy], bringing his sheaves with him."—Psalm 126:5, 6.

³⁶The apostle James exhorts us in a similar manner: "Count it all joy [consider such occasions as opportunities for joy], my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing." (James 1:2-4, R. V.) Every character needs time to develop, and therefore our great need of patience.

³⁷In view of the many expressions in the Scriptures and the exhortations of our Lord and the apostles, we do not see much prospect for anyone gaining the prize of the high calling who does not endeavor to rejoice in the trials and testings permitted by our heavenly Father. The trials themselves are not pleasant experiences. The joy arises from the knowledge that they are working out for us the necessary qualifications of character. "Now no chastening [correcting experiences] for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12:11.

³⁸We are to look through the trials, as through a telescope, to the inheritance laid up for us after we have proved our worthiness. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abun-

dant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye [now] greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1: 3-8) "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8: 18.

LOVE, THE CAPSTONE OF CHARACTER

³⁹*Love*: What the topstone is to the pyramid, love is to the perfect character developed by Jehovah. No pyramid could be complete without the topstone; so no character could be Christlike without love.

⁴⁰What is love? It is a very difficult word to define; for it has such a great variety of operations; and the lack of it affects the whole world. Sometimes a negative definition brings out the meaning more clearly. We recall the definition of salt said to have been given by a small boy at school. He could not think of a definition that would describe it, so after a moment he said: "It's that what makes the potatoes taste so funny when there ain't none on 'em." So we might say, Love is that which makes the world so full of sorrow because there isn't much in it. What a different world this would be if love instead of hatred had been cultivated!

⁴¹Sometimes a composer of music, in order to bring out some particular chord of harmony, will introduce a discord just before it, that the contrast may emphasize the harmony. We may be sure the world will enjoy the harmony of love the more because of the previous 6,000 years of discord produced by hatred. The contrast between the kingdom of love under Christ and his Church, and the kingdom of Satan will intensify the appreciation of all Jehovah's intelligent creatures who accept his ways. Thus the wrath of his enemies will eventually cause the glory of Christ to shine the brighter.

⁴²The Apostle takes a whole chapter (1 Corinthians 13) to describe or define love. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind."

⁴³He then gives a negative definition: Love does *not* envy. Love is *not* boastful; is *not* puffed up; acts *not* unbecomingly; seeks *not* that which is her own; is *not* provoked to anger; does *not* impute evil; rejoices *not* in iniquity; but on the contrary, rejoices in the truth, covers all things, believes all things, hopes for all things, endures all things—all those things mentioned in the Scriptures as needful for the child of God. Love fails not at any time. Then follows the explanation that all gifts will pass away, because they belong to the age of spiritual childhood of the Church. Later, childish things will be put away, as the Church will have developed some fruits of the spirit, and will no longer need gifts.

⁴⁴"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15: 2) We may have been accepted as a branch, grafted into the vine, have brought forth leaves (signs that the graft was a good one), blossoms (promises of fruit), and even buds; but that will not be considered as fruit. We must bring forth the ripe fruit; it must be matured and properly flavored, else we shall be cut off from the vine and cast away. (1 Corinthians 9: 27) How carefully we need to examine ourselves to see that we keep ourselves in the love of God, and diligently cultivate all these fruits of the spirit! Let us not be discouraged if some of our fruits are somewhat bitter as yet; so is any fruit before it is entirely ripe. Are we carefully watching every experience to see that we receive the proper lesson and training from it? Are we desirous, anxious, yea, striving earnestly, giving all diligence to make our calling and election sure? If we do these things, we shall never fail; for so an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.

QUESTIONS FOR BEREAN STUDY

- How did Jesus learn that he had some special work to do? ¶ 1.
- What influence did the spirit have upon Jesus at baptism? ¶ 2.
- For what reason did Jesus perform miracles? ¶ 3.
- Why was it necessary to have an outward manifestation of the holy spirit at Pentecost? ¶ 4.
- How did the spirit affect the apostles? ¶ 5.
- Did the apostles experience an instantaneous change of character? How many gifts of the spirit are there? ¶ 6.
- To whom do the gifts of the spirit appeal? How are wisdom and knowledge contrasted? ¶ 7.
- What are the operations of the other gifts? ¶ 8, 9.
- How did God make up to the early disciples for their lack of the advantages we enjoy? ¶ 10.
- What are the advantages in coming together for Bible study? ¶ 11.
- Why are the fruits of the spirit more important than the gifts? ¶ 12-14, 19.
- What are the fruits of the spirit? ¶ 15, 16.
- What is the meaning of self-control? ¶ 17, 18.
- What does meekness imply? How does it manifest itself? ¶ 20-22.
- What may be said of faithfulness? ¶ 23-26.
- How may we differentiate between goodness and kindness? ¶ 27, 28.
- What are the good qualities of longsuffering? ¶ 29-31.
- What are the advantages of those who have peace? ¶ 32.
- What makes the Christian's pathway one of joy? ¶ 33-37.
- How may we look through our trials and rejoice? ¶ 38.
- What quality of character corresponds to the capstone of a pyramid? Is love easy to define? How may we get a positive view of the character of love? ¶ 39-43.
- Why is it possible to sum up the perfect character in the all-comprehensive word love? ¶ 44.

THE INTERNATIONAL CONVENTION AT COLUMBUS, OHIO

CONVENTIONS always prove a means of great encouragement to Bible Students, inspiring them with zeal for the Lord; and the brethren are always greatly benefited when mingling and rejoicing with those of like precious faith. The Lord has always blessed the SOCIETY'S efforts in arranging to bring the brethren together for fellowship and communion in the spirit. It does one good to see the happy faces of so many of those who love the Lord better than anything else that is dear to them. How it rejoices one to meet those who have lately found that the Lord is gracious, to hear their happy testimonies, and to take notice of their determination to follow the Lord whithersoever he leadeth!

The Apostle's injunction to "assemble ourselves" has been a great blessing to the Church throughout the Gospel Age; and his "so much the more, as ye see the day approaching" has special application at the present time. Who rejoices in the privileges of fellowshiping more than the consecrated children of God? The happy time at conventions is but the foretaste of the superlative joy which shall be ours when we enter the very presence of our Redeemer and King. Conventions, then,

are the Lord's means of preparing us for the deeper satisfaction of the joy and happiness which shall be ours beyond the veil, when we shall have made our calling and election sure to the incorruptible "crown of glory that fadeth not away."

You have been advised in previous issues of *THE WATCH TOWER* that the convention this year will be held in Columbus, Ohio, July 20 to 27 inclusive. Great care was exercised in selecting the place for the convention. Columbus was chosen because of its location, being the most accessible to the largest number of brethren; because of the transportation facilities and street-car accommodations; because of the number and size of the auditoriums available for the many meetings which shall be held; because of the privilege of using the large Stadium for the public witness; because the eating and lodging accommodations are the best which can possibly be secured anywhere; and, besides, Columbus is nicely situated, is a progressive city, and being a convention city the citizens treat their visitors with kindness and solicitude. Let all who can possibly attend, do so.

For full particulars consult the June 1 *WATCH TOWER*.



THE COLISEUM, COLUMBUS, OHIO

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 16

"Bless the Lord, O my soul, and forget not all his benefits."—Psalm 103: 2.

GRATITUDE means loving kindness awakened in the heart of one who has received a favor or blessing from another. It means thankfulness of heart. To be thankful to the Lord means to worship him reverently, moved so to do because of his manifold goodness and holiness. Gratitude is an element of character in man which makes his fellowship and communion with God possible. If the goodness of God cannot awaken a sense of grateful appreciation of the Creator, then there must be much radically wrong in that creature. God is pleased with a thankful heart, and pleased to have that condition of heart expressed.

The name David means beloved. David was a type of the beloved of God, the Christ. Doubtless David possessed, and naturally expressed, much gratitude for the benefits he received at Jehovah's hands. Many more are the reasons which those whom David typified have for gratitude and thankfulness of heart. Gratitude must precede a perfect expression of unselfishness.

For some weeks now we have been studying the texts relating to the great kingdom of our God. We have learned how, in his loving kindness, he has made provision for that kingdom, placed at its head his only begotten Son, invited men to sacrifice earthly hopes and prospects and enter into a share with our Lord in that wonderful and ideal government. How appropriate now that we should consider a text which reminds us of our privileges of showing gratitude to God, the great Giver of every good and perfect gift!

Call to mind how our loving Creator dug us from the miry clay, exhibited to us his wonderful and perfect expression of unselfishness by giving his beloved Son that we might be redeemed unto him and thereafter enjoy the blessings of life; how he justified us that we might become a part of the sacrificial body of Christ; how he begat us and anointed us with the holy spirit, calling us to our heavenly home; how he illuminated our mind that we might see and appreciate, to some degree, the wonders and beauties of his creation; how he graciously provided for mankind and especially for his heavenly family, of which we are privileged to be a part.

Call to mind how God has permitted us, while in this cold and wicked world, to have his sweet fellowship and to enjoy the opportunities of telling others about his loving kindness; how that when oppressed by worldly ones who, under the influence of the adversary, have persecuted us and made our hearts sad and overwhelmed us, our Lord has then been our rock, our fortress, and our strong defender, our shield and buckler, the power of our salvation and our high tower.

Oh, the manifold goodness of our God! What a blessed privilege to awaken in the morning, and receive the light and be kissed by the sunshine of a new day, drink in the sweet perfume of the flowers, behold the wonders of God's earthly creation, and then to have the blessed assurance that we are in the love of God and safely resting in the arms of Jesus! How appropriate, then, that our first thoughts on awakening each morning should be: "Bless the Lord, O my soul, and forget not all his benefits." The Lord knew that we could not remember them all; he would not have us forget them all. It is our blessed and daily privilege to recount some of his goodness to us.

We are journeying rapidly to our glory home. In a little while we shall finish our course and then by his grace shall dwell in his house forever, to behold the face of the Lord and to learn of him and of his boundless riches of wealth and power. Then in the ages to come we can with gratitude say as we look back over the way that he has led us: "Bless the Lord, O my soul! I will not forget his benefits unto me."

Beloved, seeing then that we are now receiving a kingdom which can never be moved but will stand forever, that if loyal we shall soon inherit our home eternal in the heavens not made with hands, let us, with deep gratitude of heart, daily serve God with reverence and Godly fear. Let us diligently try to prove that we are perfect in love by giving expression to unselfishness, dwelling in love, dwelling in God, and boldly and fearlessly announcing that the kingdom of heaven is at hand.

TEXT FOR JULY 23

"The Lord hath chosen Zion . . . for his habitation."—Psalm 132: 13.

THE text for this week is from one of the Songs of Degrees. These Songs, or Psalms of Degrees, not only apply to the Church, but seem to have a special application during the day of the Lord's second presence while he is gathering unto himself the saints who have made a covenant with Jehovah by sacrifice.

Zion, as we understand it, is a name applied to God's organization, which organization is for the purpose of carrying into effect the various provisions of the divine plan. The King, or Head of Zion, is Christ. David was a type of Christ, hence a type of the Head of Zion. This Psalm, or Song of Degree, is from David.

For many centuries there has been an invisible ruler who is evil, and who is known as the chief one of the invisible evil heavens. There has been during the same period of time a visible order of things which is also evil, and which has been designated under the term "the old world" or earth. That Jehovah intends fully and completely to supplant this evil organization with his righteous one the Scriptures abundantly prove.

Jehovah's organization is called Zion. Those composing Zion have been the custodians of his message, and

in due course of time he will use his organization to establish his righteous order in heaven and in earth. Concerning this he says, through his prophet: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isaiah 51:16.

For Jehovah to desire a thing means that in due course that thing shall exist. The text then states that he, Jehovah, hath desired Zion for his habitation. Habitation means a site or seat of government, a permanent place of operation. Thus, in poetic phrase, the Lord's prophet states that God's seat of government for the establishment of order in the earth, and for the gathering together of all things in heaven and in earth under one head, is Zion.

The Church is now at the very pinnacle of her earthly experience. She is now no longer in doubt as to the Lord's purpose towards all his creatures. She now has the positive evidence that Jehovah has set his holy and beloved Son in Zion as the Head over all; and that they who are now faithful to the end, and who are overcomers, shall sit with him in his throne. Such marvelous manifestation of God's love toward his creatures should create in them the deepest gratitude and cause them to develop more into the likeness of the Lord; namely, perfect love. This perfect love will induce each one to put forth his best efforts now to please the Lord, to overcome, that he might stand victorious with Christ Jesus in Mount Zion, that there he may dwell forever, beholding the face of Jehovah, to be the recipient of his approving smile, and to receive from the boundless fountain ever-increasing knowledge and wisdom.

TEXT FOR JULY 30

"Out of Zion, . . . God hath shined."—Psalm 50:2.

JESUS, as the Head of Zion, when he was on earth, said: "I am the light of the world." (John 8:12) Again he said: "As long as I am in the world, I am the light of the world." (John 9:5) He showed that others would come into the light when he said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46) Those who accepted the Lord, who were consecrated, justified and begotten of the holy spirit, also became lights in the world.—Matthew 5:14.

To the same class St. Paul wrote: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Ephesians 5:8) Jesus was God manifested in the flesh. He reflected the spirit of Jehovah, and therefore through him Jehovah shined.

But those who possess the spirit of the world have not looked upon the members of Zion as though they were light. On the contrary in the eyes of such, Christians have been black.

When Jesus, the Great Light, was walking in the earth, he was despised and hated and persecuted by the ecclesiastical element of that day, aided and abetted by the political and commercial elements. They accused him of practically all known crimes. Under the pretext of aiding the work of Jehovah, yet without the slightest excuse, they maliciously libeled, slandered, persecuted, and killed the Perfect One.

Jesus was on the earth during the closing days of the Jewish Age. It was the lapping period between the Jewish and Gospel Ages. The Church, at the end of the Gospel Age, finds itself practically in the same condition that existed at the close of the Jewish Age. Now nominal Christendom, possessing the worldly spirit, despise, hate, and unjustly persecute the true followers of the Lord. It is even as he foretold. Instead of recognizing these Christians as lights in the world, nominal Christendom regards them as darkness. The Lord foreknew and foretold that such would be the case.

In the fifteen Psalms or Songs of Degrees, which mark the degrees of the development of the Church during the presence of our Lord, the first one, namely the 120th, shows the true Christians in Babylon at the beginning of the harvest period in a condition of distress. The faithful ones are hated by the merely nominal ones; therefore the true saints are represented as saying, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war." (Psalm 120:5-7) These are thus pictured in the eyes of the merely nominal Christians.

Kedar was a son of Ishmael, and from him descended the Bedouins. These live in tents made of the hair of black goats. Added to the darkness of the hair, the grease and the dirt ever prevalent with the Bedouins, these tents are as black as the darkness of night. They illustrate how nominal Christendom has viewed the true follower of Christ. Those of Zion have been hated and persecuted. They have been for peace, while those about them insisted on war. They have been true lights, shining in a dark place, but not recognized as such by those having the spirit of the world.

Jesus, addressing those who are in the narrow way, looking to that happy time, said: "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matthew 13:43) Jehovah, through his prophet, also says: "And they that be wise shall shine as the brightness of the firmament."—Daniel 12:3.

These words of encouragement are written aforetime for the comfort of those who now are looking for their glory home. Such words of encouragement give strength and aid to the weary traveler, and redouble his energy to press on, declaring as he goes: "The kingdom of heaven is at hand." In his countenance is the light of a new day; and soon he shall shine forth with his Lord out of Zion, reflecting the glory and beauty of Jehovah. Throughout the Millennial Age it will be properly said: "Out of Zion, the perfection of beauty, God hath shined"

THE BAPTISM OF JESUS

—JULY 20—MARK 1:1-11—

JESUS' RELATIONSHIP TO JOHN'S MISSION—JESUS' BAPTISM A SEVERE TEST—REAL SIGNIFICANCE OF JESUS' BAPTISM—JESUS' COURSE STILL MISUNDERSTOOD.

"Thou art my beloved Son, in whom I am well pleased."—Mark 1:11.

MARK, whose Gospel leads our study, gives no details of the birth or of the early life of Jesus, nor of his forerunner John, but enters at once into his story of Jesus' ministry. He says (Mark 1:1-3) that the beginning of the gospel of Jesus Christ was the preaching of John, and that John was the messenger of whom Malachi had spoken, and the voice crying in the wilderness foretold by Isaiah. (Malachi 3:1; Isaiah 40:3) The Bible Student of today knows that these prophecies were only partially fulfilled by John, and that John was himself representative. The fact, which time has now revealed clearly, is that there are two advents of the Messiah and two preparatory works, and that the prophecies which for a time seemed as if they were fulfilled in the mission of Jesus and John the Baptist were to be fulfilled in a greater sense at the second advent. The Jews failed to see the fulfilment of their Scriptures in John and Jesus; and, on the other hand, Christians fail to see that the fulfilment of the Scriptures depends upon the second advent of Christ, the great advent for which the Jews still wait. The Jew looked forward and missed the first advent; the Christian looks backward to that first advent, and has no real place for the second. Proclaiming the second advent is today considered dangerous to true Christian service and destructive of it, and the churches now warn their adherents against those who believe in the second advent.

²John well understood that he was the messenger to go before the face of the servant of God. He was faithful to his ministry; he realized that he was but a forerunner, and he gave himself wholly to the work which God had for him. Had he been otherwise minded, he could not have done his work in time; for the Lord, the Messenger of the covenant, was closely following. It was as if a road must be made in the wilderness, the hills must be brought down, and the hollows filled in, that the king might have a good road for his entrance into his city.

³The appearance once again of a prophet in Israel, and the unusual message that he had, took crowds of people out of Jerusalem and the towns and villages of Judah to the Jordan, where John was baptizing, more than twenty miles from Jerusalem. He told them that the kingdom of heaven was at hand and bade them prepare themselves for it. He saw that the condition of Israel was bad, and he spoke very plainly to the Pharisees and Sadducees who joined the crowds. He named them a "generation of vipers" (Matthew 3:7), told them that their profession was a mockery, and shocked them by saying that, of itself, relationship to Abraham counted for nothing.

JESUS' RELATIONSHIP TO JOHN'S MISSION

⁴Though we have no record of his commission other than this his own reference to it (John 1:33), John says that he was sent to baptize as well as to "cry out." His commission was: (1) To call attention to the fact that a time of judgment had come (Matthew 3:10); (2) to call Israel to repentance, and to baptize as a symbol of cleansing (Matthew 3:6,8); and (3) to tell of the coming One who would baptize with the holy spirit and with fire. (Matthew 3:11) He faithfully warned the people, and exhorted them to repentance, and told of the One who was immediately to come, whose shoes, he said, he was not worthy to carry. (Matthew 3:11) Further, he never failed to tell of the far greater work to be done by the One for whom he was forerunner.

⁵The mission of John as baptizer was unique in the history of Israel, but the idea of cleansing must have made its appeal to the many who by John's means sought to get into favor with God. That he did not immerse all who went to him is clear; his sharp words to the Pharisees show that. His mission was effective; all Jerusalem and Judea were stirred and were held in expectation concerning the Christ (Luke 3:15), and in due time it was John's pleasure to announce the presence of the One of whom he spoke. His fidelity to God, and a faith which enabled him to declare the actual presence of the Anointed of God, raised him to the highest place among men.—Matthew 11:11.

⁶As Jesus grew into manhood he would think much about his life's work, and would wonder when it must begin, and how: He would surely expect to be anointed for his ministry. It is easy for us to suppose that he would know he must wait till he was thirty years of age, but it is very probable that he did not know. The Levites were first ordered to start service in the tabernacle at thirty years of age, but afterwards the age of twenty-five was set for them, evidently for probationary service; and later still the age of twenty was set by David. (Numbers 4:3; 8:24; 1 Chronicles 23:24) But Jesus was not a Levite, that he should wait till thirty years of age before beginning his ministry. At either of these periods of his life he might have had expectation that his time had come; but he must wait for his forerunner, who he knew must appear and do the work of which God had spoken (Luke 1:17); and he could make no move until then.

JESUS' BAPTISM A SEVERE TEST

⁷When John began his mission in the spring of the year (A. D. 29), Jesus knew that his time had almost come. He waited till his birthday season in the autumn. Then when he "began to be about thirty years of age" (Luke 3:23) he went to John. It seems proper to suppose that Jesus was born at the Feast of Tabernacles, and that it was then that "the Word was made flesh, and dwelt [tabernacled] amongst us" (John 1:14); and as the Day of Atonement, the tenth day of the seventh month, preceded the Feast of Tabernacles by five days (Leviticus 23), we may also suppose that Jesus presented himself to John at Jordan and to his Father either on that day or as near to it as possible, so as to fulfil the type of the bullock presented for a sin-offering, even as at his death he exactly fulfilled the type of the Passover lamb.—1 Corinthians 5:7.

⁸At that time the Word of God was lodged in the mind of Jesus, perhaps all of it, and as an exact memory; and he would have the purport of the Word in his mind. Without doubt, owing to that which his mother had told him of his birth and about John the Baptist's birth and about the prophecies which had then been spoken, and because of his recognition of himself as set apart from his fellows, he saw himself as the object of the prophecies.

⁹There can be little question that submission to John's baptism was one of the sharpest questions concerning himself which Jesus had to settle. He had to meet the question of his relationship to John's baptism, which was for the confession and remission of sins. But he was entirely without consciousness of sin; and if he joined the crowds who went to John, would not this appear both to the people and to John as if he also made confession of sin? And if he

even appeared to confess would not this probably compromise his future standing? Also John was his forerunner, and humanly speaking it would seem inappropriate that Jesus should be immersed by the one who was his herald. He must have come to the conclusion that John was his gateway not only to his life's work, but also into the way of life. Clearly John's mission to baptize was of God; and Jesus determined to go to John, even though it meant being numbered with transgressors. This was God's will for him, and the outcome he would leave in the hands of his Father.

¹⁰John was God's messenger, and none in Israel might hope to attain or retain the favor of God who did not follow the expressed will of God. Jesus therefore presented himself to John for immersion. Apparently John was taken unawares. Indirectly he had been told that he should immerse the One whose coming he was to announce. (John 1:33) Yet when Jesus came, John wished to decline; for he felt that it would be more fitting if he were immersed by Jesus. But it was as necessary for John to submit to the will of God as for Jesus. Hence Jesus said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."—Matthew 3:15.

REAL SIGNIFICANCE OF JESUS' BAPTISM

¹¹John never understood the inner meaning of Jesus' going to him, or of what it meant for Jesus as between himself and God. John did the will of God and was faithful. None of the servants of God was greater than he. But it was not given to John to know or to understand; for he was never privileged to become a disciple of Jesus. To Jesus his baptism was the vital moment of his life. He saw his course marked out for him by the Psalmist; and in David's words he said: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: . . . Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Hebrews 10:5,7) He saw that God had had no pleasure in the sacrifices of bulls and goats, which could never take away sins, and that he with the consciousness of being holy, harmless, and undefiled had the privilege to give himself in sacrifice to God.

¹²Jesus therefore gave himself to God as a man would bring an animal for sacrifice to the altar. None had done this hitherto, nor had anyone ever thought of such a thing; for there had been no call, the privilege had never before been given. Jesus' baptism, then, was more to him than a consecration to devote his life to the service of God and to seek its interests. The water to him represented death and submission unto death according to the will of God, and his rising again out of the water represented the new life and new relationship in which he stood towards God. He was there begotten of the holy spirit to the divine nature. (Acts 10:38) Hence, as he died to the will of his perfect flesh, so he was raised to newness of life, begotten of the spirit. Henceforth he lived not according to the flesh, but according to the spirit.

¹³Faithful servants of God there had been before Jesus' day, and some of these had suffered a violent death for their faithful witness. Even John the Baptist so suffered. What difference was there between their service for which they suffered and that of Jesus? It is in this: Those men served God according to his will as understood by them, and were faithful at all costs, even unto death; yet they had never thought of presenting themselves as a sacrifice to be offered. But that was the thought which moved Jesus in his consecration of himself to God. It was only when Jesus had given himself to God and had been accepted that the fact came upon anyone that the sacrifices of old were typical of human sacrifices, human lives offered to God.

JESUS' COURSE STILL MISUNDERSTOOD

¹⁴The idea of human sacrifices is repugnant to the religious sentiment of our day. Abraham's willingness to sacrifice his son (a sacrifice given and accepted in intent) is an abhorrent thing to the teachers of Christendom, and is to them a proof positive that the Old Testament is crude, below moral standards, and certainly not of God. But these also repudiate the teachings of the New Testament, and even of our Lord himself, who said that he came to give himself as a ransom; and of the apostles, whose successors they claim to be, who taught that the offering of Jesus Christ as a sacrifice makes atonement for sin.

¹⁵When Jesus had presented himself, he saw for the first time the correspondency between Isaac and himself. Later he was actually slain; but the offering as sacrifice was at Jordan, where he offered himself without spot unto God. (Hebrews 9:14) There he began to open up the new and living way whereby his disciples may follow in his steps and, suffering with him, may share his glory with him. (2 Timothy 2:12) They also present themselves; and they become human sacrifices in the sense of sacrificing their humanity, considering the body as representing human life as a sacrifice.—Romans 12:1.

¹⁶As John raised Jesus up out of the water "the holy spirit descended in a bodily shape like a dove upon him." To John this was the sign for which he waited; to Jesus it was the outward and visible sign of God's acceptance and his anointing. And with this outward sign came, to the joy of Jesus' heart, a voice from heaven, saying, "Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) It was to this witness that Jesus referred when, speaking to the Jews, he said: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." (John 5:37) At that moment also the heavens were opened: Jesus saw spiritual things not hitherto discerned. It was then that the path of life was opened to him. If for the purpose of being God's lamb of sacrifice, and bullock for atonement, Jesus was permitted to die, God would reward him; for the way of sacrifice was the way of life, and beyond the human sacrifice was life at the right hand of God. "At thy right hand there are pleasures for evermore."—Psalm 16:11.

QUESTIONS FOR BEREAN STUDY

- With what event does Mark date the beginning of the gospel? What fact do we now see that was not clear in his day? Why is our Lord's second advent so unpopular a subject today? ¶ 1.
- What did John the Baptist understand to be his mission? What drew the crowds to hear his preaching? ¶ 2, 3.
- What three points was John commissioned to emphasize? ¶ 4.
- What result did John's preaching produce? What rank does John hold in the divine estimation? Why is he thus esteemed? ¶ 5.
- As Jesus approached manhood, what subject would cause him much thought? What Scriptural reason is there for his uncertainty? What definite information did the Scripture afford him? ¶ 6.
- What "holy convocations" may have marked the date of our Lord's birth and of his baptism? ¶ 7.
- Why was submission to John's baptism a severe test to Jesus? To what conclusion did he finally come? ¶ 8, 9.
- In what way was Jesus' baptism a test to John also? ¶ 10.
- Why did John never understand the full import of Jesus' baptism? How did our Lord view the matter? ¶ 11.
- In what spirit did our Lord present himself to God? What had John's baptism come to mean to Jesus? In what respect was he different after his baptism from what he had been before? ¶ 12.
- What new light has Jesus' baptism shed upon the Jewish ceremonial law? ¶ 13.
- How does modern religious sentiment look upon the Old Testament sacrifices? How may this attitude be accounted for? ¶ 14.
- In what sense did the heavens open to our Lord at the time of his baptism? What new thoughts were then presented to his mind? What "new and living way" did he then begin to open up? Who may enter upon that way? ¶ 15, 16.

THE TEMPTATION OF JESUS

—JULY 27—MATTHEW 4:1-11—

JESUS' TEMPTATION CONTRASTED WITH ADAM'S—JESUS TEMPTED ON TWO PLANES—JESUS' TRUE LOWLINESS OF HEART—THREE-FOLD PURPOSE OF JESUS' TEMPTATION.

"In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Hebrews 2:18.

JESUS came up out of Jordan, full of the holy spirit (Luke 4:1), and was immediately led by the spirit into the wilderness. This was the wilderness of Judea, a barren country where the wild beasts still roamed. Jesus would need quietness and solitude that he might get a proper view of the new world which now opened before him, and he needed to readjust his life to the new view of himself which the Scriptures now disclosed. Mark (chap. 1:12) says that the spirit *drove* Jesus into the wilderness; and this, taken with Matthew's statement that Jesus was led into the wilderness that he might be tempted of the devil (Matthew 4:1), leaves little question that more is intended than that Jesus should have a time for meditation. It was the purpose of God that he should go into the wilderness. Jesus was to be allowed to see what he had to meet in his ministry, what he must accept, and what reject; and for this purpose God saw that there must be a preparation which could come only through severe testing. And he must be proved loyal to God before his ministry was commenced.

²The promised Messiah was also the new man, the son of the woman; and he must be tested as Adam had been. Jesus therefore to this extent may be considered as the second Adam, who must definitely be proved as one who withstood the temptations which overcame the first Adam.—Romans 5:14.

JESUS' TEMPTATION CONTRASTED WITH ADAM'S

³The temptations were on the same lines as those in the garden of Eden, else there could not be full proof of victory; and the tempter is the same; but there is a great contrast in the conditions. In the garden of Eden there was all the comfort God had to give to a perfect pair, his own dear human children. There was no hunger, nothing to disturb the mind, suffering was not known; problems there were none. But in the case of Jesus it was very different. He was in the wilderness, with a new life open before him, his mind full of questions. He was hungry; for he had now been for forty days without food, and the wilderness had no food for him. He was also in the company of wild beasts. Here was an absolute contrast to the comfort, sweetness, and ease of Eden. But though the surroundings of Jesus were in such violent contrast and so uncongenial to him, and though he was placed by these at a considerable disadvantage in an encounter with the tempter, he had some advantage. He had (1) the knowledge of Adam's experience, and (2) the revealed Word of God as a guide.

⁴It was at the end of forty days when the devil approached Jesus. It may very well be that Jesus' concentration of mind in meditation on his relationship to God and to his ministry had, till then, prevented him from feeling the pangs of hunger. Now, when he was hungry, and we must suppose somewhat weary, the enemy came. We have already said that there was a similarity in the temptations. In the garden it is said of Eve, "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit." (Genesis 3:6) These were temptations which made their appeal to the heart's citadel through the lust of the flesh, the lust of the eye, and the pride of life.—1 John 2:16.

⁵There are only these three avenues by which Satan can approach any of God's children; but they compass the whole nature of man, whether human or begotten of the spirit to the divine nature. When the devil approached

Jesus, he spoke as if he had been watching our Lord and had noted that he was hungry. He said: "If thou be the Son of God, command this stone that it be made bread" (Luke 4:3), using the same wicked insinuation to doubt as in Eden, when he said: "Hath God said"; and to pride, as if he would start in the mind of Jesus a rebuttal of the doubting suggestion, which would lead to pride in an attempt to prove himself to the devil. The point of the temptation was in leading Jesus to think of himself and his need, and in suggesting that because he had the power to satisfy himself he should do so. Would he not use it? He would be better able to do his work if he had food and strength! Of course the devil's purpose was to get Jesus to take himself into his own care, and out of the care of his Father.

⁶Jesus had not yet used any miraculous power, but his forty days' meditation had shown him that he was invested with it. But he knew that this was given to him for the purpose of his ministry, and not for himself; and that if for selfish reasons he used the power given for his ministry, he would get out of the will of God. He would preserve his body or satisfy his need at the expense of his life. Jesus' answer implies that his Father had placed him in the wilderness, where there was no food; and that he would stay there until his Father led him out. Death to the body was better than uncertainty; and, quoting the scripture, he said: "It is written, That man shall not live by bread alone, but by every word of God." (Luke 4:4) If need be, his Father could keep him alive in the wilderness; but in any case he would continue to suffer hunger rather than thus supply his need.

JESUS TEMPTED ON TWO PLANES

⁷Eve was not hungry; she had every pleasure. Jesus was hungry; but he would not satisfy his need outside the will of God. Satan was repulsed. This was a temptation to the *flesh*. There are two planes on either of which such temptation may come: One may fail through indulgence of appetite; and one begotten of the holy spirit may fail through using the favor of God for selfish purposes, or in doing the work of God to please a fleshly desire.—2 Corinthians 1:17.

⁸The next temptation is set as if Jesus and Satan were standing together on a pinnacle of the temple in Jerusalem. Satan said: "If thou be the Son of God, cast thyself down from hence" (Luke 4:9); and he quoted a scripture in support of his suggestion. (Psalm 91:11,12) Jesus had just refused to ease his hunger or even save his life at the suggestion of the devil. This temptation was at the other extreme: It was a suggestion to disesteem, or a lack of care, of his life, believing that it was safe in the care of God. We may be sure that Satan suggested that this unusual text was specially written for Jesus, for hitherto there had been none to whom it could apply; and Satan suggested that the pinnacle of the temple was the exact place for the fulfilment of the scripture.

⁹Jesus did not argue, nor even stop to say that Satan had misquoted by leaving out a very important clause, but met the quotation with another. He said: "Thou shalt not tempt the Lord thy God." (Luke 4:12) Scripture is never contradictory; and if there be any question of interpretation it should always be remembered that the right explanation is always in harmony with the whole. The temptation in this case was: (1) To do something to show his faith;

(2) to prove himself to the devil; (3) to take his own way before God's; and (4) to use the Word of God to suit himself. The devil is ever an advocate of Scripture when he can twist it to the hurt of a dupe.

JESUS' TRUE LOWLINESS OF HEART

¹⁰It can hardly be doubted that Satan suggested that by this means Jesus would get a better opening to his ministry than otherwise. Satan wanted Jesus to think that something special should be done for him, and put the suggestion that his Father was doing little to help him. But in this matter also Jesus was in his Father's hands, and there he would remain. He would not force God's hand for himself. If the Father chose to give him a start to his ministry which was entirely absent from show, then Jesus would be glad for what his Father did. This temptation, then, was to pride of heart, to make a show to prove that he had faith, and to prove himself in the eyes of the people. Here was true lowliness of heart. Jesus would wait on his Father and seek neither a demonstration of himself nor any for himself. This temptation also failed.

¹¹The devil then took Jesus up into a high mountain and showed him in a moment of time all the kingdoms of the world and the glory of them, and said to him: "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine." (Luke 4:6, 7) The other two temptations had been in respect to faith; one to a lack, the other to overmuch. But this was a flat proposal that Jesus leave the pathway of faith to join Satan. Jesus at once answered: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4:8.

¹²What was the point of the temptation in this case? Not only had Satan made an appeal to Jesus in respect to the power and glory which might accrue to him; but, knowing Jesus' warm heart towards humanity, he knew that Jesus would at once see in the power offered an opportunity of helping humanity. Never a human heart beat so warmly for human need and in sympathy as did the heart of Jesus; but he was true to his Father, and without hesitancy he waived the temptation and the tempter aside. Jesus would be no servant of the devil, not even for the betterment of humanity. He well understood that in due time God purposed to restore the human family; and that, if he were faithful to his Father, he would be made ruler of God's kingdom with power to bless not only the world that then was, but even those who were dead.

¹³It was the glory of being governor that Satan offered. It was the privilege of being Savior that Jesus desired. And he knew that he could be the Savior only by first walking the narrow way of consecration even unto death. This was a temptation to the eye, to feast it on things not lawful. Jesus would not let his mental sight remain on the glory visualized. In this temptation also there are the two phases; for there is the temptation to indulge the natural mind by letting it dwell longingly on things of this world.

¹⁴Satan was foiled, was defeated, and left Jesus for a season. Jesus had won a victory, but not by cleverness, nor by argument, but by the simplicity of loyalty to God, guided by the Word of Truth. What was effected? Satan was not

vanquished, but Jesus was the first who had stood before Satan's assaults. Through this experience he saw his life and ministry more clearly outlined, and was better prepared for what he had to face during his ministry; a record had been made for all his followers; also a witness had been given that evil could be withstood, and that Satan's power was limited against those who submitted themselves to God.

THREEFOLD PURPOSE OF JESUS' TEMPTATION

¹⁵Bible Students know the truth of Jesus' relationship to his Father. They know that he was not God, unable to be touched by temptation; but that he was tempted in all points as we are and yet without sin (Hebrews 4:15), a word with no meaning were the temptations not real. He suffered being tempted. At the end angels ministered unto him as to Elijah of old. The angels prepared a meal, and Jesus was refreshed both in body and in spirit.

¹⁶Each footstep follower of the Master must be subjected to the same temptations. Each as he consecrates himself must have a wilderness experience; for each is to be a part of the second Adam, and each must be an overcomer. The disciple must not expect easy circumstances. The enemy has no mercy, but seeks to destroy everyone who gives himself in consecration to God; for he knows that every saint is a menace to his life and an enemy of his kingdom, and one from whom he (Satan) can expect no mercy. He who has any sympathy with Satan and Satan's kingdom is like Satan himself—the enemy of God. (James 4:4) Thus the temptation of our Lord has a threefold purpose: For Jesus, that he might be proved; for God, as a witness that the grace of God with the Word of God is sufficient to keep the child of God against all attacks of the enemy; for us, that Jesus might know how to succor us when tempted, and that we might know how to resist temptation.

QUESTIONS FOR BEREAN STUDY

For what fivefold purpose was Jesus driven into the wilderness by the holy spirit? ¶ 1, 2.
Why were Jesus' temptations on the same lines as those of Adam and Eve? What contrast was there in the conditions of each case? What advantage had Jesus over Adam? ¶ 3.
Point out the similarity between Jesus' temptations and those of our first parents. ¶ 4.
Along what three lines does Satan approach God's people? How far-reaching are these avenues of approach? What was the point of Jesus' first temptation? ¶ 5.
During his forty days' meditation what new fact concerning himself had Jesus learned? For what purpose had he received new power? ¶ 6.
What was the nature of this temptation? On what two planes may this kind of temptation come to anyone? ¶ 7.
How did Jesus' second temptation differ from the first? ¶ 8.
Point out the fourfold strength of the second temptation. Show that even a seemingly apt Scripture quotation may prove to be a snare. How may we be sure that we have the right interpretation of any given Scripture text? ¶ 9.
In meeting this temptation how did Jesus demonstrate his lowliness of heart? ¶ 10.
How did the third temptation differ from each of the first two? What was the special point in the third temptation? What enabled Jesus to meet it successfully? ¶ 11, 12.
Point out the two planes on which this temptation may come to a child of God. What enabled Jesus to meet it successfully? ¶ 13.
What blessing did Jesus receive for his faithful opposition to Satan's wiles? By what means did Jesus win the victory? What lesson may the Church learn from studying these experiences of our Lord? ¶ 14.
What is Jesus' relationship to Jehovah God? What light does the truth on this matter give to real Bible students? ¶ 15.
Why must each footstep follower of Jesus meet the same kind of temptations that the Master suffered? Point out the threefold purpose of our Lord's wilderness experience, and its value to each consecrated child of God. ¶ 16.

"I thank Thee, Lord, that I have seen
A little of the light.
A glimpse of the great splendor through
The darkness of earth's night
Has shone into a weary soul,
And made the way more bright.

"I thank Thee, Lord, that I have seen
Beyond this life's brief span,
A glimpse of love divine so great
To rescue fallen man—
Great mystery of mysteries,
Once hidden in God's plan."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Thebes, Ill.	July 1	Alton, Ill.	July 8
Swanwick, Ill.	" 2	Gillespie, Ill.	" 9
Belleville, Ill.	" 3	Bunker Hill, Ill.	" 10
East St. Louis, Ill.	" 4	Dix, Ill.	" 11
St. Louis, Mo.	" 6	Flora, Ill.	" 13
Kane, Ill.	" 7	Rinard, Ill.	" 14

BROTHER J. A. BOHNET

Ipswich, S. Dak.	July 1	Mitchell, S. Dak.	July 10
Lebanon, S. Dak.	" 2	Hartford, S. Dak.	" 11
Huron, S. Dak.	" 4	Irene, S. Dak.	" 13
Parker, S. Dak.	" 6	Yankton, S. Dak.	" 15
Chancellor, S. Dak.	" 7	Corsica, S. Dak.	" 16
Menno, S. Dak.	" 8, 9	Columbus, O.	" 20-27

BROTHER B. H. BOYD

Charlestown, W. Va.	July 1	Oakland, Md.	July 8, 9
Hagerstown, Md.	" 2	Brandonville, W. Va.	" 10, 11
Cumberland, Md.	" 3	Morgantown, W. Va.	" 13
Frostburg, Md.	" 4	Fairmont, W. Va.	" 14
Lonaconing, Md.	" 6	Burton, W. Va.	" 15
Mountain Lake Park, Md.	" 7	Wheeling, W. Va.	" 16

BROTHER J. W. COPE

Jamestown, Kan.	July 1, 2	Danville, Ill.	July 13
Clay Center, Kan.	" 3, 4	Peru, Ind.	" 14
Topeka, Kan.	" 6, 7	Lima, O.	" 15, 16
Pleasant Hill, Mo.	" 8	Marion, O.	" 17, 18
East St. Louis, Ill.	" 9, 10	Columbus, O.	" 20-27
Springfield, Ill.	" 11	Cincinnati, O.	" 28

BROTHER C. W. CUTFORTH

Regina, Sask.	June 23, 24	White River, Ont.	July 7
Brandon, Man.	" 25, 26	Searchmont, Ont.	" 8, 9
Winnipeg, Man.	June 28-July 1	MacLennan, Ont.	" 11
Dominion City, Man.	July 2, 3	Sault Ste. Marie, Ont.	" 13
Kenora, Ont.	" 4	Warren, Ont.	" 14, 15
Fort William, Ont.	" 6	Columbus, O.	" 20-27

BROTHER H. H. DINGUS

Owensboro, Ky.	July 1	Guthrie, Ky.	July 10
Evansville, Ind.	" 2	Beech Creek, Ky.	" 11
Paducah, Ky.	" 3, 6	Beaver Dam, Ky.	" 13
Mayfield, Ky.	" 4	Riney, Ky.	" 14
Dixon, Ky.	" 8	Elizabethtown, Ky.	" 15
Hopkinsville, Ky.	" 9	Sonora, Ky.	" 16

BROTHER A. J. ESHLEMAN

Fort Morgan, Colo.	July 1, 2	Cheyenne, Wyo.	July 9
Boulder, Colo.	" 3	Sterling, Colo.	" 10
Berthoud, Colo.	" 4	Sidney, Neb.	" 11
Denver, Colo.	" 6	Grand Island, Neb.	" 13
Loveland, Colo.	" 7	Omaha, Neb.	" 14
Greeley, Colo.	" 8	Burlington, Ia.	" 15

BROTHER M. L. HERR

Hammond, Ind.	July 1	Niles, Mich.	July 8
Michigan City, Ind.	" 2	Benton Harbor, Mich.	" 9
La Porte, Ind.	" 3	Hartford, Mich.	" 10
South Bend, Ind.	" 4	South Haven, Mich.	" 11
Goshen, Ind.	" 6	Kalamazoo, Mich.	" 13
Elkhart, Ind.	" 7	Battle Creek, Mich.	" 14

BROTHER W. M. HERSEE

Mar, Ont.	July 1	Wingham, Ont.	July 10
Warton, Ont.	" 2, 3	Goderich, Ont.	" 11
Hepworth, Ont.	" 4	Seaforth, Ont.	" 13
Allenford, Ont.	" 6, 7	Mitchell, Ont.	" 14
Harriston, Ont.	" 8	Stratford, Ont.	" 15
Fordwich, Ont.	" 9	Sarnia, Ont.	" 16

BROTHER H. HOWLETT

Winnipeg, Man.	July 1	Gravenhurst, Ont.	July 10
Kenora, Ont.	" 2	Toronto, Ont.	" 13
Fort William, Ont.	" 4	Brantford, Ont.	" 15
Port Arthur, Ont.	" 6, 7	Hamilton, Ont.	" 16
Sault Ste. Marie, Ont.	" 9	Niagara Falls, Ont.	" 17, 18
North Bay, Ont.	" 10	Columbus, O.	" 20-27

BROTHER H. S. MURRAY

Greensboro, N. C.	July 1	Clifton Forge, Va.	July 11
Lynchburg, Va.	" 2	Charleston, W. Va.	" 13
Norfolk, Va.	" 4-7	Coco, W. Va.	" 14
Petersburg, Va.	" 8	Nitro, W. Va.	" 15
Richmond, Va.	" 9	Gallipolis, O.	" 16
Charlottesville, Va.	" 10	Nelsonville, O.	" 17

BROTHER G. R. POLLOCK

Mankato, Minn.	July 1, 3	Elma, Ia.	July 9
Evan, Minn.	" 2	Waucoma, Ia.	" 10
St. Paul, Minn.	" 4	Oelwein, Ia.	" 11
Minneapolis, Minn.	" 6	Dubuque, Ia.	" 13
Winona, Minn.	" 7	Freeport, Ill.	" 14
Rochester, Minn.	" 8	Rockford, Ill.	" 15

BROTHER B. M. RICE

Gulfport, Me.	July 1	Haverhill, Mass.	July 8
Abbott, Me.	" 2	Lawrence, Mass.	" 9
Kennebunk, Me.	" 3	W. Chelmsford, Mass.	" 10
Kittery, Me.	" 4	Lowell, Mass.	" 11
Newburyport, Mass.	" 6	Frammingham, Mass.	" 13
Byfield, Mass.	" 7	Springfield, Mass.	" 14

BROTHER V. C. RICE

Deep River, Conn.	July 1	Bridgeport, Conn.	July 8
Cromwell, Conn.	" 2	Milford, Conn.	" 9
Hartford, Conn.	" 3	Woodbury, Conn.	" 10
New Britain, Conn.	" 4	Torrington, Conn.	" 11
New Haven, Conn.	" 6	Waterbury, Conn.	" 13
Brantford, Conn.	" 7	Westfield, N. Y.	" 17

BROTHER C. ROBERTS

Neepawa, Man.	June 27	Bracebridge, Ont.	July 8
Winnipeg, Man.	June 28-July 1	Orillia, Ont.	" 9
Cochrane, Ont.	July 2	Hamilton, Ont.	" 13
Timmins, Ont.	" 3, 4	Beamsville, Ont.	" 14, 15
New Liskeard, Ont.	" 6	St. Catharines, Ont.	" 16, 17
North Bay, Ont.	" 7	Columbus, O.	" 20-27

BROTHER R. L. ROBIE

Rosalia, Wash.	July 1	Billings, Mont.	July 10
Colfax, Wash.	" 2	Clearmont, Wyo.	" 11
Coeur d'Alene, Ida.	" 3, 4	Ravenna, Neb.	" 13
Spokane, Wash.	" 6	Omaha, Neb.	" 14
Missoula, Mont.	" 8	Clinton, Ia.	" 15
Butte, Mont.	" 9	South Bend, Ind.	" 16

BROTHER O. L. SULLIVAN

Tiffin, O.	June 27	Ashtabula, O.	July 28
Mansfield, O.	" 29	Westfield, N. Y.	" 29
Johnstown, Pa.	" 30	Buffalo, N. Y.	" 30
Lewistown, Pa.	July 1	Batavia, N. Y.	" 31
Paoli, Pa.	" 2	Rochester, N. Y.	Aug. 1
Columbus, O.	" 20-27	Newark, N. Y.	" 2

BROTHER W. J. THORN

Elmira, N. Y.	June 25	East Stroudsburg, Pa.	July 2
Newark, N. Y.	" 26	Columbus, O.	July 20-27
Auburn, N. Y.	" 27	Fostoria, O.	" 28
Cortland, N. Y.	" 29	Defiance, O.	" 29
Binghamton, N. Y.	" 30	Garrett, Ind.	" 30
Scranton, Pa.	July 1	Auburn, Ind.	" 31

BROTHER T. H. THORNTON

Burlington, Ia.	June 23	East Radford, Va.	July 17
Chicago, Ill.	" 24	Ashland, Ky.	" 18
Indianapolis, Ind.	" 25	Columbus, O.	" 20-27
Columbus, O.	" 26	Portsmouth, O.	" 28
Ironton, O.	" 27	Ironton, O.	" 29
War, W. Va.	" 29	East Radford, Va.	" 31

BROTHER S. H. TOUTJIAN

Norfolk, Neb.	July 1	Independence, Mo.	July 9
Winside, Neb.	" 2	Kansas City, Mo.	" 10
Stanton, Neb.	" 3	Jefferson City, Mo.	" 11
Clearwater, Neb.	" 4	St. Louis, Mo.	" 13
Omaha, Neb.	" 6	Terre Haute, Ind.	" 14
Nebraska City, Neb.	" 7	Brazil, Ind.	" 15