



ROCK OF AGES

THE FOUNDATION OF THE CHURCH

A BAKUM FOR ALL

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

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

OWTB&TS

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:28-31

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 2:6, 8.

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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PLEASE ADDRESS THE SOCIETY IN EVERY CASE

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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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MEMORIAL REPORTS FOR 1926

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

WORLD-WIDE WITNESS—MAY 30

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

"STUDIES IN THE SCRIPTURES"

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued in English only: The regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6½"); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, III, 75¢ each; Volumes IV, V, VI, VII, 85¢ each.

SERIES I. The Divine Plan of the Ages, giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes, 35¢. Magazine edition 20¢. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian: regular cloth style, price 75¢.

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SERIES III. Thy Kingdom Come, considers prophecies which mark events connected with "the time of the 'end'", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 35¢. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75¢.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII

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No. 8

THE SHINING LIGHT

"But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble."—Proverbs 4: 18, 19.

LIGHT means illumination that enables one to see. When the sun rises in the morning it is not full light; but as it rises higher and higher it sheds forth greater light, and at noonday it is said to have reached fulness of light. A light day is properly said to be a beautiful day and it brings gladness to the heart of man.

² Darkness is symbolically used to represent the way that leads to unhappiness and death. It is the way of the wicked. Those who walk in the way of darkness stumble and do not know the reason why. Fear takes hold of all such who walk in darkness, and groping on they go to despair.

³ Light is a symbol of life, and they that walk in the light of God walk in the way that leads to life and happiness. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3) "Light is sown for the righteous." (Psalm 97: 11) Happy is the man who walks in the way of light.

⁴ In the text of Proverbs 4: 18, "the just" means those who are justified and who are therefore counted by the Lord as righteous in his sight. This text is intended for the benefit of the saints during the Gospel Age. The saints are just and righteous, not because of their own intrinsic virtue or value, but their righteousness results by reason of the merit of Christ Jesus imputed to them at the time of consecration and justification. Being in Christ as new creatures they are counted righteous in his sight. (1 Timothy 4: 4) It is for such that the light is sown. These are they who start to walk in the pathway of light; and all such who continue to walk in that way, in obedience to God's commands, will in due time reach the fulness of light, which is designated by the Lord as the perfect day.

⁵ Jesus, the beloved Son of God, is the great Light that came into the world, and through him all must be enlightened who receive the light. (John 1: 9; 3: 21) He that walks in the light must therefore follow in the footsteps of Jesus in obedience to God's commands. (1 Peter 2: 21; John 12: 46) The pathway of the just is the way which the Lord provides for the Christian. in

which way he must walk. The promise is that to such the light shall increase as time draws on and nears the end of the way.

⁶ It was not the purpose of the Lord that all light upon his plan should shine forth at one time. Not even Jesus, when on earth, was given all the light. (Matthew 24: 36) The promise is that greater light shall shine at the end of the age. (1 Corinthians 10: 11) Even then the light is progressive.

⁷ In the time of darkness, during which the Papacy was holding full sway, the plan of God was obscured under the debris of false teachings. Then it pleased God to turn on the light and begin to open the door so that those who desired the light might see. It pleased him to use Martin Luther to start a reformation. The special truth magnified by Luther was justification by faith in the blood of Jesus Christ. It was in October, 1517, that Luther began his great fight against Papacy. Those who were truly devoted to the Lord in that day walked in the light as it was then shining and as the light continued to increase.

⁸ But before many years passed the leaders in the church fell to the seductive influence of Satan the enemy and began to walk in the way of the wicked and stumbled in the darkness. Many people who had a tendency towards serving the Lord became followers of Luther and have since been known by the name of Lutherans. Many of these concluded that all the light upon God's Word was given to Martin Luther and that after his day there would be no more light to be had. The true followers of Christ knew that such a conclusion was erroneous. The same thing may be said of the Methodist, Baptist, Presbyterian, Congregationalist and other denominational organizations. All of these held some truth, and many of each congregation thought that all the truth was held by their respective organization and by none other. But it is well known that these systems go to make up what the Scriptures term Babylon.

⁹ Then came "the time of the end". God's Word testifies that until then the time prophecies, particularly concerning the Lord's coming, would be sealed, but that in due time the wise would understand. "Many shall

be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."—Daniel 12:10.

¹⁰ God promised a special blessing to those who should be following in the narrow way at that time. Many experienced this promised blessing. And then, true to his promise, the Lord turned on more light; he used Brother Russell to bring to the attention of Christians this light upon his Word and plan. The light of God, shining upon the pathway of the justified, then disclosed the beauties of the ransom sacrifice, the mystery, and the restoration of the human race during the reign of Christ. This was a time of restoration of truth. That marked the beginning of the time of gladness on the part of those who were following in the footsteps of Christ Jesus.

¹¹ The Psalmist had previously composed, for the benefit of the saints, a song of gladness which now they could sing. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." (Psalm 126:1-3) Truly this prophecy here is, that that which first made glad the hearts of Christians then was the revealing of the great truth that God has provided restoration blessings for all the nations of the earth.

¹² In 1881 *TABERNACLE SHADOWS* was published, and many thought that it contained all the truth on the divine plan. Then came volume one of *STUDIES IN THE SCRIPTURES*, and others thought that surely there is no more truth to be learned. In their turn followed the other volumes of *STUDIES IN THE SCRIPTURES*, and with each edition there was some change made by the author because of greater light.

¹³ For a long while Brother Russell held that the church is under the new covenant. As the light increased he saw that this position could not be true, and he so announced. Some became offended because of his change of views and turned away from following the Lord and forsook the truth and walked in the way of the wicked. Their way became darkness, and they stumbled and knew not at what they stumbled. It will be observed that those who thus stumble are never able to give a good reason why. In fact they become so blind that they do not know they are stumbling.

¹⁴ For some years Brother Russell held and taught that one may be justified and remain in that justified condition for a long period of time before consecration. In later years, as the light increased and he as a just man walked therein, he saw that his position was incorrect and he set forth the reasons then why consecration must precede justification. He saw it would be unreasonable for God to justify any man who would not first humble himself by agreeing to do God's holy will. Now everybody in the truth can see it. But at that time a

number became offended at this change in position and turned away from following in the light, joined the wicked and stumbled on in the darkness, not knowing at what they stumbled. Now they have gone back into the world and great is the darkness thereof.

¹⁵ In 1916 Brother Russell died. As there were Lutherans who followed Luther, now some became Russellites and followed Brother Russell. They reasoned that all the light of truth promised in the Word of God had been given to the church through Brother Russell and no more light would follow. They refused to walk in the light as it shines more and more, and some of these became offended at some things that have appeared in *THE WATCH TOWER* since Brother Russell's death and have turned again to the world and walk in 'the way of the wicked and darkness, and know not at what they stumble'.

WHAT IS TRUTH?

¹⁶ Jesus declared concerning the will of God, as expressed in the Holy Scriptures: "Thy word is truth." (John 17:17) The prophets of old wrote the Word of God as they were moved upon by the spirit of the Lord God. They recorded God's will and Word, and not their own. What they wrote was God's Word and not the word of man. When Jesus was on earth he was clothed with power and authority from the Father to speak; and thus he spoke, but not for himself. He taught the will of God, his Father.

¹⁷ The apostles wrote a portion of the Scriptures, but what they wrote was not their own message but the message of the Lord. When Jesus arose from the dead he was clothed with full power and authority in heaven and in earth. This carried with it the authority in him, as the active agent of Jehovah, to direct the minds of the apostles in what they wrote. This is what he promised to do and did. (Matthew 18:18) Not one of the writers in the Bible claim any credit or authority for the truth. All give credit therefor to Jehovah God.

WHOSE TRUTH?

¹⁸ Lutherans have proceeded upon the theory that all the truth belonged to Luther. The same may be said of Methodists, Baptists, Presbyterians, Congregationalists and others in regard to their founders. Others who saw that the Lord had chosen Brother Russell for a special service, and had used him to bring meat to the household of faith in due season, concluded that all the truth belonged to Brother Russell. Of course Brother Russell made no such claim. In St. Paul's day some were saying: "I am of Paul"; and others, "I am of Apollos." St. Paul rebuked them, and said: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God giveth the increase. Now he

that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."—1 Corinthians 3: 5-8.

¹⁹ The Word of Truth belongs to God. It belongs to no man. But why have so many good men and women followed certain men and worshipped them and concluded that all the truth resided in them? It is due to the influence of the enemy Satan. He is a wily foe. With Satan it is anything to turn the minds of the people away from Jehovah God. That has been his policy from Eden until now. St. Paul saw the reason for this in his day, and what he spoke then has been true ever since. He spoke of those who "worshipped and served the creature more than the Creator". (Romans 1: 25) The same error is still practised among men.

²⁰ There is but one Jehovah God, and his glory is not to be given to another. (Isaiah 42: 8) The true saints are told that they have been chosen by Jehovah as his witnesses, and their duty and privilege is to give testimony that Jehovah is God and to give him the honor that is due his holy name. (Isaiah 43: 10-12; Psalm 29: 2) This is exactly what Jesus did when he was on earth. He did not claim that the message of truth was his, but he taught that it was his Father's Word. "If I bear witness of myself, my witness is not true." (John 5: 31) "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." (John 7: 17, 18) "If I honour myself, my honour is nothing." (John 8: 54) "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."—John 14: 10.

²¹ We do well to follow the example of Jesus. Those who honor God are the ones who are pleasing to him. The claim that all the truth is committed to one man is presumptuous, to say the least. It is God's truth and God's light that shines on the pathway of the just to guide them in the right way. It is presumptuous to give credit to man for any of it. "Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119: 105.

²² Then the prophet of God speaks concerning the chosen ones who are of Zion: "I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed." (Psalm 132: 16, 17) The time of clothing the priestly class with garments of salvation is when the Lord comes to his temple and covers the temple class with the robe of righteousness, and those thus covered enter into the joy of the Lord.

HIS TEMPLE

²³ The temple of the Lord is made up of the living members who are the faithful saints, and whom the Lord finds to be faithful when he comes to take an account

with them. (1 Corinthians 3: 16) It must be conceded that the Lord would come to his temple some time, because the Scriptures specifically so state. (Malachi 3: 1; Psalm 11: 4) It is equally well settled by the Scriptures that he comes to his temple and that the temple is opened after he takes his great power and reigns. (Revelation 11: 17-19) All who are now really consecrated and devoted to the Lord, begotten and anointed, understand that the Lord began his reign in 1914. Before coming to his temple he prepared the way before him.

²⁴ The purpose of coming to his temple is for judgment. This judgment must begin at the house of God. (1 Peter 4: 17) That the coming of the Lord to his temple would be a trying time to the consecrated is conclusively proven by the words of the prophet of God: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." (Malachi 3: 1, 2) The physical facts show that a great trial came upon the church at the beginning of 1918. That marks the time when the temple of God was open, and being open those of the temple class would be given greater light, and which light would shine upon their pathway even as promised.—Revelation 11: 19; Proverbs 4: 18.

GREATER LIGHT

²⁵ True to his promise greater light has come to the church of God since 1918. It is upon the pathway of those justified ones who have been awake and desirous of walking in the light that the greater light has been shining and continues to shine. It was in the year 1919 that the Lord permitted the church to see for the first time that Elijah pictured the work of the church prior to 1918 and that Elisha pictured the work of the church thereafter. When Elijah was about to be taken up he said unto Elisha: "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."—2 Kings 2: 9, 10.

²⁶ Elisha did see Elijah when he was separated from him by the fiery chariot and taken away by the whirlwind. When the fiery chariot came in 1918, marking the great time of fiery trial upon the church, the Elijah work ceased. There was a separation there between the Elijah and Elisha work. There was a period of waiting. Then a number of the consecrated were privileged to "see" from the light of God shining on their pathway that this fiery trial of 1918 marked the dividing point between the Elijah and Elisha work; and true to the prophecy and the promise they received a greater measure of the

spirit of the Lord and entered into his work with greater zeal and joy than ever before. It is to be expected therefore that the Elisha class, to wit, those now zealously and joyfully engaging in the service of the Lord, would enjoy the increased light and in proportion as they walked therein would continue to enjoy it. True to what might be expected, since that period of time the church has had a clearer vision of the truth.

²⁷ Since 1919 the church has clearly discerned the parables of the Pounds and Talents and has seen that these parables mark the time when the Lord comes to his temple for the examination of his servants. They see that those whom the Lord then found faithful he invited to enter into his joy, and that the joy of the Lord results from a knowledge of the fact that the time has come for him to vindicate the name of his Father; and this the true Christians are doing at the command of their Father. (Psalm 110:1, 2) Many of the saints have entered into the joy of the Lord according to his invitation.—Matthew 25:14-29.

²⁸ Since 1919 the church has also had a clearer vision of the parable of the Virgins and of the parable of the Sheep and Goats. (Matthew 25:1-13, 31-46) Since then the light of the Lord, shining upon the pathway of the justified, has enabled them more clearly to discern their own position and the work that they must do as the servants of the Lord, and that this work includes the declaring of the day of the vengeance of our God, proclaiming the message of the kingdom, and comforting those that mourn.—Isaiah 61:1-3; Z 1925, 3-10.

²⁹ Then the Lord has given the church a clearer understanding of the "garments of salvation" and the "robe of righteousness" and that these are received at the hands of the Lord when he comes to his temple. (Isaiah 61:10) And the Lord also has enabled the church to see more clearly the meaning of the "wedding garment" and how it is the privilege of each one to put on this wedding garment by doing the Lord's work in the Lord's appointed way.—Matt. 22:1-12; Z 1925, 35-40.

³⁰ Then the Lord, shedding his gracious light upon the pathway of the just, enabled the church to see the "two great wonders" in the heaven; namely, Zion giving birth to the nation or kingdom of God, and the great red dragon, the Devil's organization, warring against the same.—Revelation 12th chapter; Z 1925 67-74.

³¹ Likewise the Lord has enabled the church to see how that he had held back the great time of trouble by stopping the war and giving a period of comparative peace that the gospel of the kingdom might be preached in all the world as a witness, and that this had been done for the elect's sake.—Matthew 24:14-22; Z 1925, 131-135.

³² The Lord has shown the church since 1918 a clearer vision of the Devil's organization than ever before. It has been particularly pointed out in THE WATCH TOWER how the Devil is making a warfare to destroy "the remnant", and the manner of the Lord's special protec-

tion for them; and being thus forewarned they are forearmed.—Z 1925, 179-183; 211-217.

³³ God's Word, more and more illumined, and which illuminates the pathway of the just, enables the saints to now see that the Lord Jesus was to remain inactive until 1914, and that then he would stand up and take his power and oust the enemy from heaven and prepare for the great and final conflict on the earth. Thus the church now sees the King in action.—Z 1925, 275-279.

³⁴ The Lord has also permitted his church, since that time, to have a clearer vision of the prophecy of Joel concerning the outpouring of the holy spirit; and this enables the consecrated to understand why so many have come to a knowledge of the truth since 1918 and why these are greatly rejoicing to make proclamation of the King and his kingdom.—Z 1925, 339-342.

³⁵ Why has the Lord blessed his people with a clearer understanding of these great truths? Is it because a man or men are gifted with the powers of interpretation of the Scriptures? Emphatically, No. The Scriptures are not of private interpretation. (2 Peter 1:20) The Word of Truth belongs to God. He is his own interpreter. In his own good way and time he gives interpretation to his church through the Head of the church, our beloved Lord Jesus Christ. It is God's light which shines upon his Word and which also gives a clearer vision to his anointed ones. To claim that the light belongs to man or that men bring forth new light or that man interprets the Scriptures because of his superior wisdom is presumptuous before the Lord. The giving of glory to the creature when it justly belongs to the Creator is a presumptuous sin. Evidently this is why the Psalmist prayed: "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins." (Psalm 19:12, 13) This prayer he uttered not for the benefit of himself but for the benefit of the saints.

³⁶ A good deal of the habit of giving credit to man for the truth is due to secret faults. A secret fault, within the meaning of the foregoing text, is a fault secret to one's self. When the Lord reveals a fault to one, and the fault is still indulged in, it becomes a presumptuous sin before God. Many are inclined to give credit to man for the truth and for the light of the truth, and this may be classed as a secret fault. But when one clearly sees that all truth belongs to Jehovah God and all light emanates from him and that he brings it all to his church through his beloved Son, Christ Jesus, then to give credit to man therefor is a presumptuous sin before God within the meaning of the above scripture.

³⁷ The Lord has put on watch those who are of the temple class. Those who are faithfully watching are clothing themselves with the wedding garments; that is to say, they are doing the Lord's work in his appointed way. These the Lord clothes with the garments of salvation and covers them with the robe of righteousness

Isaiah 61:10) These are watching and walking together in the light and they see eye to eye. To these the Lord says: "Ye are my witnesses, . . . that I am God." (Isaiah 43:10, 12) "And 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 foundation of the earth, and say unto Zion, Thou art my people."—Isaiah 51:16.

³⁸ These, in obedience to the command of the Lord as his witnesses, lift up the voice and sing together. (Isaiah 52:8) The voice represents the message of the King and the kingdom which they are joyfully proclaiming. These grasp every possible opportunity to serve the Lord and his cause by telling others of the goodness of our God and of his kingdom now beginning. Upon the pathway of these the light shines brighter and brighter and leads them on to the perfect day.

³⁹ If there has been no additional light on the plan of God since 1916 then it must be admitted that we reached the perfect day in 1916, because the Lord promised that the light should continue to shine unto the perfect day. Does any saint believe that we reached the perfect day in 1916? Surely not. Does any saint believe that we have yet reached the perfect day? Manifestly not. If we have not yet reached the perfect day, then as surely as the Word of God is written just that surely the light will continue to shine, illuminating the pathway of the saints until the day is perfect. The perfect day will be realized when all the saints have finished their course on earth and have been received into glory, when Satan's organization is eliminated from the earth, and when the kingdom of righteousness is in full sway throughout the earth.

⁴⁰ The words of God's prophet indicate that even now, before the day is perfect, the light upon the pathway of the faithful will be greatly increased. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."—Isaiah 30:26.

⁴¹ The moon is a symbol of the law of God, therefore a symbol of the will of God toward his people. In times past Christians have had some difficulty in determining what is the will of God concerning them. Now they can see his will more clearly than ever before. Now they know the King is here and has begun his reign, and therefore with them time is no more. They know that it is a time of rejoicing because the Lord invites them to enter into his joy, and that his joy began when he stood up and took his power to vindicate the name of his Father. They know that the time is now here when the good news of the Lord's kingdom must be proclaimed to all nations as a witness before the final end. They know then the will of God is that they should be his witnesses, and they respond with gladness. They know that it is the will of God that they should have bold-

ness now in proclaiming the message of the kingdom, and this they do have.—1 John 4:17, 18.

⁴² The sun is a symbol of the light of the kingdom. The Sun of Righteousness is arising; and the light of God is shining round his organization, Zion, and particularly upon the Head thereof. This increased light the Lord Jesus, the Head of Zion, transmits to those who are of Zion walking in the path of light. It seems clear from the Scriptures that before all the saints have passed from the earth God will give such a great demonstration of his power and majesty that the people may know that he is God; and that approximately at that time or before, the sun will shine with sevenfold brightness.

⁴³ With the light the Lord is causing to shine upon the pathway of the Christian does it not seem that the saints are nearer that time of brightness of the perfect day? The great fundamental truths which were restored to the church during the Elijah work have not and will not be changed nor altered. At no time has THE WATCH TOWER even intimated a change. No one who is really in the truth desires a change. THE WATCH TOWER desires to be used only to call the attention of the people of God to the increased light shining upon the pathway of his children. The Lord will see to it that his people have the light in his own good time and way, that to them new beauties may appear and that they may have a greater appreciation of his love.

⁴⁴ Those who love the Word of God and love him and walk in his light will not be offended. (Psalm 119:165) Let the saints then be mindful of the fact that the truth is the Lord's and rejoice therein. Let them remember that the Lord takes pleasure in those who serve him faithfully. These he will beautify with increased light upon their pathway. Let all such then walk in the light of the Lord and rejoice in the sunshine of his love. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."—Psalm 29:2.

QUESTIONS FOR BEREAN STUDY

Is full light ever experienced at dawn? At what time of day is fulness of light attained? What is symbolized by darkness and light respectively? ¶ 1-3, 6.
Who are "the just" mentioned in Proverbs 4:18? What is their pathway? ¶ 4, 5.
What special light shone out in Luther's day? What mistake was then made by many? ¶ 7, 8.
What was God's promise for "the time of the end", and how has it been fulfilled? ¶ 9, 10.
What song of gladness especially applied to the saints at this time? When "present truth" came to the church what did many conclude? ¶ 11, 12.
What two great doctrines became clearer as the harvest progressed, and why were some stumbled thereby? ¶ 13, 14.
What is a Lutheran? What is a Russellite? Did truth originate with the prophets or the apostles or with any other men? What did St. Paul say about this? ¶ 15-18.
What has caused the sectarian spirit amongst Christians? What example did Jesus give us contrary thereto? ¶ 19-21.
When and how does the Lord of Zion "clothe her priests with salvation"? (Psalm 132:16) What is the temple of the Lord? When and why does he visit and open it? ¶ 22-24.

What light has the church received concerning the Elijah and Elisha pictures? ¶ 25:26.

What four parables have been clarified since 1919? Explain briefly. ¶ 27, 28.

What do we now understand to be signified by "the robe of righteousness" and "the wedding garment" respectively? ¶ 29, 37.

What are the "two great wonders" of Revelation 12? How and why was the great time of trouble "shortened"? ¶ 30, 31.

How and why do we now have a clearer vision of Satan's organization and of the King in action? ¶ 32, 33.

What clearer light has shone on Joel's prophecy concerning the outpouring of the holy spirit? Why has the Lord

blessed his people with a clearer understanding of these great truths? ¶ 34, 35.

What are "secret faults" and "presumptuous sins"? ¶ 36.

How are the saints now lifting up the voice and singing together? (Isaiah 52:8) Was the light to shine only until 1916 or unto the perfect day? What is the "perfect day"? ¶ 38, 39.

When and how is it that "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold"? (Isaiah 30:26) What do the moon and sun symbolize respectively? ¶ 40-42.

Will the increasing light alter the fundamental truths of the divine plan? Why are some offended at the increasing light, and who will not be offended? ¶ 43, 44.

JACOB AND ESAU

—JUNE 6—GENESIS 33:1-11—

"Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:32.

THE subject for today's study is the experiences of Jacob during twenty years' absence from his father's dwelling while he was in Padan Aram, of his return to the land of Canaan with his family and flocks, and of the meeting of the two brothers when he was on the road journey. It is probable there had not been any direct communication between the brothers during all those twenty years, but there is no reason for thinking that either of them lacked knowledge of what had happened to the other. Indeed, the statement that Jacob sent messengers to Esau in Mt. Seir to inform Esau of his return (see Genesis 32:3) indicates that he knew his brother was not then living in the land of Canaan. Both had increased in riches, though while Jacob got his increase by hard labor Esau seems to have gotten his by raiding.

² When Jacob left home to seek a wife from amongst his mother's people and to wait until such time as his brother's anger towards him had cooled, he did not expect to be away for so long a time as circumstances under providence determined for him. His introduction to Rachel and his immediate and persistent love for her make one of the beautiful love stories of the Bible. It is not generally realized that Jacob was over seventy-six years old when he left his father's house. But that was not a great age in those days; he was then in the strength of manhood. His activity of spirit and strength of body are shown by the incident which gave him his introduction to Rachel and her father. When he reached Laban's settlement he found flocks waiting around the well. This seemed wasted time to Jacob and he asked the reason. He was told they must wait until the shepherds could together roll the stone from the well's mouth. Rachel then came with her flocks to join those who were waiting; and Jacob, inspired by her presence, himself rolled the stone away and watered her flocks.

³ Jacob at once found a wife; but he could not get

her at once, for he had no dowry to offer her. Her avaricious father, taking advantage of Jacob, agreed that Rachel should become Jacob's wife if he would give his labor for seven years. Jacob gladly agreed, and because of the love he had for her the years seemed short. But when the marriage was to be consummated Jacob was tricked, apparently a comparatively easy matter owing to the customs of the time. The veiled bride presented and accepted in the dimmed light proved to be Leah, Rachel's sister. The treacherous uncle drove another hard bargain, and so sure was he of Jacob's love for Rachel and his fidelity to his word that Rachel was now given in marriage on the promise that Jacob should serve another seven years for her. Thus Jacob's marriage to Leah and to Rachel were not separated by more than a few days' time.

⁴ During these years Jacob's family increased rapidly. At the end of that time he entered into an agreement of service for wages, so that he would have sufficient means to care for his family. But Laban frequently changed his wages, ever to Jacob's disadvantage; and had not Jacob been an industrious man and had not the blessing of God been upon him, he would have remained a poor man.—Genesis 31:42.

⁵ At the end of twenty years Jacob realized that the time had come when he should return to the land of Canaan. Laban's attitude had changed; also Jacob got a message from the Lord. (Genesis 31:3) He decided to leave his uncle secretly; not, as is so frequently said, because Jacob was treacherous, but because Laban was a jealous man and was not to be trusted. Jacob was in a difficult position; he was leaving behind him a treacherous father-in-law, and ahead he must almost certainly meet his brother Esau, who had threatened to kill him, and with whom there must be some agreement made. As he neared the land of promise, where his hopes were set, and which was home to him as much as could be where yet he was but a stranger and a pilgrim, he was

told that Laban came after him. It is improbable that Laban intended to raid Jacob's flocks, but knowing Jacob's mildness of disposition he no doubt expected to browbeat Jacob into yielding up some of the flocks and herds for which he had wrought so arduously.

⁶ Laban claimed that Jacob had stolen his gods. The fact was that Rachel had taken some small images, which she still succeeded in hiding from her father, even though he and Jacob made careful search. Laban was suspicious, and Jacob felt he was unjustly treated. They made a covenant with each other, but it was a covenant based upon mistrust. A stone was set up as a pillar, and round it they gathered stones in a heap. Laban said, "This heap is a witness between me and thee this day." (Genesis 31:48) And they called it Mizpah, that is, the heap of witness, for Laban said, "The Lord watch between me and thee, when we are absent one from another." The word "Mizpah" is often engraved on brooches and tokens of remembrance as if it meant "The Lord watch in care over thee"; but Mizpah in its origin is rather a remembrancer of suspicion than of mutual love.

⁷ Jacob went on his way, evidently traveling more leisurely than hitherto. As he went on he had a vision of some of the angels of God, and he said, "This is God's host." He named the place Mahanaim, or two hosts; there were his and God's. (Genesis 32:2, 3) He now sent messengers to Esau to tell him of his return, and saying that he hoped to find grace in his sight. Ere long he was told that Esau was coming to meet him but with 400 armed men. Jacob was made afraid. He did not realize the import of the host of angels he had seen. Taking some natural precautions, not for fight, for he neither could nor would fight Esau, he also betook himself to prayer, pleading before God the covenant God had given him twenty years before at Bethel.—Genesis 28:13-15.

⁸ Jacob also made preparations to conciliate Esau. He separated very considerable numbers of his flocks and herds and camels and asses as presents, and with the wisdom he ever showed he had these placed at considerable distances one from the other so that there might be a cumulative effect on Esau's mind. As a further precaution he sent all his flocks and his family over the brook Jabbok. But he remained, evidently for prayer; for he had none with whom he could commune save God.

⁹ Now a strange thing happened; when he would go on he was stopped by another wayfarer on the hillside. His persistence in his attempt to follow his loved ones was met by as great a resistance by his strange, silent opponent. They wrestled till break of day. Then Jacob's opponent in order to get mastery over Jacob hurt him, apparently in the sciatic nerve. But now Jacob would not let him go, for he realized he was wrestling with one who could bless him, apparently the leader of the host of angels.

¹⁰ The two hosts had passed, Jacob's had gone over the brook Jabbok, the angel host had gone the other way, the two leaders had stayed behind. Jacob pleaded for a blessing, for he realized that the host of angels had been before him to prepare the way for him. He got more than he expected, for now he was assured of his acceptance with God, and in relationship with God his name was changed from Jacob, which was his earthly name, to Israel, which means "Prince with God". Jacob asked for his blesser's name, but it was not given to him. He called the name of that place "Peniel", for he said, "I have seen God face to face." He could now have little doubt that his meeting with Esau would result in peace to them both. Jacob's presents and his demeanor made Esau see that Jacob had never intended to take a mean advantage of him, and that Jacob still acknowledged him as the elder brother. They met and parted in peace.

¹¹ The golden text selected for this study makes this incident appear as a lesson in forgiveness. We venture to say that it is not that. Jacob feared Esau and tried to propitiate him, but he did not ask for forgiveness, nor did he acknowledge that he had done his brother any wrong. The incident rather provides a lesson in making attempt to live peaceably with all men. It is better to try to appease anger than to stand upon one's rights. The incident certainly provides a lesson to show that prayer must be supported by works, for in some circumstances prayer without works is as dead as is faith without works.

¹² Jacob was a good, loyal, God-fearing man who, when placed in difficult circumstances, judged he must do what he could to overcome them. He was not so noble as Abraham, nor so placid as Isaac, but is honored of God, who allows himself to be known as the God of Jacob. (Psalm 46:7) Jacob was a very generous man. He was generous to his uncle in bearing heavy burdens in labor for him, and he was generous with Esau on his return. He was a hard-working man, a good figure or type of those who are called to and have the privilege of working for the Lord. He was a man ready of spirit who never let opportunities go by without taking advantage of them.

¹³ If Jacob sinned it was against God and his father; but in the absence of any indication that either God or his father expected any expression of repentance from Jacob we are not entitled to say that he did knowingly sin. That he lacked faith we may surely say, also that he is a good illustration of those who seek to carry on in the strength of their own wisdom.

¹⁴ To get the true value of this study it must be remembered that both Jacob and Esau are made representative men by the Scriptures. Therefore this meeting of these two men, both so representative, is surely intended to bring into contrast the two classes they represent. Jacob is a type of those who through difficulty and often without special guidance seek to do the will of

God, who in heart are ever faithful to their covenant, and whose lives are dominated by it.

¹⁵ These records are not merely tales of happenings of long ago; they are illustrations in the divine plan. Sometimes, as in Isaac's case, it pleases God to direct his servants' ways; sometimes, as in Jacob's case, it pleases him to have them go through experiences where much depends upon the exercise of their judgment and their knowledge of human affairs. He who seeks to know and to do the Lord's will has, in these days of the Lord's second presence, many opportunities of seeing this method of instruction in operation. Many things done for the Lord, in all sincerity of heart seeking to do his will, have been judged by those who have proved to be the enemies of the truth as being men's schemes to deceive and take advantage of others.

¹⁶ Esau is a type of those who thrust themselves into a place of prominence, who for a time and until demonstrated to be unworthy, are allowed to have favor from God, even though in heart they are aliens to God and his will. It is very probable that the strange conflict which Rebekah experienced before the children were

born, and which caused her to inquire of God, was a happening which gave Esau by chance and not by right the claim to be the first-born.

¹⁷ Esau represents the clergy of today who in spirit are not servants of God, and who like him have sold their inheritance for present privileges of position and self-gratification. Incidentally it is these who misrepresent Jacob, despising him, and who set up Esau as being an honorable and noble man. It is the law of like to like.

QUESTIONS FOR BEREAN STUDY

What is the subject matter of today's study? Is there any evidence that Jacob and Esau had kept in touch with each other during their twenty years separation? How old was Jacob when he left his father's house? ¶ 1, 2.

How did Laban trick Jacob? How did God bless the latter? ¶ 3, 4.

When and why did Jacob return to Canaan? What did Laban then do? What was the origin of Mizpah and Mahaniam? ¶ 5, 7.

How did Jacob prepare to meet Esau? What strange thing then occurred? How did the brothers finally meet? Did either ask for forgiveness? ¶ 8-11.

What are Jacob's outstanding qualities and faults? What classes do Jacob and Esau respectively represent? ¶ 14-17.

JOSEPH'S FIDELITY

—JUNE 13—GENESIS 39: 1-23—

"Seest thou a man diligent in his business? he shall stand before kings."—Proverbs 22: 29.

THE sons of Jacob were born to him rapidly during the second of the seven year periods of his service to Laban for Rachel. Joseph, who is the chief figure in today's study, was born of Rachel about seven years before Jacob returned to Canaan. When he was about seventeen years old an event happened which changed his life, and in the providence of God altered the course of the history of the chosen people.

² Joseph was his father's favorite son, and his father made him conspicuous by making for him a coat "of long sleeves" such as the chiefs wore, and which showed that he considered Joseph as his first-born. His brothers because of that hated him. (Genesis 37: 3, 4) Perhaps Jacob was not wise in his demonstration, but there was nothing unjust in it, for Joseph was the elder son of Rachel; and Reuben, the first of Jacob's sons by Leah, had already forfeited his birthright by his sin against his parent. Apart from this Joseph had had two dreams which Jacob evidently interpreted as divine guidance, and which confirmed him in his purpose toward Joseph.

³ Furthermore, Joseph was separated in spirit from his brothers. The ten young men appear to have grown up without much self-restraint. Little different in age there was a lack of the control which elder brothers give the younger, and being often away from home with the flocks they had not the parental restraint necessary for good upbringing. They helped each other into mischief,

and Joseph told his father of their misdeeds. This was not tale-telling as ordinarily understood, but was loyalty to his father, and was done out of consideration of his father's interests. Indeed, loyalty to his father is the distinguishing feature of this boy.

⁴ On one occasion, when the brothers had been away from home for some time with their flocks, Jacob sent Joseph after them to see how they fared. When they saw him coming they determined to destroy him; but Reuben counseled moderation and prevailed. (Genesis 37: 21, 22) It happened that a Midianitish trading caravan was passing, going to Egypt, and at Judah's suggestion they sold Joseph to these traders for thirty pieces of silver. Joseph's coat they dipped in blood, and they told their father that they had found it. Their cruelty toward their father is shown in their words, "Know now whether it be thy son's coat or no."—Genesis 37: 32.

⁵ Joseph's fidelity to his father had brought him into trouble. His love for his father and his sense of justice and honor place the conduct of his brothers and his in sharp contrast; it is evident they cared little for their father's interests, and nothing at all for his feelings. But though Joseph suffered he had the consciousness of suffering wrongfully, and with it that faith in God which ever prevents such suffering from souring the heart. On the other hand his brothers carried the heavy burden;

not only had they degraded their brother in selling him into slavery, but so far as they could know they had lost him for ever; and always they had their father's questioning mind upon them. They lied to him and he suspected them.

⁶ In Egypt Joseph was bought by Potiphar, one of Pharaoh's chief officers, who found the young man so wise and prudent that he soon made Joseph ruler over his household. The blessing of Jehovah was not only upon Joseph, but for his sake was upon the house and affairs of his master.—Genesis 39:3.

⁷ But Joseph's courage and purpose in life were after a time put to a very severe test. The wife of Potiphar became enamored with Joseph, who was good looking, attractive, and as bright as he was faithful. (Genesis 39:6, 7) She endeavored to seduce him from his fidelity; and at last to secure his freedom he had to escape her presence, getting away only by a struggle in which his loose outer garment was torn from him. In vexation and hatred at being spurned she showed Joseph's garment to her husband as proof that Joseph had endeavored to wrong her and her husband. Joseph was cast into prison, and apparently that was the end of his relation with Potiphar, for the sentence was not for a particular term. It was in God's providence that he was put into the king's prison.—Genesis 39:20.

⁸ This untoward happening did not unbalance Joseph, because his mind was set for righteousness. He had said to his temptress, "How then can I do this great wickedness, and sin against God?" (Genesis 39:9) Now in prison he could and would serve God faithfully while counted as a wrong-doer, even as he had done in the sunshine and liberty of Potiphar's house and home. He had the balance of mind which is unaffected by circumstances. He and David are alike in this as in so many other things.

⁹ The governor of the prison had considerable measure of liberty as to what he would do with the prisoners under his care; and as he saw the young Hebrew was no criminal, but of the strictest integrity, he gave him the whole care of the prison. Were it not that the Psalmist says of him, "Whose feet they hurt with fetters; he was laid in iron; until the time that his word came; the word of the Lord tried him" (Psalm 105:18, 19), and for that of Genesis (40:3) which says that Joseph was "bound", it would have appeared as if he had a comparatively easy time in prison. But he was never allowed to forget that he was a prisoner; probably he was never entirely free from the fetters.

¹⁰ These circumstances made Joseph a man of affairs; his care at home when he had no responsibility, then his care in Potiphar's business and home, and now this oversight of men who were in prison, justly or unjustly, gave him a wide experience. We do not know how long a time he was in prison, but two years before he got his freedom an incident occurred which ultimately gave him liberty and great advancement.

¹¹ Two of Pharaoh's chief servants, the chief butler and chief baker, had offended the king and had been put in ward under the care of the governor of the king's prison. On a certain night both had a dream, and each sought an interpretation but failed to get it. Joseph saw them with sad faces, and was told the reason. He said, "Do not interpretations belong to God?" And he asked to be told the dreams. (Genesis 40:8) The butler told him, and Joseph interpreted it as meaning that within three days the butler would be restored to favor. On hearing this favorable interpretation the baker told his. Joseph interpreted it as meaning that within three days the baker also would be lifted up, only he would be hanged. Both these things came to pass.

¹² Joseph told the butler of his own unjust imprisonment, and asked the butler to tell his case to Pharaoh. But the butler forgot him, and Joseph remained in prison for two years after that. Joseph's release finally came about through Pharaoh's having two dreams which perturbed him. He saw in a dream seven lean kine eating up seven fat ones and themselves getting no fatter. Both of these herd of kine, the fat and the lean, came up from Egypt's river. He also dreamed of seven ears of corn, very full and fat, growing on one stalk; and of seven thin ears devouring them. The king's wise men and his magicians were helpless to understand and to interpret these dreams.

¹³ The butler now told Pharaoh of his fault in not remembering Joseph, and he related how this young Hebrew had interpreted the dreams of the butler and baker, and that his interpretation was according to what actually happened. Joseph was sent for and Pharaoh told him the dreams and his failure to get an interpretation. Joseph avowed his personal inability, but said, "God shall give Pharaoh an answer of peace." (Genesis 41:16) He quite well understood that God was in this matter; he did not believe that this was just a happening, for he well knew that he was in the hand of God.

¹⁴ Joseph then gave Pharaoh the meaning of his dreams. There were to be seven years of plenty in Egypt, the river with its overflow bringing rich mud which would give plentiful harvests; but these would be followed by seven years of famine, which would quite nullify the apparent prosperity of the seven full years. He interpreted the doubling of the dream as evidence that the dreams were of God; his own had been doubled, and he thus gives confirmation of his belief in them.

¹⁵ Then he gave advice to Pharaoh. He suggested that a suitable man should be chosen to superintend a special work in gathering and safeguarding the overflow of the crops during the seven years of plenty which were to come. Further he advised that a fifth part of the land should be kept specially under the control of the king. This was a new policy, to some extent comparable to the war measures of late years. The whole land was to come under the control of the crown. The king was wise enough to see that Joseph was the one for this place of

honor and responsibility, and he chose him. It was plain that Joseph was not seeking anything for himself, for a prisoner could not have any expectation of aspiring to such a position.

¹⁶ Joseph was at once installed in his office as prime minister or dictator, and Pharaoh gave everything into his hand; so much so that no one in Egypt could move a hand or foot without Joseph's permission. This was a dictatorship of a stricter kind than that which presently obtains in one of the kingdoms of Europe. In Joseph's case it was a rule of power for the good of the people under the guidance of divine wisdom and grace; the dictator sought only the good of the people and the glory of God whom he served.

¹⁷ That the course of Joseph is typical of that of the church of God is clear to any Bible student. The disciple of Christ must first suffer pain and humiliation before he can get that high honor which in the kingdom awaits the faithful follower of Christ. It is only after he has suffered and endured the afflictions of the Christ that he can be exalted with him. (1 Peter 4:16) But since the Bible is written not so much to tell of things to come after the Christian's course is ended, but to guide the church in the flesh, and specially to give it guidance at the end of its course, at the time of the Lord's return, it cannot be unreasonable to expect that these incidents are intended to give instruction at this time. This we find.

¹⁸ In each position in Egypt, in Potiphar's house, in the prison experience, and as Pharaoh's representative, Joseph was chief steward; in each case he had control over all the household and the goods. This is so much like the position of the servant of Luke 12:42-44, so prominently brought before God's people in these days, that it cannot be passed by unrelated. The three ex-

periences correspond roughly to the three phases of the harvest work and period:

¹⁹ The first, during the time when the truth was being made known, and which seemed to opposers to be put to an end by the slanders which to outsiders were never really answered; and which, like those from which Joseph suffered, it did not please God to have publicly cleared up. There were slanders as to the morals of the leader, and slanders as to the motives of the SOCIETY itself, as if personal gain were sought.

²⁰ Then came the prison experience, when the faithful of the church knew that God was caring, though it appeared to some as if the door had finally closed on the work.

²¹ Then came the clear sight of the present work of the Lord, and a certain message and work which can be readily compared with the set work which Joseph was given. The truth is given to the faithful now even as the opportunity of service was given to Joseph. In this picture Pharaoh represents Jehovah, Egypt the world, Joseph the Lord and his church. The truth is given as a stewardship to be used for the glory of God and the blessing of the world.

QUESTIONS FOR BEREAN STUDY

How old was Joseph when he was sold into Egypt? Why was he hated by his brethren and especially loved by his father? ¶ 1-3.

Reite the circumstances of Joseph's disappearance, and of his brethren's cruelty, particularly toward their father Jacob. ¶ 4, 5.

Who was Potiphar, and why did he have Joseph imprisoned? ¶ 6-8.

How was Joseph treated while in prison? What dreams did he interpret for Pharaoh's butler and baker? ¶ 9-11.

How was Joseph's release finally brought about? What was Pharaoh's dream, and how did Joseph interpret it? ¶ 12-14.

What advice did Joseph then give to the king, and with what result? ¶ 15, 16.

Were Joseph's experiences typical? Explain fully. ¶ 17-21.

JUDAH'S PLEA

—JUNE 20—GENESIS 44:18-34—

"A broken and a contrite heart, O God, thou wilt not despise."—Psalm 51:17.

THE Pharaoh of Joseph's day was a wise and strong man. He had perception to see that Joseph was the best man he knew for the work before them, and he had strength to set him in place at once; though, as in all high places of earth, there must have been many present before him who thought they were well fitted for the task. If the scheme which Joseph outlined was to be carried through properly there was an immense amount of organization to be done and no time to be lost, for the realization of the dreams was to come to pass quickly.

² Joseph's plan was that a fifth of the land of Egypt was to come directly under the king. This may mean

either that more land would go under cultivation or, more probably, that one-fifth of all the produce of the land was to be the king's property. Storehouses were to be built, and arrangements made for the purchase of all the surplus of the crops. Probably no private trade with foreign buyers was to be allowed.

³ Joseph was further honored by being given the daughter of the priest of On in marriage. (Genesis 41:45) As he knew he was in the hands of his God it is evident that he thought this was the will of God for him. God was making him the savior of Egypt and for the time being he became as one of them. He traveled through the land, supervising every arrangement. The

plans he made were so successful that the extraordinary crops which came were taken care of, whether those of the great fields or those of the suburbs of the cities.—Genesis 41: 48.

⁴ This great work took the whole time and attention of Joseph. He seems not to have made any attempt to get into touch with his father, and we must suppose that he saw good reason why he should not do so. To him this matter also was in the hands of God. He took his separation from his father and home as a dispensation of providence, and evidently he considered that it would not be in order for him to seek to break it. Whatever the reason for Joseph's silence we may be certain that it was satisfactory to him and to the Lord.

⁵ The years of plenty came and left their supply; the storehouses were full to overflowing, and so much corn came in that they left off keeping count. Then the lean years came, gaunt like the lean cattle of Pharaoh's dream. The Nile, which is the river of Egypt, failed to bring that overflow of water and mud which makes Egypt possible as a place of habitation. It had failed before as since; but when it failed on the eighth year, exactly as foretold by Joseph, the Egyptians must have perceived that the hand of God was in this matter. When the people had exhausted their corn they cried to Pharaoh for bread; but he sent them all to Joseph, making no more attempt to regulate the distribution of the grain than he had done of its gathering.

⁶ The famine was not confined to Egypt, but was general, and the peoples from the neighboring countries came to Egypt for bread. The famine extended to Canaan, which was not dependent upon the Nile's overflow; and Jacob and his family were sufferers from the drought. But it was the old man who had to stir the young men into activity. He said to his sons, "Why do ye look one upon another?" (Genesis 42: 1) He told them there was corn in Egypt. He bade them go down to Egypt, and ten of them went; Jacob would not let young Benjamin go.

⁷ Apparently Joseph gave much personal attention to purchasers of corn, especially unusual buyers, or to those from other countries. Jacob's sons were brought before him and he knew them. He spoke roughly to them as if they were not genuine purchasers, but said they were spies come to see the nakedness of the land. However startling to them, this was not an unreasonable view for the governor to take; it was apparent that these ten unusual men in the prime of life were not ordinary traders. But there was an intended sting in the suggestion; he had not forgotten that this was what they had thought of him when last he saw them. But though there was a sting in what he said it is evident that he did not make this charge against them in seriousness; he would have dealt with them differently had that been the case.

⁸ He proposed to detain nine of the brothers and to send one of them back to bring the young brother of

whom they spoke; but on the third day he made the proposal that one of them should be kept and the others go back. He chose Simeon as the prisoner (chapter 49: 5), almost certainly because Joseph had suffered most at his hands. Simeon was known to be cruel. The brothers had already reminded themselves of their persecution of Joseph. They felt that retribution was coming upon them. (Genesis 42: 21) This, and not punishment, was Joseph's purpose. In time they came back with Benjamin, whom his father let go with them only after a hard struggle, for Jacob had no confidence in them. He had long come to the conclusion that they had done away with his beloved son Joseph, for he now said to the nine, "We have ye bereaved of my children: Joseph is not, and Simeon is not." (Genesis 42: 36) He did not believe them about Simeon.

⁹ When the brothers arrived in Egypt Joseph's steward brought Simeon out to them, and spoke comfortingly to them and refreshed them, and told them they were to eat with the governor at noon. Then when Joseph appeared they made obeisance to him even as he had seen in the dream. (Genesis 37: 6-11) To their great surprise he had them placed at meat in the order of their age. To Benjamin he sent five times as much as to the others.

¹⁰ While eating, as the governor sat apart from both the Egyptians and his brothers, he asked about the old man of whom they had spoken. He agreed to accept them as honest and true men, and to have them supplied with the corn they sought to purchase. But as yet he had no real test of their attitude toward their father; nothing had transpired to indicate that they had changed. He devised a plan to discover this. He ordered his steward to see that his special cup should be put into Benjamin's sack of corn in order to make Benjamin a prisoner. The men started on their journey to Canaan, but were followed by Joseph's officers, who said the governor's cup was stolen, evidently by those who had eaten with him. They all denied guilt, but agreed that the guilty party must suffer. To their consternation the cup was found in Benjamin's sack. It was a smitten company who went back with the officers. Their position was calamitous; Benjamin was as good as lost, either by death or by imprisonment.

¹¹ The scene when they were brought before Joseph is one of the most dramatic in human records. And Judah's plea for Benjamin's release, for their father's sake, and his offering himself instead, because he could not again face his father, is one of the world's great pleadings. Nothing finer of its kind was ever spoken or written. There could be no doubt left as to the changed attitude of the brothers towards their father; they cared for him with earnest desire. Joseph could not restrain himself; he left them while he wept. This strong man who could rule Egypt had the tenderest of hearts. But his tears were not merely the outlet for emotion. He wept for joy because there was now a way

of wiping out the past. His brothers were ready to be treated with forgiveness; their hearts were softened and were contrite.

¹² Now God had opened the way for reunion with his father, and such a complete family reunion as would be pleasing to God and provide that which a family chosen of God should present to the world. Joseph, after a period of weeping, came back; and, now, speaking to them in their own tongue, he told his brethren who he was. For a brief moment they were concerned almost to distress. But Joseph explained that it was all of divine order; without mentioning their wrong he said that God had sent him before them to preserve their lives.—Genesis 45: 5.

¹³ Here was Joseph's strength; God and God's will and purpose were the things most prominent in his life. He saw himself as God's representative and treated himself and his life accordingly. His dreams, his hard experience, his special relationship to his father, and the hope which his father shared with Isaac and Abraham, were ever before him. They were his life, and whatever happened to him must be adjusted to his relationship with God.

¹⁴ As there were yet five years of famine to come Joseph saw that he could be of best service to his father and his brothers if they came to Egypt. He would prepare for this; his father and the family should dwell in the land of Goshen. The reunion of Joseph's family was told to Pharaoh—though nothing is said to indicate that Pharaoh knew that Joseph had been sold as a slave by his brethren. Pharaoh was pleased, and himself issued such an order as Joseph desired.—Genesis 45: 17, 18.

¹⁵ When the sons of Jacob returned home and told their father about Joseph he would not believe them; he had no reason to do so. It was only when he saw the wagons Joseph had sent that he believed. He decided to go to Egypt. When he got as far as Beersheba, on the borders of the desert which lay between Canaan and Egypt, and where God had appeared to both Isaac and Abraham, he offered sacrifice to God. Apparently he had not considered it necessary to ask his God whether or not he should go to Egypt; Joseph's being in Egypt and sending word of his understanding of the providence of God was sufficient for him. But since it was an important move God gave him assurance, and told him in an affectionate way that he should die there. He said, "Joseph shall put his hand upon thine eyes."—Genesis 46: 4.

¹⁶ The reunion of father and son was very affecting to both. Joseph told Pharaoh of all that was being done, and Pharaoh agreed to and directed the provision which was made. But the Egyptians abominated the pastoral life and it was good policy to keep Jacob's family separate. The only available place, but at once the most convenient and the richest land in Egypt, was the land of Goshen; and there by Pharaoh's order they were placed. Pharaoh gave audience to Jacob and

five of Joseph's brethren, and instructed Joseph to use his brethren if possible in any work he had in the land of Egypt. Jacob lived seventeen years after this in peace—the easiest, and apart from the happiness of the earlier days when he met Rachel, the happiest he had enjoyed in his eventful life.

¹⁷ Joseph piloted the kingdom of Egypt through its time of trouble. But the plan upon which he worked necessarily brought practically all the money, the cattle, the land, and at last the people themselves, into the direct possession of Pharaoh; the people sold everything, even themselves, for bread that they might live. After this Joseph, no doubt helped by his brethren and by counsel with his father, reorganized the state of Egypt, planting the people where they could be of most benefit to the state and to themselves. This work of Joseph in Egypt is the Bible's picture of the forthcoming restoration of the world under the rule of the Christ, whom Joseph represented. It was shared in by Jacob, who represented the earthly phase of the Abrahamic Covenant which blesses the families of the earth.

¹⁸ The golden text calls attention to the advantage and the blessing which comes to a contrite spirit. The sons of Jacob, born out of Canaan and under circumstances which made their training difficult, seem to have had little respect to the family covenant with God which separated them from all other peoples. But the main lesson of this history is not one of instruction in development in grace. Its purport is mainly typical, and is given for guidance to the Lord's people in the time of earth's trouble, typified by Egypt's distress. In this picture Joseph represents the Lord's people who, in his providences and because of their full consecration to him, have been brought to a realization of his purpose. To these he has given the work of witnessing for him and of telling out his truth, the truth which establishes the new heavens and the new earth. (See Isaiah 51: 16.) Joseph's brethren correspondingly would represent those, the greater number of lovers of God, who have served God according to their own way, whether it be by supporting creedal teachings or by other means, who gave but little attention to the covenant promises of God but who, in the famine of truth which comes widespread, find the truth at last, but through bitter experiences and from those whom they despised and sought to injure. But as Pharaoh gave Joseph permission to make use of his brethren in serving the interests of the kingdom, so the class whom the brothers represented are, when restored to harmony with God and his arrangements, used of God to serve him in his great work for all humanity.

QUESTIONS FOR BEREAN STUDY

What kind of character was the Pharaoh of Joseph's day? What was Joseph's governmental plan? Whom did he marry in Egypt? ¶ 1-3.
Why did not Joseph return to Canaan or communicate with his father and brethren? Did the famine affect Egypt only? ¶ 4-6.
Did Jacob send all of his sons to Egypt? How were they

received by Joseph? Why did he send them back empty-handed and keep Simeon a prisoner? ¶ 7, 8.
 What happened when they returned with Benjamin? Relate the story of Benjamin's arrest and of Judah's plea before the governor. ¶ 9-11.
 When and how did Joseph reveal his identity? Wherein lay Joseph's strength? ¶ 12, 13.

Tell about Jacob's coming into Egypt, and of the provision Joseph made for him. ¶ 14-16.

What were the favorable and unfavorable results of Joseph's economic governmental scheme? What does his reorganization work picture? What further lessons may we get from this history of Joseph and his brethren? ¶ 17, 18.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR MAY 26

"Make mention that his name is exalted."—Isa. 12: 4.

IN THAT day," as used in the prophecies, almost invariably refers to the period of time just preceding the overthrow of Satan's organization. It is the time when the witness must be given to the peoples of the world that God will make for himself a name. The ones who will give this witness are the anointed who love the Lord better than this life and who delight to do his will. The prophet represents these as saying, "Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he is also become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."—Isaiah 12: 2-4.

This is the class that in the day of the Lord's judgment upon the nations have boldness in declaring his message, and they do so because of their love for him. (1 John 4: 17, 18) There seems to be no other way in which love for God may be perfected.

The Lord has clothed his servants with the high commission of being his witnesses on earth that he is God. Blessed is the man who faithfully performs this commission.

TEXT FOR JUNE 2

"God is in the midst of her."—Psalm 46: 5.

THE Devil is now very angry at Zion, and to vent his wrath against her he endeavors to destroy the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ that they are his. (Revelation 12: 17) These being in the temple condition, and serving God, are a part of Zion and therefore the name Zion is properly applied to them. "The city of God" is symbolic of his organization, which is called Zion.

When in the presence of a deadly foe who possesses power to destroy one instantly if not prevented, it is a real consolation for the Christian to know that the great God who is his Father and who is for him is greater than the enemy and all of his forces, and will not let the enemy hurt him. The Christian who really believes this is fearless, and his heart responds with love to God. If he is fearful his love for God is not perfect. (1 John 4: 17, 18) But trusting implicitly in the Lord and joy-

fully serving because of love for his Father, the Christian is serene and peaceful in his heart. He knows that the great God is in the midst of Zion, because Zion is his organization and he loves her. He knows that because God is in Zion those who abide therein cannot be moved.

Early in the morning of the establishment of the kingdom God shall help her and deliver her. He puts his great protecting hand over the various faithful ones, and in substance sweetly says to them: "Ye are my witnesses, and I have put my words in thy mouth and have covered thee with the shadow of my hand; and now I am planting the heavens and laying the foundation of the earth, and I will call thee Zion." Blessed consolation this! The Christian, appreciating his position and his privilege, joyfully responds: "Blessed be the Lord out of Zion!"

TEXT FOR JUNE 9

"Yet will I not forget thee."—Isaiah 49: 15.

NO ONE can please God without faith. The faith of the Christian must increase, and he must stand firm for the Lord. The faith of those in Zion must be strong in order to remain in that blessed condition. Sometimes the Christian becomes discouraged. He says in substance: "I am so weak and I make so many mistakes; how can I hope to receive my Lord's approval? Surely God cannot love me, and he will forget me." But in such an hour it is his privilege to remember that God has given to those in Zion his exceeding great and precious promises, and that the Lord never fails in one of his promises. He cannot forget the labor of love on the part of his child as long as that one, prompted by love, is continuing to serve. (Hebrews 6: 10, 11) Foreknowing the moments of discouragement that at times must come to the Christian the Lord, through his prophet, said: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isaiah 49: 15, 16.

How wonderful is our Father! To know him and his beloved Son is life and joy. The Christian, appreciating these facts, in these marvelous times goes forth with a real burning zeal for the Lord, and his heart responds: "Blessed be the Lord out of Zion."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Walla Walla, Wash.	May	2	Colfax, Wash.	May	10
Sunnyside, Wash.	"	3	Moscow, Ida.	"	11
Yakima, Wash.	"	4, 5	Peck, Ida.	"	12
Roslyn, Wash.	"	6	Lewistown, Ida.	"	13
Ellensburg, Wash.	"	7	Spokane, Wash.	"	14, 16
Pine City, Wash.	"	9	Benewah, Ida.	"	17

BROTHER H. H. DINGUS

Farrell, Pa.	May	2	Titusville, Pa.	May	10
Sharon, Pa.	"	3	Erie, Pa.	"	11
Greenville, Pa.	"	4	Warren, Pa.	"	12
Cambridge Springs, Pa.	"	5, 6	Kane, Pa.	"	13
Meadville, Pa.	"	8	Clarrington, Pa.	"	14
Oil City, Pa.	"	9	Clarion, Pa.	"	16

BROTHER G. H. DRAPER

Mitchell, S. Dak.	May	2	Lake Benton, Minn.	May	13, 14
Hartford, S. Dak.	"	3, 4	Huron, S. Dak.	"	16
Jasper, Minn.	"	5	Lebanon, S. Dak.	"	17, 18
Pipestone, Minn.	"	6, 7	Mellette, S. Dak.	"	19, 20
White, S. Dak.	"	9	Comde, S. Dak.	"	21, 23
Arco, Minn.	"	11, 12	Ipswich, S. Dak.	"	25

BROTHER A. D. ESHLEMAN

New Brighton, Pa.	May	2	Kansas City, Mo.	May	12
Alliance, O.	"	4	Clay Center, Kans.	"	13, 14
Mansfield, O.	"	5	Riley, Kans.	"	16
Muncie, Ind.	"	7, 9	Manhattan, Kans.	"	17
Mattoon, Ill.	"	10	Randolph, Kans.	"	18, 19
St. Louis, Mo.	"	11	Junction City, Kans.	"	20

BROTHER A. J. ESHLEMAN

Asheville, N. C.	May	2	Greer, S. C.	May	10
Cruso, N. C.	"	3	Greenville, S. C.	"	11
Brasstown, N. C.	"	4	Anderson, S. C.	"	12
Asheville, N. C.	"	5	Augusta, S. C.	"	13
Flat Rock, N. C.	"	7	Charleston, S. C.	"	16
Spartanburg, S. C.	"	9	Florence, S. C.	"	17, 18

BROTHER H. E. HAZLETT

Shawnee, O.	May	2	New Martinsville, W. Va.	May	10
New Straitsville, O.	"	3	Clarrington, O.	"	11
Nelsonville, O.	"	4	McMechen, W. Va.	"	12
Parkersburg, W. Va.	"	5	Wheeling, W. Va.	"	13
Marietta, O.	"	6, 9	Bellaire, O.	"	14
Stockport, O.	"	7	Cambridge, O.	"	16

BROTHER M. L. HERR

Rockland, Me.	May	2	Blaine, Me.	May	10, 11
Hallowell, Me.	"	3	Easton, Me.	"	12
Pittsfield, Me.	"	4	Mapleton, Me.	"	13
Gulford, Me.	"	5	Oldtown, Me.	"	14, 16
Abbot Village, Me.	"	6	Bangor, Me.	"	17
Woodstock, N. B.	"	7, 9	Ellsworth, Me.	"	18, 19

BROTHER W. M. HERSEE

Cabri, Sask.	May	2	Lethbridge, Alta.	May	11, 12
Webb, Sask.	"	3	Calgary, Alta.	"	14, 16
Maple Creek, Sask.	"	5	Illicillewaet, B. C.	"	17
Medicine Hat, Alta.	"	6, 7	Kamloops, B. C.	"	19, 20
Bow Island, Alta.	"	9	Vancouver, B. C.	"	21, 23
Taber, Alta.	"	10	Nanaimo, B. C.	"	25

BROTHER H. S. MURRAY

Taiban, N. Mex.	Apr.	22	Tucson, Ariz.	May	4, 5
Albuquerque, N. Mex.	"	23, 25	Phoenix, Ariz.	"	6, 9
El Paso, Tex.	"	26, 29	Yuma, Ariz.	"	10, 11
Alamogordo, N. Mex.	"	27, 28	El Centro, Calif.	"	12
Deming, N. Mex.	"	30	San Diego, Calif.	"	16, 23
Mafford, Ariz.	"	2, 3	Oceanside, Calif.	"	30

BROTHER G. R. POLLOCK

Cleveland, O.	May	2	Tiffin, O.	May	9
Cleveland Beach, O.	"	3	Attica, O.	"	10
Lorain, O.	"	4	Bucyrus, O.	"	11
Elyria, O.	"	5	Marion, O.	"	12
Norwalk, O.	"	6	Delaware, O.	"	13
Bellevue, O.	"	7	Columbus, O.	"	14, 16

BROTHER V. C. RICE

Alvarado, Tex.	May	3	Wichita Falls, Tex.	May	11
Midlothian, Tex.	"	4	Electra, Tex.	"	12
Fort Worth, Tex.	"	5, 9	Rochester, Tex.	"	14, 15
Cleburne, Tex.	"	6	San Angelo, Tex.	"	16
Weatherford, Tex.	"	7	Miles, Tex.	"	17, 18
Bowie, Tex.	"	10	Brownwood, Tex.	"	19, 20

BROTHER C. ROBERTS

Winnipeg, Man.	May	2, 3	Brandon, Man.	May	13
Portage La Prairie, Man.	"	4, 9	Minnedosa, Man.	"	14
Alonsa, Man.	"	6, 7	Edrans, Man.	"	16
Altona, Man.	"	10	Neepawa, Man.	"	17, 18
Morris, Man.	"	11	Rapid City, Man.	"	19
Baldur, Man.	"	12	Cordova, Man.	"	20

BROTHER R. L. ROBIE

Clarksdale, Miss.	May	2	Hattiesburg, Miss.	May	13, 16
Vicksburg, Miss.	"	7	Corinth, Miss.	"	14
Jackson, Miss.	"	9	Cohoe, Miss.	"	17, 18
Brookhaven, Miss.	"	10	Laurel, Miss.	"	19
Wanilla, Miss.	"	11	Lumberton, Miss.	"	20
Sumrall, Miss.	"	12	Poplarville, Miss.	"	21

BROTHER W. J. THORN

Healdsburg, Calif.	May	3	Richmond, Calif.	May	13
Eureka, Calif.	"	4, 5	Sacramento, Calif.	"	14, 18
Upper Lake, Calif.	"	6, 7	Nevada City, Calif.	"	16, 17
San Rafael, Calif.	"	9, 10	Rocklin, Calif.	"	19, 20
North Vallejo, Calif.	"	11	Oroville, Calif.	"	21, 23
St. Helena, Calif.	"	12	Chico, Calif.	"	24

BROTHER T. H. THORNTON

Trevat, Tex.	May	2	Port Arthur, Tex.	May	11, 12
Shreveport, La.	"	3, 4	Fannett, Tex.	"	13, 14
Joaquin, Tex.	"	5	Galveston, Tex.	"	16
Center, Tex.	"	6	Arcadia, Tex.	"	18
Beaumont, Tex.	"	7, 9	Alvin, Tex.	"	19
Devers, Tex.	"	10	Houston, Tex.	"	20, 23

BROTHER S. H. TOUTJIAN

Lincoln, Neb.	May	2	Hastings, Neb.	May	10
Beatrice, Neb.	"	3	Brady, Neb.	"	11, 12
Wymore, Neb.	"	4	North Platte, Neb.	"	13
Bloomington, Neb.	"	6	Big Spring, Neb.	"	14
Loomis, Neb.	"	7	Fort Morgan, Colo.	"	16
Sutton, Neb.	"	9	Wauweta, Neb.	"	17

BROTHER J. C. WATT

Marshfield, Wis.	May	2, 4	Marinette, Wis.	May	11
Loyal, Wis.	"	3	Vulcan, Mich.	"	12, 13
Wausau, Wis.	"	5, 6	Sault Ste. Marie, Ont.	"	14, 16
Clintonville, Wis.	"	7	Sault Ste. Marie, Mich.	"	17
Bonduel, Wis.	"	9	Marquette, Mich.	"	18
Green Bay, Wis.	"	10	Superior, Wis.	"	20

BROTHER J. B. WILLIAMS

Helena, Ark.	May	2	Palmyra, Tenn.	May	10
Lafe, Ark.	"	3	Springfield, Tenn.	"	11
Jonesboro, Ark.	"	4	Lebanon, Tenn.	"	12
Memphis, Tenn.	"	5, 6	Doyle, Tenn.	"	13, 14
Gadsden, Tenn.	"	7	McMinnville, Tenn.	"	16
Big Sandy, Tenn.	"	9	Normandy, Tenn.	"	17