



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

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

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CONTENTS

HOLINESS UNTO THE LORD	147
Holiness Defined	147
Children of the Holy One	149
How to Become Holy	150
PRAYER-MEETING TEXT COMMENTS	152
ISRAEL ENSLAVED IN EGYPT	153
"GOD'S SAFE HOLDING" (Poem)	155
CHILDHOOD AND EDUCATION OF MOSES	156
FOOD FOR THE HUNGRY	158
INTERESTING LETTERS	158
IMPROVED MAILING SYSTEM	146
WORLD-WIDE WITNESS—JUNE 27	146
CONVENTIONS FOR 1926	146

"I will say
unto that"

watch and will set my foot
to see what He will
make to them

SETS

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism)) know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your

men's hearts failing them for fear and for looking to . . . When ye see these things begin to come to pass, then draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:26-28.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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

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IMPROVED MAILING SYSTEM

A new addressing and mailing system has been recently installed at the Brooklyn office. Subscriptions for THE WATCH TOWER, both new and renewal, will be entered as heretofore, a card of acknowledgment being sent only when requested.

Special attention is called to the fact that hereafter, instead of the expiration date being shown on the wrapper label for each issue, a renewal blank (carrying also a notice of expiration) will be sent with the journal one

month before the subscription expires. Prompt return of this blank with your renewal order will insure the subscription being continued in force without interruption.

WORLD-WIDE WITNESS—JUNE 27

The year 1926 has thus far been marked by unusual activity on the part of the Lord's people, both at home and abroad. So pronounced have been the general results of the special witness days that the SOCIETY has been asked to designate another Sunday before midsummer for a further world-wide proclamation of the kingdom message. Accordingly we have set aside Sunday, June 27th, for that purpose, and suggest that every speaker use as his topic: "A STANDARD FOR THE PEOPLE." Let the brethren everywhere be prepared to make this special simultaneous witness fully as effective as any past effort, and even more so, asking the Lord's blessing upon us to that end.

CONVENTIONS

It does not seem the Lord's will that we should have a general convention this year. There will be a convention in Chicago, July 29th to August 1st inclusive, and efforts are being made to arrange for a convention in New York City early in October. It is also expected that there will be a four-day convention at Pittsburgh, Pa., the latter part of October. We hope to arrange for some conventions in the middle west early in the Autumn season. This announcement is made now in order that the friends may arrange their vacations accordingly.

A general convention of the Colored brethren has been arranged for September 3rd to 6th at Washington, D. C. All inquiries for information, etc., should be addressed to R. E. Wesley, 1300 W St., N. W., Washington, D. C.

BROTHER RUTHERFORD'S MAIL

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

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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HOLINESS UNTO THE LORD

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."—1 Peter 1: 14-16.

HOLINESS is required of those who shall see the Lord. To understand the Scriptural meaning of holiness is therefore of greatest importance to the Christian. An incorrect definition and improper understanding of this subject not only result in confusion but often lead into great error, causing the Christian to miss the very important thing that he should learn.

² "Holiness is moral purity." Such is the definition often given by Christians as well as others. The definition is good as far as it goes; but it is insufficient; it does not go far enough. Moral purity is defined as "manner of living as regards right and wrong; clean, pure, guileless and chaste; freedom from indecency in act or in speech".

³ The adversary has taken advantage of this limited definition and has blinded many to the true meaning of holiness. The standard of decent society requires that a man or a woman should be chaste and pure in thought and in act, particularly with reference to the opposite sex; that they should carefully and faithfully observe the laws of the land; that they should do that which is right and avoid doing that which is wrong. This standard requires that a man shall not cheat his neighbor, shall not rob him of his property or his wife or his good name or reputation; and that he should do good unto all even as he would have his neighbor do good unto him.

⁴ The laws of the nations of the earth provide severe punishment for those who are guilty of lewd, unchaste, indecent conversation or conduct in the presence of others or with each other, and for acts that result in injury to another; and there are millions of people on earth who diligently strive to live up to the above described moral standard. They are kind and considerate with others; they are chaste in their relationship with the opposite sex; they observe the laws of the land; they diligently shun evil and try to do good, and are therefore those of the earth who may well be called nature's noblemen. Many believe that such a course of conduct guarantees for them eternal happiness in heaven. Many of the world who make no pretense of

being Christians may come nearer to keeping this standard than do some who profess to be consecrated Christians.

⁵ That there may be no misunderstanding of what is here said, we wish to emphasize that THE WATCH TOWER holds that all honest men and women should keep, insofar as possible, all of the above mentioned regulations, whether they be professed Christians or not. But we also emphasize the fact that if every one kept that standard perfectly it would not constitute holiness unto the Lord within the meaning of the Scriptures. Those who have carefully weighed the matter realize that it is practically impossible for a man to be perfect in thought, word and deed; and for this reason many have been deterred from attempting to be Christians; and many Christians, having a misunderstanding of God's Word, have become discouraged. Some will say, however, that what the Lord really requires of a man is that he must be perfect in intention. We answer that many good, noble people of the world habitually intend to do right and not to do wrong. Something more than merely a good intent is required by the Lord.

HOLINESS DEFINED

⁶ Holiness, within the meaning of the Scriptures, means an unreserved consecration, absolute dedication and continued unselfish devotion to God. It means to be set apart to the worship and service of God. It means to be completely reserved from profane or common use. Holiness means to be whole, unimpaired and sound from every wrongful affection. It means an unselfish zeal toward God as his true and faithful servant. The antonym of the term is "impure, fractional, divided or impaired". When we speak of "the whole solar system" we mean the entire, complete solar system, not a part thereof. Likewise, holiness unto the Lord means to be wholly, completely and absolutely devoted to the Lord, in the faithful performance of duty and obligation that is laid upon the creature.

⁷ This holiness was foreshadowed in the garments of glory and beauty worn by the high priest. "And thou shalt make a plate of pure gold, and grave upon it,

like the engravings of a signet, HOLINESS TO THE LORD." (Exodus 28:36) The following quotation is from TABERNACLE SHADOWS, paragraph forty-nine:

⁸ Upon the golden plate was inscribed "Holiness to the Lord", thus proclaiming, This High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown also proclaimed his royalty: Christ is to be "a priest upon his throne"—"a priest for ever after the order of Melchisedec."—Zechariah 6:13; Psalm 110:4; Heb. 7:17.

THE ETERNAL ONE

⁹ The Eternal One is holy. "Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy." (Psalm 99:9) Jehovah God the Eternal One has always and will always pursue a course of righteousness and perfection. "The Lord is righteous in all his ways, and holy in all his works." (Psalm 145:17) His course is always the same. There is no change in him. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17) From the course of righteousness he never deviates. (Numbers 23:19) "As for God, his way is perfect: the word of the Lord is tried; he is a buckler to all those that trust in him." (Psalm 18:30) His rule of action is always perfect. (Psalm 19:7) Every act of God is unselfish; therefore God is love.—1 John 4:8.

THE HOLY SON

¹⁰ There is no record as to the time of the beginning of the Son, the Logos. The record only discloses that he was the beginning of God's creation. (John 1:1, 2) "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. . . . Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him."—Proverbs 8:22, 23, 30.

¹¹ The course of action of the beloved Son has always been in harmony with Jehovah; therefore he has always been God's holy and beloved Son. At all times he has delighted to do his Father's will. (Psalm 40:8) When he was on the earth even the demons recognized that he was the Holy One of God. (Mark 1:24) He was always perfect, harmless and without spot or blemish. His holiness however consisted of more than perfection of organism, mind, heart and will. The steadfast course of righteousness which he pursued in harmony with his Father's will led him to the most ignominious death. He was completely consecrated and wholly dedicated to the performance of the obligations laid upon him by his Father. Regardless of his perfection of nature he could not have been holy without being always in accord with his Father. By being fully obedient to his Father even unto death he was exalted to the highest position in God's great universe. The members of the body of Christ are called to follow in his steps.—1 Peter 2:21.

UNHOLY SON

¹² Lucifer was created perfect, which means that at that time he was holy. (Deuteronomy 32:4) He was the bearer of light and was entrusted with great power and responsibility. He became unholy when he determined to take a course different from that which had been provided for him by Jehovah his Father. Up to that time he was perfect, as it is written: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezekiel 28:15) "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18) Pride is the very opposite of humility, which means complete submissiveness to the will of God. "Whosoever exalteth himself shall be abased." (Luke 14:11) To his sons the Lord, through his witnesses, said: "Humble yourselves under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6.

¹³ Lucifer violated this fixed rule, became proud and ambitious, and fell. He dragged down many of the pure angels of heaven. He debauched and corrupted the human race and turned all the world to unholiness. He became the adversary of God; and his wickedness is expressed by his names, Dragon, Devil, Satan and Serpent. Only a comparatively few in the world have ever escaped the wicked influence of Satan. He has turned the minds of the people away from God and caused men to walk in the way of unrighteousness. He has blinded the minds of men lest they should know the way of holiness. (2 Corinthians 4:3, 4) His subtle influence has even blinded Christians as to their proper relationship with Jehovah God.

THE NEW CREATION

¹⁴ Long centuries ago the plan of God provided for his new creation. To Abraham he said: "In thy seed shall all the families of the earth be blessed." Who should constitute that seed and how and when it would be developed was God's great secret which he kept unto himself throughout the ages. In due time he revealed to the saints this mystery, and by his grace they learned that "the seed of promise" is the Christ, Head and body. When Christ Jesus was raised out of death and given the divine nature he took his position at the right hand of Jehovah God, being exalted above all principalities and powers and dominions, and was then given a name greater than all other names. God made of his beloved Son the Head of his new creation. (Ephesians 1:21-23) "And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell."—Colossians 1:17-19.

¹⁵ Eleven of the apostles whom Jesus had chosen remained faithful to him. These did not even understand the meaning of the new creation until Pentecost, at

which time they were begotten as new creatures and their minds became illuminated by the holy spirit. The great mystery of God, which had been hid for ages and generations, was now made manifest unto these saintly men begotten and anointed of the holy spirit. (Colossians 1:26, 27) They learned that this mystery is Christ the Head and the church his body, who constitute the new creation of God for the carrying out of his plans and purposes. They learned that the new creation is the royal priesthood, of whom Melchisedec was a type; that this priesthood is one of the titles given to the new creation. St. Peter was one of the faithful who were begotten and anointed of the holy spirit, and he became an inspired witness of Christ and of God. It was to the new creation that he addressed his epistles, including the text under consideration herein. In this text he admonishes the followers of Christ to be holy. He addresses them as children of God.

CHILDREN OF THE HOLY ONE

¹⁶ How did these become children of God, the Holy One? The mystery is thus revealed. When Jesus arose from the dead he ascended on high and presented the merit of his sacrifice unto God, as a sin offering on behalf of those who would come to God in his appointed way during the acceptable time of sacrifice, which is the Gospel Age. This presentation of the merit of his sacrifice was foreshadowed in the sprinkling of the blood of the bullock in the Most Holy on the typical day of atonement.

¹⁷ A man coming into Christ first learns that he was born a sinner by reason of the disobedience of Adam; then he learns that Jesus Christ, by the grace of God, provided the great ransom sacrifice, to the end that whosoever believes upon him and obeys shall live and not die. (Romans 5:12; Hebrews 2:9; 1 Timothy 2:3-6; John 3:16) Believing these great truths he agrees to do God's will, which means his full consecration, based upon the merit of Jesus' great sacrifice. Their God justifies him. (Romans 5:1, 9; 8:33) This justification is for the purpose of making the man an acceptable sacrifice as a part of the body of Christ Jesus. God accepts his consecration, through the merit of Christ, and begets him to a hope of life on the divine plane. This he does by his own will, through his Word of Truth, and gives to the consecrated one his promise that he shall be a partaker of the divine nature.—James 1:18; 2 Peter 1:3-11.

¹⁸ Now being brought into the family of God by adoption he becomes a child of God. (Romans 8:15-17) He learns that God is taking out from the nations a people for his name, and that he now has the prospect of being one of these. To those who have taken the step of full consecration the Apostle Paul says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him be-

fore the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." (Ephesians 1:3-9) This is the class that the Apostle Peter addresses when he says in the text under consideration: 'You are now the children of God, and as obedient children you must not fashion yourselves according to the former lust in your ignorance.' His words clearly show that there must be a change of course and of action of the one who has become a child of God.

FORMER LUSTS

¹⁹ Lust, as that word is here used, means desire. The new creature, as a child of God, to be pleasing unto God must not conform himself to the things which he desired before he became a new creature. The question is, What is meant here by the things he formerly desired? It is manifest that the things which he desired before he knew the Lord were not necessarily evil things, because the apostle says he desired them ignorantly. If he desired to steal, to rob, or to be lewd, or to commit some other crime, or to do injury to his neighbor, he would have known such to be wrong and could not plead ignorance. (Romans 2:14, 15) It is also manifest that the proper course which a child of God is to take must be one of holiness, and that holiness is something contrary to or different from the things he ignorantly desired before he became a new creature. This brings us back then to a consideration of the true meaning of holiness, as defined by the Scriptures.

TRUE HOLINESS

²⁰ "Holiness is moral purity." That definition is incomplete, because it does not include all that the Scriptures mean when they use this term. There are many noble-minded people in the world who are morally pure, as that term is generally understood. Not many of these noble persons are even called to the heavenly calling. Rather those of less nobility by nature are called. (1 Corinthians 1:26-29) It is quite apparent that the inspired apostle is in our text (1 Peter 1:14-16) saying in substance to the child of God: 'When you were of the world there were certain things which you desired, which things appeared to you to be entirely right and proper. You were then ignorant of God's purposes, and as to how he works out his plan; consequently it was not then wrong in itself for you to desire those things, as men view right and wrong. But now you are a child of God, and if you will please him you must be obedient;

an to be obedient you must be holy even as he is holy. Such holiness will require your complete dedication to him and your absolute devotion to him and to his cause.'

²¹ If a definition of holiness be limited to moral purity, then we see how easy it is for the adversary to make many noble people of the world believe and say: "If I do that which is right I know my God will receive me into heaven." It is only when a child of God comes to understand and appreciate what a wonderful privilege it is to follow in Jesus' footsteps that he can understand the meaning of true holiness.

OPPOSING ORGANIZATIONS

²² The Devil's visible organization is the world, of which he is the prince or ruler. (John 12:31; 2 Corinthians 4:3,4) At one time Israel was God's typical organization; but that nation turned away from God, fell under the wiles of the Devil and became a part of his organization. Then God laid the foundation of Zion. This foundation is Christ Jesus his beloved Son, the Head of the new creation. From then till now Satan the Devil has opposed Zion, God's organization, and has used every possible means to turn the people away from God and to destroy those who have declared themselves on the side of the Lord. To accomplish his purpose the adversary has resorted to fraud and deceit, and has even deceived many of those who have made a consecration unto the Lord.

²³ Is it not true that during the greater portion of the Gospel Age most professed Christians have thought it entirely proper and in fact a duty for them to participate in politics, to seek office and hold office in the various branches of the governments; to participate in temperance organizations, and to promote like reforms? Is it not also true that almost all such professed Christians have honestly believed that what is required of them in order to be holy is for them to be morally pure, chaste, virtuous, honest; not to rob, steal or commit other crimes; and at the same time to grow patient, kind, pious and read their Bibles much? Is it not true that this is what many have called "character development"; and that many of them have believed that they could perfect a character while in the flesh? And have not many others, having such a conception of holiness, become discouraged because they could not reach the perfect standard?

²⁴ Thus Satan has deceived many, causing some to be exalted in their minds and to assume an attitude of "more holy than thou"; while others have fallen away because of discouragement. Thus the adversary has turned the faces of these away from the perfect pattern, causing them to look to themselves, some going to one extreme and some to another extreme. The difficulty all along was that they did not understand their duty and obligation unto God, nor the necessity of keeping away from all entanglements laid for them by the adversary.

HOW TO BECOME HOLY

²⁵ "As he which hath called you is holy, so be ye holy." Jehovah God is holy because all of his ways are right. (Psalm 18:30) The Lord Jesus is holy because he has always been in harmony with Jehovah God, and his ways have therefore always been right. Everything that is out of harmony with God is unholy. Satan and his organization are not only out of harmony with God but oppose God; therefore they are unholy. There can be no partnership or fellowship between holiness and unholiness. Jesus plainly said: "No man can serve two masters." (Luke 16:13) No one can devote part of himself to God and the remainder to Satan's organization. The Christian can have no sympathy with the Devil's organization, or any part thereof.

²⁶ When one becomes a Christian he may think for a time that it is right and proper for him to participate in and pursue a course similar to that of the respectable part of the world. But he cannot do this and be holy. He must leave the politics, the reformations, the temperance organizations and every similar thing and become absolutely and completely dedicated to the Lord, and use his faculties with which he is endowed to the Lord's glory; in no other way can he become holy. The Apostle Paul confirms this when he says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2.

²⁷ The Devil has led some to believe that sanctimoniousness is holiness or saintliness. It is really a hypocritical devoutness. A hypocrite may look pious and speak piously, be quiet and submissive in the presence of others, and be regarded by them as very saintly; but he does not deceive the Lord. What is really required of us is to, as far as possible, live up to the highest standard of purity and righteousness and also to be dedicated to the Lord, absolutely and completely using our faculties to the Lord's glory and refusing to make any compromise with the Devil's organization. The true sentiment of the Christian's heart is thus expressed: "For thou art great, and doest wondrous things; thou art God alone. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." "Lead me in the way everlasting."—Psalms 86:10,11; 139:24.

²⁸ He who thus earnestly prays will diligently seek to know the Lord's way and will refuse to conform himself to the way of the Devil's organization. The way of the world at its best is a false way. Its good things the Christians desired before they became God's children. Now they must have no sympathy therewith. "Through thy precepts I get understanding: therefore I hate every false way." (Psalm 119:104) To walk in the right way the affections of a Christian cannot be divided between the Lord's organization and something that is included in the Devil's organization.

²⁹ To become holy the Christian must set his affections

on things above and not on things in the earth. (Colossians 3:2) To be holy the child of God must "be conformed to the image" of God's holy Son, (Romans 8:29) The word image here means likeness or resemblance. The Lord Jesus withstood the temptations of Satan and remained firm and steadfast in his devotion to God. (Matthew 4:1-11) The world is the Devil's organization. The Christian is in the world. Jesus overcame the world by being faithful to his Father. He said: "In the world ye shall have tribulation: but be of good cheer: I have overcome the world."—John 16:33.

³⁰ "Be ye holy in all manner of conversation." The word "conversation" used by St. Peter in our text means course of action or conduct. Our course of action or conduct, therefore, must be in harmony with God's organization and contrary to the Devil's organization. Thus the Christian must grow up into Christ in all things.—Ephesians 4:15.

³¹ The apostles were holy, because they were absolutely and completely devoted to God. The Apostle Paul declared that he was determined to know nothing except Jesus Christ and him crucified. (1 Corinthians 2:2) Again he said: "Forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:13,14) Saul of Tarsus was a man of affairs in the world, but when he became a Christian he desired them no more. The same was true of St. Peter, and of all others who have followed in the footsteps of Jesus and have proved faithful.

³² The apostle says: We "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." (Ephesians 2:20-22) This growing up into Christ Jesus means that we must be wholly dedicated and devoted to God and his righteous cause. The Lord God is building a habitation for himself which is Zion, and those of Zion can have no sympathy or fellowship with the Devil's organization. Is it not apparent then that to be holy means to be unreservedly on God's side?

³³ The apostle further says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness in the fear of God.*" (2 Corinthians 7:1) The adversary has deceived many into believing that all that is required by this text is to clean up oneself from filthy habits of the flesh and filthy thoughts and words. That must be done, of course; yet the noble people of the world clean themselves up from filthiness of the flesh, filthiness of the mind and filthiness of speech and conduct. But note that the apostle goes further and says: "Perfecting holiness in the fear of God." This means an absolute and complete separation of oneself from

everything that has to do with the Devil's organization, and to be completely and absolutely devoted to God.

³⁴ We must be in the world, of course; but we must be fearless and faithful witnesses for the Lord while in the world. We must be completely and unreservedly devoted to God, and the inducing cause for so being must be our love for God. About this there can be no doubt: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him *in love.*" (Ephesians 1:4) This does not mean merely perfection in intention. A man may deceive himself by saying: "I intend to be faithful to the Lord, I intend to be a true Christian," and yet hide his light under a bushel or speak softly concerning the Devil's organization for fear he might offend some one; and thus fail or refuse to be a true witness for the Lord.

³⁵ If a child of God loves his Father he will keep his commandments and keep them joyfully. (1 John 5:3) No one can keep the commandments of God at this time without engaging in the Lord's service. THE WATCH TOWER has been severely criticized by some for urging service upon the brethren. It is apparent that such criticism comes either from those who are "more holy than thou" or from those who have sympathy with the Devil's organization. THE WATCH TOWER stresses service because of its great importance to the Christian at this time. One of God's commandments to his children is: "Ye are my witnesses that I am God." (Isaiah 43:10,12) There are no other witnesses for the Lord on earth, except his children. God expects those who are consecrated to him to dedicate themselves to his service and to serve joyfully. It is the solemn duty of every Christian to point out these things to his brethren.—Romans 12:1.

³⁶ In corroboration of the foregoing St. Jude says: "But ye, beloved, building up yourselves on your most holy faith, praying in the holy spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 20,21) Our "most holy faith" is complete confidence in the divine plan. We know that the kingdom is at hand, also that the Devil is striving to destroy the seed of promise, and that our only safety from his wiles is to abide in Christ and keep God's commandments. (Revelation 12:17) Only those who love the Lord and who *prove* their love for him are holy in his sight.

³⁷ A long list of faithful men is mentioned in Hebrews, the eleventh chapter. It includes the holy prophets. These men were counted holy by the Lord, not because they were perfect in the flesh, not because they had "developed a character", but because of their unswerving and absolute devotion to God. These are set forth as examples to the Christian. The Bible records stern truths about these men and women; and, judged by the false standard that the Devil holds up by his representatives, they could never be counted holy. Amongst these

was David. Although he had weaknesses, yet God calls him "a man after mine own heart". And why? Because there never was any question about his devotion to God.

³⁸ God's course is one of steadfastness in righteousness, always was and always will be. Remember that the apostle says that 'without holiness no man can see God'. The holy ones, those who shall see God, will be those who love him and who are faithful to his cause. "O love the Lord, all ye his saints; for the Lord preserveth the faithful."—Psalm 31:23.

³⁹ God has furnished the Christian at this time with a clearer vision of the adversary's organization than ever before, and shows us our privilege of being on the Lord's side. If at one time the Christian in ignorance desired certain things of the Devil's organization which appeared to be good, no longer shall these be desired; now will every child of God be holy even as God is holy. The new creature will be counted holy if prompted by love, which is unselfishness. Such devote themselves faithfully and earnestly to the cause of the Lord as his true and faithful witnesses.

⁴⁰ Holiness is not merely a standard which the mind can reach up to and endorse, but it must be attained. Absolute holiness, within the meaning of the Scriptures, must be attained by the overcoming Christian on this side the veil. It means that he must be pure in his thoughts, words and actions, insofar as that is possible with his imperfect organism; but it means much more than this. It means a complete and absolute devotion to God's cause, prompted by love; the faithful performance of the Christian's covenant as a witness of the Lord. A Christian can, on this side the veil, refuse to sympathize with or support in any way the Devil's organization, and can devote every faculty that he has to the support of and witness for God's organization; and

thus doing he will attain to the standard of holiness. Continuing in this attitude faithfully until death he shall have an abundant entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ".—2 Peter 1:11.

QUESTIONS FOR BEREAN STUDY

Is holiness required of the Christian? How is the term usually defined? Why is it to Satan's interest to have such a definition of holiness emphasized? ¶ 1-3.

Should we not strive to live up to such a standard? If we do, shall we inherit the kingdom? ¶ 4, 5.

What is true holiness? How was it typically foreshadowed? ¶ 6-8.

How is the Eternal One holy? How is his beloved Son holy? ¶ 9-11.

Was Lucifer originally holy? If so, when and how did he become unholy? ¶ 12, 13.

What is the "mystery" and when was it first revealed? To whom is our text addressed? ¶ 14, 15.

How do we become children of God? Explain in detail. ¶ 16-18.

What does the apostle mean by "former lusts in your ignorance"? Why is the usual definition of holiness incomplete? Paraphrase 1 Peter 1:14-16. ¶ 19-21.

What is Satan's visible organization? When and how did God lay the foundation of Zion? How does Satan war against it, and with what success has he met? ¶ 22-24.

How can we be holy as God is holy? How has Satan trapped many and fostered ecclesiastical hypocrisy? ¶ 25-27.

Why should we not cooperate in the "good" works of humanity? How shall we be "conformed to the image" of God's holy Son? ¶ 28, 29.

What is meant by "be ye holy in all manner of conversation"? What examples of holiness did the apostles leave us? ¶ 30-32.

Does 2 Corinthians 7:1 refer to character building? Explain. How can we be "holy and without blame before him in love"? Is holy intent sufficient? ¶ 33, 34.

Is pious and chaste living sufficient to show proper love for God? If not, what more is required? ¶ 35, 36, 38.

Why are the prophets called "holy men of old"? ¶ 37.

Briefly summarize: (1) The importance of holiness; (2) what it is; (3) what it is not; (4) how it may be attained. ¶ 38-40.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 7

"The heavens declare the glory of God."—Psalm 19:1.

JEHOVAH being perfect is preparing his creatures so that when his plan concerning man is finished everything pertaining to man will be in harmony with the great Creator. All his creation will respond to his praise. The inanimate things of creation he made to his own praise. David, the servant of God, beholding the marvelous things of God's creation, composed a song describing how these inanimate parts of creation give glory to God. He says that in the day the sun sheds forth his light speaking with powerful eloquence the praise of the Eternal One. When the day has ended, then the night takes up the song and proclaims the great knowledge and wisdom of God. These witnesses forever put to silence the fool who says that there is no God, and

the egotist who says that there is a God but that he has no plan.

David was a type of the church. The church is the creation of God, yea the very highest part of his creation. Those who compose the members thereof are given an intelligent understanding of Jehovah and of his great plan. Moreover those who are now on the earth are made witnesses of God and are commanded to give intelligent testimony to his glory and praise. As surely as the sun and the moon and the myriads of stars testify to the glory of God, just so surely must all of the new creation sing the praises of Jehovah.

Now is the time when God will have the witness given on earth that the people may not forget entirely that he is God; that they may understand, when restitution begins, that all their blessings must come from the gracious hand of the Eternal Creator. Now in the hands

and into the mouths of these anointed witnesses God has placed instruments with which to proclaim his praises. The faithful ones are singing, and will continue to sing: "Blessed be the Lord out of Zion." When the plan is finished every creature and every part of creation, everything that hath breath, will be praising Jehovah God. Those of Zion must do it now!

TEXT FOR JULY 14

"The government shall be upon his shoulder."—Isa. 9: 6.

THE prophet shows conclusively that it is the purpose of God to have a government for the benefit of man; that such government will rest upon the shoulder of his beloved Son; that the Son is wonderful and his name is holy; that his Son shall establish the earth and be privileged to be the executive officer of Jehovah in extending life to the obedient ones of the human race; that he shall establish everlasting peace on earth and that he will cause all intelligent creatures to praise Jehovah.

Now in the end of the age God has revealed to his people, as never before, that it is their great privilege to represent him and his beloved Son, Christ Jesus; that those who faithfully represent him, and who thus continue until death, shall be associated with the great King in his kingdom. He further reveals to them that in the ages to come this faithful class will be the everlasting recipients of the grace of God through Jesus Christ. Knowing that the day of the deliverance of the church has come, that the time of the deliverance of the people is also near, and that the time is here for the vindication of the name of God, these faithful saints on earth joyfully proclaim the praises of Jehovah. This they do by lifting up God's standard to the people and pointing them to the way that leads to life and happiness.

The joy of the Lord, which they now share, impels them to urge upon their brethren, whom they love, the necessity of likewise joining with others of Zion in proclaiming the majesty, wisdom, love, justice and power of the great Creator. Happy are they that the new government is at hand and that the mighty Governor will bring relief to the groaning creation!

ISRAEL ENSLAVED IN EGYPT

—JULY 4—EXODUS 1: 1-14—

"Jehovah will not cast off his people."—Psalm 94: 14.

THE last quarter-year series of lessons concluded with the record of the union of Joseph and his father and family in Egypt, and the restoration of Egypt by the means which were employed by Joseph, guided thereto by the wisdom given to him by God, and in which almost certainly he was helped by his wise, aged father. That record concludes the first book of Moses, known to us familiarly as Genesis.

² Our present studies are taken from Exodus, otherwise known as the second book of Moses. Exodus means "going out". It gives a new phase of the divine revelation. The purpose of Genesis is to record the beginnings of all things connected with man and his home and of the divine plan of human redemption. But by its types Genesis also tells of the development and the carrying out of the divine purpose until realized in the restoration of the earth and man, typified, as we have seen, by the restoration of Egypt which in the Bible consistently represents the world.

³ Exodus, on the other hand, tells of the deliverance, by the direct intervention of God, of the chosen people from the hard bondage which in later years they experienced in Egypt; and thereby are furnished us (1) a type of the deliverance of God's people from the bondage under sin and Satan, and (2) an illustration of the great deliverance which is to come to all the world at the inauguration of the Prince of Peace as God's ruler,

when men will be delivered from the bondage of evil and will be free to "go out" into the liberty of the sons of God.—Romans 8: 21.

⁴ Also, as our studies will show, Exodus discloses that this deliverance will be by means of redemption. The Bible knows nothing of deliverance by evolution; nor in all human history is there any evidence of man's evolution to a higher plane of life, except in material things. He never finds "the God within him", nor ever discovers the way to transmute his earthly life into the spiritual. Exodus shows that deliverance comes only through the mercy and power of God and by man's accepting this favor at his hand. Further, it tells of the establishment of the law of God, and of his worship according to this law, representing the establishment of the kingdom of heaven upon earth and the help which will then be given to men to know and to do God's will.

⁵ We know from later portions of the Scripture that it was not God's purpose to have the chosen family grow up and increase into a nation in Canaan, the land of promise. The patriarchs Abraham, Isaac, and Jacob were given that land as a temporary home, with the promise that ultimately it should be their everlasting possession and permanent home. In this way even the land of promise was a strange land to them, and the patriarchs were but strangers and pilgrims waiting for the realization of their hope. This was in general ful-

filment of the purpose of God, but also served as a type of the followers of Christ who hold the promises of God but who must, through patient endurance, prove their fidelity to God.—1 Peter 2:11; Hebrews 11:13.

⁶ When confirming the covenant of the land God told Abraham that his seed should be strangers in a land not theirs and should be brought into hard bondage and be afflicted, and that a period of 400 years should pass before the nation that they served should be judged and his seed delivered. There were many reasons in the divine purpose for this. One was stated to Abraham at that time. God said, "The iniquity of the Amorites is not yet full." (Genesis 15:16) God had brought Abraham into a land where there was much wickedness. Indeed, the cities of the plain not far distant from Abraham's settlement are set forth in the Scriptures as examples in degradation, and their ultimate destruction pictured the vengeance of God which shall come upon all who willfully degrade themselves.—Ezekiel 16:50; Jude 7.

⁷ It is manifest that the divine purpose for Abraham did not include any attempt on his part to bring these wicked people to the knowledge of God; he made no attempt to tell them of the hope which God had given him, nor even to guide them into cleaner and better ways of living. Abraham's residence and example amongst the Amorites ought to have helped them, and it is clear that in that land there was some witness to the true worship of God—Melchizedek's priesthood proves that—but the time had not yet come when God could judge them. Hence Abraham was not commissioned to convert them.

⁸ Here is a picture which should have guided Christendom, which holds that the disciples of Jesus are expected to bring about the conversion of the world. That is the theory on which Christendom does its work, but there is nothing in the Scriptures to support it. Christendom expects to witness, preach and teach in an evil world and bring the world to righteousness. But Christendom's theory is lost when it comes to practice; on the one hand the preachers do not live up to their theory, and on the other hand the world is fast disregarding churchianity.

⁹ The land of Canaan, made to Abraham the land of promise, represents thereby (in its final occupation) the kingdom of God upon earth. That kingdom will be established not by a gradual growth of righteousness such as Christendom claims, but by a sudden display of the power of God when the wickedness of the earth has been brought to the full; that is, when men have had such an opportunity of learning of God and have misused their chances until judgment is due.

¹⁰ As it was God's purpose that his kingdom in Canaan should be established in power by his chosen people, it is evident that they must needs be separated for a time from the peoples of Canaan. How God brought this about was shown by our last studies. Jacob and his fast-growing family went down into Egypt to dwell while the

famine was on and, so far as they knew at least, until the end of Jacob's life. Under divine guidance they were given a separate portion of the land of Egypt, because the Egyptians abominated a pastoral people. This also served to keep them together.

¹¹ The Bible is careful to give in detail the number of the chosen family who went down into Egypt. Counting Joseph and Jacob's two sons who were already there, they were numbered as seventy (Exodus 1:5; Genesis 46:27); though it should be noted that Stephen said that Joseph's kindred when presented to Pharaoh numbered seventy-five. (Acts 7:13, 14) This difference need not be considered as a contradiction; for Stephen speaks of Joseph's "kindred", and may have included some not recorded in the Genesis account.

¹² Bishop Colenso, the advance leader of the British higher critics, made a reputation for himself by raising objections to the truthfulness of this Genesis record. No doubt the objection could be sustained literally; for it includes two grandsons of Judah, and it is a moral uncertainty and almost a physical impossibility that they were born prior to the going down into Egypt. Also Benjamin, whom Judah called "a little one" (Genesis 44:20), is seemingly referred to as having taken ten sons with him into Egypt. (Genesis 46:21) However, though the scripture does not specifically so state, it is almost certain that this twenty-first verse is parenthetical, and is intended to be read in relation to the death of Jacob, or as a chronicle of the family with which Benjamin was later blessed, rather than as a description of his household at the time of the actual going down into Egypt; and if this be granted all the difficulties vanish.

¹³ Furthermore, as is pointed out in *SCRIPTURE STUDIES*, Volume Two, page 213, the death of Jacob (17 years after his arrival in Egypt) was the dividing line between the Patriarchal Age and the Jewish Age. It was then that Israel was first counted as a nation. Hence it is more than reasonable to conclude that the Scriptures reckon that date as marking the official settling of Jacob's family in Egypt. This would allow sufficient time for the birth of Benjamin's ten sons in Egypt.

¹⁴ The Scriptures should be read with reason, and should not be discarded as inaccurate because every historical statement does not appear to agree with every other relative statement. In Genesis 35:26, after Jacob's sons have been enumerated, it appears to declare that they were *all* born to him in Padan Aram, though only a few verses earlier there is record of Benjamin's birth and his mother's death at Bethlehem, long after Jacob had left Padan Aram. These apparent slips give opportunity for the higher critical theologians to display their lack of faith in the Bible as God's Word.

¹⁵ Those who are acquainted with the Bible's method of teaching by types, and who know of its consistency

of detail in connection with its typical teachings, readily understand that the number seventy is typical or symbolical. The number is repeatedly associated with the house of Israel; and in later days at Sinai God, through Moses, chose seventy elders of the people who were to be associated with Moses, representing him as he represented God. This in still later days became the basis of the Sanhedrin, composed of seventy members, who were known as rulers in Israel.—John 7:26.

¹⁶ Jacob's family lived very happily in Egypt; for Joseph's position as governor enabled him to look after his brethren. The reconciliation had been complete; and Jacob's sons had learned to live in harmony with their covenant, and thus to become worthy of being counted the heads of the tribes of Israel. It was no doubt in the providence of God that nearly all of Jacob's children were sons. They would marry amongst their relatives—the daughters of Ishmael, of Keturah, and perhaps of Esau. They were all very fruitful, and children were born to them quickly. Apparently they married when quite young, and some of them had large families. Agreeable to Jacob's prophecy Joseph became like a fruitful bough; he saw Ephraim's children of the third generation.

¹⁷ Joseph's prosperity in Egypt was in itself as nothing to him. He lived to serve his God. Before he died he avowed his faith in the God of his fathers, according to the oath which God had made to Abraham, Isaac and Jacob. And he took oath of his people, saying, "God will surely visit you, and ye shall carry up my bones from hence." (Genesis 50:24, 25) He died at the age of 110 years—eighty years after he had stood before Pharaoh.

¹⁸ The policy Joseph instituted in Egypt seems to have obtained for many years after his death, but as time passed the increase in numbers and wealth of the children of Israel became an important factor in the life of Egypt. It was according to the purpose of God that the Israelites had been settled in the land of Goshen.

The land being fruitful, all their needs were met; and they became not only great in numbers, but rich in cattle and goods.

¹⁹ Eventually a king arose who saw possible danger to the Egyptians in the increase of the children of Israel. He called attention to the fact that these people were more and were mightier than the Egyptians. (Exodus 1:10; Psalm 105:24) He suggested that if a war with enemies occurred Israel might join with the enemies and so get themselves out of the land of Egypt, a statement which implies that the Israelites were profitable to Egypt. They did not want to get Israel out of the land, but to keep them in it, but under subjection.

It was then agreed to set over the Israelites taskmasters who should afflict them in their burdens. Treasure cities were built for the new Pharaoh, and they were set to do the hardest and most menial work; but the more the Israelites were afflicted the more they multiplied and grew. The Egyptians were vexed and grieved because of this, but continued their policy with rigor, till the lives of the Israelites were made bitter with hard bondage. It is evident that they were treated as slaves, and at least some were scattered abroad in Egypt. All of this was in accordance with the purpose of God for that people.

QUESTIONS FOR BEREAN STUDY

What portion of Israelitish history is covered in Genesis?

What does the word Exodus mean? What is the purpose of these two books respectively? ¶ 1-4.

How and why were the patriarchs strangers in the land of promise? How were they strangers in Egypt? Why were they oppressed, and why did God wait 400 years before punishing their oppressors? ¶ 5, 6, 10.

Why did not Abraham seek to convert the wicked people around him? What lesson should this teach us? ¶ 7-9.

How many of Jacob's family migrated to Egypt? What seeming discrepancies in the account have higher critics stumbled over? How can these matters be explained? ¶ 11-15.

How did the Lord bless Jacob's family in Egypt? How long did Joseph live, and what did he prophesy? ¶ 16-18.

How did the Israelites alarm the Egyptians? Did they want Israel to emigrate? What policy concerning them did Pharaoh finally adopt? ¶ 19, 20.

GOD'S SAFE KEEPING

"Hold thou me up, in Christ in heavenly places,
To view my life from that triumphant height,
So shall my soul grow strong with patient courage
To run the race and wage the daily fight.
How light and brief the present conflict seemeth,
And short the way to that eternal rest,
When eyes of faith gaze smiling from the shelter
Of love's safe holding to my Father's breast!

"Hold thou me up, in Christ with full dominion
O'er my weak flesh and subtle self-desire,
Spurning each snare, sweet-baited by the tempter,
Guarding my robe from spot of earthly mire.
Held by thy power, no darkness can confound me,
Nor haunting fears my trusting heart alarm,
Thy grace and strength are perfected in weakness,
And none can pluck me from thy 'circling arm.

"Hold thou me up, in Christ my righteous cov'ring,
Till crowned immortal I in glory shine;
For now I live through his life pulsing in me,
As lives the branch by dwelling in the vine.
Father, I yield in grateful heart-submission
To thy keen blade of purging pain and woe;
Prune as thou wilt, and perfect love's fruition:
From luscious grapes sweet wine of joy will flow.

"Hold thou me up, in Christ a living member,
Swift to obey the promptings of his will,
My words and deeds his mind alone expressing
As I with joy my task of love fulfil.
If I would reign with him, a king in glory,
Here I must share his sacrifice and shame.
So, Father, help me bear the cross with Jesus
Till life will end in praise to thy dear name."

CHILDHOOD AND EDUCATION OF MOSES

—JULY 11—EXODUS 2:1-10; ACTS 7:22—

"Train up a child in the way he should go, and even when he is old he will not depart from it."—Proverbs 22:6.

THE hard and cruel oppression which the king of Egypt and his officers put upon the Israelites, and which made their lives bitter, did not have the expected effect of reducing the number of Hebrew children being born. Severer measures were ordered. The Hebrew midwives were called before the king or his officers, and were strictly ordered to kill every male child born of a Hebrew mother. But the midwives feared God and they disobeyed the inhuman and atrocious command of the king.

² They were again called up to answer for this; but when questioned why they had disobeyed they made excuse, saying that which indeed must have been true, viz., that the Hebrew women were livelier than the Egyptian women, and that their children were born before the midwives arrived. Perhaps the midwives never hurried to answer a call. The record is that God blessed the midwives and established them a sure place amongst their people.—Exodus 1:20, 21.

³ When the Egyptians saw that they were foiled in that scheme Pharaoh issued a general order to all his people, bidding them to destroy by casting into the River Nile every Hebrew male child born. This cruel order seems to have been obeyed. No doubt the priests, politicians and profiteers of Egypt raised a cry in support, like the course of modern patriots; and as there would be many Egyptians living amongst the Hebrews in the land of Goshen, and as the Hebrews were disliked, also in order to curry favor with the officers the Egyptians would be ready to execute this cruel law. This urgency on the part of the powers of Egypt is confirmation of the Bible's record of the great increase of that people during their stay in Egypt. Evidently the proportion of males born was unusual.

⁴ At the time of the death of Jacob (seventeen years after he entered Egypt) there were only seventy persons counted of the chosen family, though if the wives of the men were counted no doubt there would be more than that number; whereas at the exodus, 198 years later, the number of the men was over 600,000, to which must be added the number of women and children, making up a total of at least two million persons.—Exodus 12:37.

⁵ These cruelties in the treatment of the Israelites in Egypt were a reminder that the time was drawing on when God, according to his purpose, must deliver his people. The faithful in Israel had by now realized that the affliction, which God had told Abraham should come, was upon them; the "iron furnace" was getting heated. The faithful ones knew that the time was approaching when God would deliver them, but none could know how he would do it.

⁶ The Bible now tells in simple words the story of the

birth of the one whom God intended to use as his instrument for his people's deliverance. A man of the house of Levi, unnamed as yet, went and took to wife a daughter of Levi. (Exodus 2:1) More seems intended than a mere statement of marriage. The man was Amram, the firstborn of Kohath, who was the second son of Levi. Jochabed the wife was, according to Exodus 6:20, Levi's own daughter, and therefore was Amram's aunt. What disparity of age there was we do not know, perhaps not more than ten years. The genealogy of Levi shows that his family was not so productive as that of some of the other tribes. In the period during which they dwelt in Egypt and to the entrance into Canaan there were only five generations in Levi's family, though there were ten in Joseph's family by Ephraim.—See 1 Chronicles chapters 6 and 7.

⁷ There were altogether one daughter and two sons born to Amram. The account, however, concerns itself with the birth of one of these who in God's providence was to be Israel's deliverer. It was a goodly son who was born to the couple. Admittedly beautiful and unusual, he was too sweet a child for the mother to allow him to be seen and seized by ruthless Egyptian hands and cast into the river. Furthermore her mother love sought to preserve the child because she believed he was given of God. Because she had this faith she hid him for three months, which indicates that the child was good-tempered and healthy, as well as that it was well looked after. What part Amram took in this we do not know; he must have been a good and honorable man, living according to faith in God.

⁸ But Moses' own account in Exodus shows the mother as most prominent. It was she who saw that he was an unusual child; she who hid him; she who decided he could no longer be hidden, and then made for him an ark of bulrushes; she who prepared it and placed her child in and herself laid it in the flags by the river's brink. In Hebrews 11:23 we read that the parents saw that he was a proper child, and they were not afraid of the king's command.

⁹ Stephen (Acts 7:20) says of the young child that he was exceedingly fair. There is no question that both parents saw that God had blessed them with an unusual child, and if Amram is not specially mentioned it must be remembered that he was doubtless under forced labor and may have been kept away from home, or would have but little time for his family. They believed that God had given them this charge, and they did what they could to preserve him for God, probably believing that God would do something for the deliverance of his people through their child.

¹⁰ They were not afraid of Pharaoh's wrath while the child was in their home; they rested in God's care for

them. (Hebrews 11:23) When the child's lungs got stronger and he could no longer be hidden, the mother concluded that her child must be given to the Nile, but should be given in her way. Probably the place was not on the main stream of the Nile as it now sweeps past Cairo, but in one of the streams into which it divides itself in its delta. She probably chose the place because she knew Pharaoh's daughter was accustomed to bathe there.

¹¹ She set her daughter Miriam, whose age is variously suggested as seven or eight or possibly twelve years, to watch what should be done; for she did not expect to see it destroyed. Rather we may say the expected happened. Pharaoh's daughter, attended by her retinue of women so that seclusion should be obtained for her, came down to bathe. She saw the ark and sent her attending maid to get it. She herself opened the ark and saw the child, which began to cry. Her mother heart was moved with compassion. She saw at once and said: This is a Hebrew child. Just then Miriam came, and quickly noting the princess' desire said, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?"—Exodus 2:7.

¹² In the face of Pharaoh's edict it was a daring suggestion, but was exactly what Pharaoh's daughter needed. It opened the way for her to keep this sweet baby boy under her care, and to provide a mother for the child; for no Egyptian woman would act as nurse for a Hebrew boy. Miriam was sent, and she called the child's mother. Pharaoh's daughter said to the mother, "Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it." (Exodus 2:9) It was a wonderful happening. The mother had risked her beloved child. The river which had swallowed up so many Hebrew children had given her child back; and with the assurance of protection from Pharaoh's daughter, and conscious of God's care and blessing, she nursed her own child and received pay for doing it.

¹³ It seems hardly possible that Pharaoh's daughter did not perceive the situation. It would be strange indeed if the light in the mother's eye did not betray her. How long the child stayed with his mother we do not know; probably until he was weaned, perhaps a period of four years. After that he was taken to Pharaoh's daughter's house and he became her son. It was she who gave him the name of Moses, the name of the man who, in the providence of God, became the greatest of all human sons, the only possible exception being that of Paul the apostle, another member of the same nation.

¹⁴ How much of the after-life of Moses was due to his first four years under the care of his mother and father we may not know. They would certainly tell their son of the God of Israel; and his active mind, though of the tenderest years, would be turned always to things which were good and right. Then came the instruction in the wisdom and knowledge of the Egyptians. It is said that

in those days Egypt gave careful attention to the training of the young. Pharaoh's daughter would see to it that the child and then the youth was well trained and cared for. Moses got all that was to be had from the schools of Egypt, then the attractive centre of the world's learning. He became a mighty man in Egypt, mighty in word and deed, and learned in all its wisdom and knowledge.—See Acts 7:22.

¹⁵ Pharaoh's cruel edict was to become the direct means of the deliverance of God's oppressed people. Had it not been for the command to the midwives to destroy all the male children, and then the general order to destroy them in the Nile, the child Moses would not have been exposed to the gaze of the daughter of Pharaoh, and consequently he would not have been taken under her care.

¹⁶ It is surely not without significance that Pharaoh's own river gave up the one who should be the deliverer of his people and who, under the hand of God, was also involved in the destruction of that mighty oppressive power; nor that Pharaoh's own daughter should be the instrument of bringing about the destruction of her father's plans. The future deliverer of the hated, despised and oppressed Israelites was nurtured in Pharaoh's own courts. God makes the wrath of men to praise him.—Psalm 76:10.

¹⁷ The removal of Moses from his own people may be considered as a necessity in his training. Under the care of his foster mother he got experiences from great numbers of students from many lands who were drawn to Egypt by its institutions, as well as from the teachers of Egypt. He might have chosen a student's life—and his after-life shows that he could have chosen to advantage almost any branch of learning—but he seems to have preferred that of military service; for he is said to have been mighty in deeds. These, Josephus indicates, refer to great military services which he rendered to Egypt. Very probably he saw that such service might help him if he were called to be the leader of his people. Their deliverance he expected, and he could see no other way than by force, however exerted.

¹⁸ While Moses was growing up and being trained for his future great work, his people Israel were gradually sinking into despair and into forgetfulness of God. They fell into idolatry. Joshua in Canaan reminded the Israelites that their fathers served other gods in Egypt. (Joshua 24:14) Ezekiel discloses that the practice of idolatry in Egypt by the Israelites was general; "every man" needed to be called back to God.—Ezekiel 20:7.

¹⁹ God rewarded Amram and Jochabed for their fidelity to him. Their remarkable family, Moses, Miriam, and Aaron, did not just happen to be born in that home. That the mother was an unusual woman we know, and that Amram was a man of faith is shown by Hebrews 11:23. In both parents there were care and prayer and faith. They were rich in faith and in loyalty to God,

and they were blessed of him. It is not surprising that God should bring forth three such wonderful servants as Moses, Aaron and Miriam out of that lowly dwelling.

QUESTIONS FOR BEREAN STUDY

What scheme did Pharaoh first adopt to destroy the Hebrew made children, and why did the plan fail? What order did he then issue? ¶ 1-3.

To what extent did the Israelites increase in two centuries? How did the faithful ones react to persecution? ¶ 4, 5.

Who were the parents of Moses, and what do we know concerning them? ¶ 6, 9, 19.

Relate the story of the child's adoption by Pharaoh's daughter. How long was he nursed by his own mother? ¶ 10-13.

Of what did Moses' training consist? What are the significant circumstances surrounding the preservation of this deliverer of God's people? Why was he known to the Egyptians as one mighty in deeds? ¶ 14-17.

While their deliverer was being prepared for his work, what was the general attitude of the Israelites toward Jehovah? ¶ 18.

FOOD FOR THE HUNGRY

MANY of the friends write THE WATCH TOWER expressing their gratification and great joy derived from the present truth published in these columns. No member of the committee takes any credit for what here appears. We believe that the Lord is looking after his people and that he furnishes the meat in due season.

Occasionally someone writes that an elder in the class attempts indirectly to find fault with THE WATCH TOWER and to create doubt in the minds of some of the friends, by asking questions like this: "If this be so, how do we harmonize it with what is published in the Volumes?" And then when some one in the class explains it and shows how to harmonize it the elder begins to argue and cause trouble. This is not at all surprising to us. As heretofore shown in THE WATCH TOWER, there are dreamers who are dreaming about what they learned years ago, who refuse to walk in the light as the Lord leads his people, and who have not therefore entered into the joy of the Lord. It should be expected that these will find fault.

Let none of the Lord's people be discouraged. Let them try to help such an one to see the truth as the Lord gives it to his people. To all such elders who are having difficulty of this kind we suggest a more careful and prayerful consideration of what appears in these

columns. Ask the Lord to help you to understand it according to his will, and then try to find scriptures in support of what the article says.

Invariably when one picks up THE WATCH TOWER with the spirit of criticism, before reading it, he will begin to try to find some way to upset what is there stated. The enemy always aids him in this respect. If on the contrary he would read THE WATCH TOWER believing that the Lord is feeding his people, as some of the brethren express it, and with an honest, sincere desire to be pleasing to the Lord, diligently seeking scriptures in support of what is stated, the Lord will aid him; and that brother will walk in the light and rejoice.

If the church received all the light ten years or more ago, then the scripture would not be true which says, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18) Let us confidently trust in the Lord and keep our minds stayed upon him; and this doing, as he has graciously promised, he will keep such in peace, peace. (Isaiah 26:3) Let us avoid strife and follow peace and holiness, if we would see the Lord. Such is the admonition of the Scriptures. We strongly advise that each one who is an elder in a class diligently strive to maintain peace and unity amongst the brethren.

INTERESTING LETTERS

FINDS JOY IN HIS SERVICE

DEAR BROTHER RUTHERFORD:

It is six years ago since I wrote asking your advice about entering the colporteur work. I felt as if I had no ability to do the work and I then suggested that I continue my nursing and put the money into the work. But in your reply you ignored my suggestion and said, "By all means I would advise you to have a part in the service, knowing that the blessings received from serving the Lord are much greater than we can receive in any other way."

This advice I accepted as from the Lord; and now, after six years in the service, I can testify to the wisdom of your words. The blessings received have indeed been great, and each year has brought more success and more joy. I am praying for greater zeal, greater ability, and greater opportunity to witness for the King.

I pray that the heavenly Father may continue to guide and direct your efforts in the work which he has entrusted to you. May you be faithful unto death.

Yours in his service,
ELSIE CARSON.—Colpt.

COMMENDABLE ZEAL FOR THE LORD

DEAR BRETHREN:

I applied for the V. D. M. Questions in the hope that in searching for the answers, I would be helped and strengthened to understand more of the wonderful plan of redemption for all. Please show me plainly where I made mistakes and where my thought is out of harmony with the Scripture teaching, and I shall try to overcome them.

We are a little class of about twenty-five members, in a country district in Queensland. Some of us have to go

about fourteen miles to class; but we manage to get about one and one-half hours' study in every Sunday, and love every bit of it. We all long for the WATCH TOWERS to come, and find them very beautiful and helpful. We pray continually that the Lord will grant you more and more wisdom and grace to pass on the "meat in due season" to the hungry ones who are waiting for it.

Your sister in the glad service of Christ,

(Mrs.) ANNIE M. HOLTORF.—*Australia*.

INCREASING LIGHT GIVES STRENGTH

DEAR BRETHREN:

Please find enclosed my answers to V. D. M. questions. I have spent many happy hours digging the precious gold. It has been such a help, placing God's plan in my mind in its proper order.

I feel so thankful I find myself in harmony with the truth and with those whom the Lord has appointed as his watchmen. Many times I long to express to you, especially to dear Brother Rutherford, my gratitude and appreciation for your loving devotion and faithfulness in his service.

THE WATCH TOWERS all this past year have been so grand. The interpretations of Revelation 12 are wonderful, also the sweet lesson on love (October 1st, 1925, issue); but nothing has so thoroughly convinced me as to the correctness of Brother Rutherford's position with respect to the Elisha class, and that the Lord has put him there, as the fuller light on the parable of the Sheep and the Goats. This is so plain, not only from the Bible standpoint but from daily observation! We see its fulfilment.

The Lord did indeed make dear Brother Russell ruler over all his household, but he did not deliver to him all of the light. It shines more and more unto the perfect day. Patience and courage in always holding up the precious standard of truth and defending it at any cost to self are commendable.

This is what you are doing, and it gives strength to all of us. We know the Lord is with you all in his work.

May the dear heavenly Father richly bless you in your service of love. With much Christian love,

MRS. IDA HARDWICK.—*Ky.*

COMFORT FOR JEWS—AND CHRISTIANS

DEAR BROTHER RUTHERFORD:

I have just read your new book of 712 Scripture citations bearing upon the restoration of Palestine to the Jewish people.

How any Jew can read that book and not be convinced that we have the correct understanding of prophecy relative to the Jewish regathering in Palestine in the very near future as God's first people, is beyond my comprehension. The Jew must surely believe his return to divine favor is near at hand when he reads this wonderful book.

What a research of Bible texts you have put into that work! The subject throughout is handled admirably, forcefully and conclusively. Except the Lord were with you the subject could not have been so delightfully dealt with. There is nothing omitted and nothing more needing to be said. It is complete.

I congratulate you on the achievement. Now it is up to us to do *our* part. I'll do my very best, Faithfully yours,
J. A. BOHNET.—*Pilgrim*.

BLESSINGS BY RADIO

DEAR BROTHER RUTHERFORD:

Greetings in the name of the One we love. Despite the fact that we are "way down south in Dixie" we were drawn into the zone of your speaking voice last Sunday night through the medium of the radio!

WORD came in particularly clear despite the static disturbance and transported you bodily into our little home circle, which recalled old times and precious memories.

What an outstanding miracle in this good year of grace, 1926, that every cadence of your voice uttered in Chicago, was instantly audible in San Antonio, Texas! Every word and statement uttered was a powerful witness for our glorious Father.

Every atom of my ransomed being goes out to him in gratitude for thus using Present Truth as a vehicle for all his proclamations. How privileged and honored are we as a people at this time! In this faithless and godless generation no other voice nor organization is being used in defence of his name, his honor, or his divine plan of the ages. Praise his holy name! I rejoice that to your lot fell the responsibility of continuing to its final consummation the work still to be done upon earth.

The radio program from WORD on Sunday last was fine in its entirety; the reading by Mrs. Courtney was much appreciated.

Your voice is remarkably fitted for transmission by radio, because of its volume, clarity and distinctness in pronunciation. You are doing a grand work, dear Brother Rutherford, and are being used mightily by our Lord.

Believe me, ever and always, yours in the sweet fellowship of the mystery.

EMMA PASCHAL.—*Texas*.

JOY AND REFRESHMENT

DEAR BRETHREN:

Greetings under the banner of our Captain!

I now forward herewith my answers to the V. D. M. questions. The effort made to collect data and to write correct short answers has proven very interesting and has brought me much refreshment, joy and blessing. I now rejoice greatly for having made the effort and I thank you sincerely for having granted me the opportunity.

I take this opportunity to express my thankfulness for the wealth of instructions I have received from all your publications, especially the current WATCH TOWERS and Reprints, all of which are in my possession and which I regard as great treasures. I only wish more of their contents were in my brain and heart. I am endeavoring to be diligent in achieving this.

Recognizing that you are set in the body by the Lord for his purpose, one of which is to feed his sheep and keep them together, I will ever continue to pray that you may be faithful to your responsibility and be sustained by him.

Your fellow soldier in the fight, A. A. DOUGLAS.—*B. W. I.*

KNOWLEDGE ACTUATED TO SERVICE

DEAR BRETHREN:

For some time the brethren have urged me to submit my answers to the prepared questions from the SOCIETY, that additional privileges may be embraced. I trust the enclosed answers will prove satisfactory.

I appreciate the information which the Lord has permitted me to gain concerning his great plan during the past four years. My secular work (assistant to the Director of the Fisheries Survey of the Union of South Africa) affords me sufficient leisure and opportunities for study, and from viewpoints not always attainable by the average Bible Student.

In addition to the prophetic, historical and chronological features of the truth, I have been privileged to study it from the geological and biological aspects also, and with great blessings. Evolution and its absurdities, ancient history with its seeming contradictions to the divine plan, and mythology, have also been considered—and the truth shines brighter than ever in contrast thereto. I have also enjoyed the study of the Great Pyramid's symbolism. Greatly indeed have I been favored of the Lord.

And now I have come to the place where I desire humbly and gratefully to use that which the Lord has permitted me to receive, by engaging actively in his kingdom work. I am his servant. Yours by his favor,

GEORGE J. PORTE.—*S. Africa*.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Stanwood, Wash.	June 7	Sedro-Woolley, Wash.	June 17
Mt. Vernon, Wash.	" 8	Blaine, Wash.	" 18
Friday Harbor, Wash.	" 9, 10	Vancouver, B. C.	" 20
Oak Harbor, Wash.	" 11, 13	Bellingham, Wash.	" 22
Burlington, Wash.	" 14	Lynden, Wash.	" 23
Arlington, Wash.	" 15, 16	Maple Falls, Wash.	" 24

BROTHER C. W. CUTFORTH

Leamington, Ont.	May 25, 26	Wallaceburg, Ont.	June 3
Pelee Island, Ont.	" 27	Sarnia, Ont.	" 4
Harrow, Ont.	" 28	Stratford, Ont.	" 6, 7
Windsor, Ont.	" 30, 31	Mitchell, Ont.	" 8
Essex, Ont.	June 1	Seaford, Ont.	" 9
Chatham, Ont.	" 2	Goderich, Ont.	" 10

BROTHER H. H. DINGUS

Port Alleghany, Pa.	June 2	Northumberland, Pa.	June 10
Williamsport, Pa.	" 3, 6	Danville, Pa.	" 11
Gaines, Pa.	" 4	Benton, Pa.	" 13
Sunbury, Pa.	" 7	Nanticoke, Pa.	" 14
Bellefonte, Pa.	" 8	Carbondale, Pa.	" 15
Pleasant Gap, Pa.	" 9	Honesdale, Pa.	" 16

BROTHER G. H. DRAPER

Bismark, N. Dak.	June 4	Kathryn, N. Dak.	June 14
Moffit, N. Dak.	" 6	Wyndmere, N. Dak.	" 16
Lakin, N. Dak.	" 7, 8	Milnor, N. Dak.	" 17, 18
Fredonia, N. Dak.	" 9, 10	De Lame, N. Dak.	" 20
Berlin, N. Dak.	" 11	Wyndmere, N. Dak.	" 21
Enderlin, N. Dak.	" 13	Minot, N. Dak.	" 22
Fargo, N. Dak.	" 13		

BROTHER A. D. ESHLEMAN

Garden City, Kans.	June 6, 8	Preston, Kans.	June 14
Friend, Kans.	" 7	Arlington, Kans.	" 15
Lakin, Kans.	" 9	Wichita, Kans.	" 16
Syracuse, Kans.	" 10	Wellington, Kans.	" 17
Dodge City, Kans.	" 11	Hardtner, Kans.	" 18
Pratt, Kans.	" 13	Protection, Kans.	" 20

BROTHER A. J. ESHLEMAN

Columbia, S. C.	May 19	Petersburg, Va.	May 31
Rock Hill, S. C.	" 20, 21	Lynchburg, Va.	June 1
Charlotte, N. C.	" 23	Washington, D. C.	" 2
Moncure, N. C.	" 25	Williamsport, Pa.	" 3
Raleigh, N. C.	" 26	Elmira, N. Y.	" 4
Wilson, N. C.	" 28-30	Niagara Falls, N. Y.	" 6

BROTHER H. E. HAZLETT

Roseland, Ill.	June 13	Taylorville, Ill.	June 20
Blue Island, Ill.	" 14	Pana, Ill.	" 21, 22
Kankakee, Ill.	" 15	Vandalia, Ill.	" 23
Champaign, Ill.	" 16	Patoka, Ill.	" 24
Danville, Ill.	" 17	Alma, Ill.	" 25
Decatur, Ill.	" 18	Mattoon, Ill.	" 27

BROTHER M. L. HERR

Lowell, Mass.	June 3	Framingham, Mass.	June 10
Beverly, Mass.	" 4	Westboro, Mass.	" 11
Boston, Mass.	" 6	Worcester, Mass.	" 13
Cliffondale, Mass.	" 7	Milford, Mass.	" 14
Lynn, Mass.	" 8	Woonsocket, Mass.	" 15
Waltham, Mass.	" 9	Franklin, Mass.	" 16

BROTHER W. M. HERSEE

N. Westminster, B. C.	June 6	Grindrod, B. C.	June 16
Langley Prairie, B. C.	" 7	Rock Creek, B. C.	" 18
Matsqui, B. C.	" 8	Grand Forks, B. C.	" 20, 21
Chilliwack, B. C.	" 10	Trail, B. C.	" 23, 24
Penticton, B. C.	" 11, 13	Nelson, B. C.	" 25, 27
Vernon, B. C.	" 14, 15	Winlaw, B. C.	" 28

BROTHER H. S. MURRAY

Santa Ana, Calif.	June 1	Eagle Rock, Calif.	June 8
Oceanside, Calif.	" 2	Whittier, Calif.	" 9
Huntington Beach, Calif.	" 3	Alhambra, Calif.	" 10
San Pedro, Calif.	" 4	Maywood, Calif.	" 11
Long Beach, Calif.	" 6	Los Angeles, Calif.	" 13
Hawthorne, Calif.	" 7	Ontario, Calif.	" 14

BROTHER G. R. POLLOCK

Bryan, O.	June 1, 3	Chillicothe, O.	June 8
Edgerton, O.	" 2	Wilmington, O.	" 10
Alvordton, O.	" 4	Middletown, O.	" 11
Van Wert, O.	" 6	Hamilton, O.	" 13
Greenville, O.	" 7	Cincinnati, O.	" 14
Dayton, O.	" 8	Covington, Ky.	" 15

BROTHER V. C. RICE

El Paso, Tex.	June 6	Quitaque, Tex.	June 15, 16
Valentine, Tex.	" 7, 8	Brownfield, Tex.	" 17, 18
Sanderson, Tex.	" 9, 10	Lubbock, Tex.	" 20
El Paso, Tex.	" 11	Hurley, Tex.	" 21, 22
Sweetwater, Tex.	" 13	Dallhart, Tex.	" 24, 25
Snyder, Tex.	" 14	Wichita, Kans.	" 27

BROTHER C. ROBERTS

Kamsack, Sask.	June 11, 13	Saskatoon, Sask.	June 20, 21
Hendon, Sask.	" 14	Prince Albert, Sask.	" 22, 23
Wadena, Sask.	" 15	Kinistino, Sask.	" 24
Clair, Sask.	" 16	Star City, Sask.	" 25, 27
Quill Lake, Sask.	" 17	Kermaria, Sask.	" 28, 29
Humboldt, Sask.	" 18	Viscount, Sask.	" 30

BROTHER R. L. ROBIE

Lake Charles, La.	June 8	Memphis, Tenn.	June 22
Glenmora, La.	" 10, 11	Anna, Ill.	" 23
Kelly, La.	" 13	Carbondale, Ill.	" 24
Sikes, La.	" 14, 15	St. Louis, Mo.	" 27
Shreveport, La.	" 17, 18	Springfield, Ill.	" 29
Pine Bluff, La.	" 20	Bloomington, Ill.	" 30

BROTHER W. J. THORN

Ashland, Ore.	June 6	Roseburg, Ore.	June 17
Medford, Ore.	" 8	Marshfield, Ore.	" 18, 20
Rogue River, Ore.	" 10, 11	Reedsport, Ore.	" 21
Wolf Creek, Ore.	" 13	Eugene, Ore.	" 22, 24
Canyonville, Ore.	" 14	Oakridge, Ore.	" 23
Oakland, Ore.	" 16	Albany, Ore.	" 25, 27

BROTHER T. H. THORNTON

McAllen, Tex.	June 6	Comfort, Tex.	June 14, 15
Harlingen, Tex.	" 7, 8	Kerrville, Tex.	" 16
Driscoll, Tex.	" 9	Pipe Creek, Tex.	" 17, 18
Corpus Christi, Tex.	" 10	Tarplay, Tex.	" 20
Matthis, Tex.	" 11	San Antonio, Tex.	" 21
San Antonio, Tex.	" 13	Gonzales, Tex.	" 22

BROTHER S. H. TOUTJIAN

Rutland, Kans.	May 27-30	Ogden, Utah	June 7
Dodge City, Kans.	" 31	Lovelock, Nev.	" 8
Pueblo, Colo.	June 1	Reno, Nev.	" 10
Grand Junction, Colo.	" 2	Oakland, Calif.	" 11
Midvale, Utah	" 4	San Francisco, Calif.	" 13
Salt Lake City, Utah	" 6	Paso Robles, Calif.	" 20

BROTHER J. C. WATT

Kennedy, Minn.	June 4	Northome, Minn.	June 14
Thief River Falls, Minn.	" 6	Minneapolis, Minn.	" 15
Badger, Minn.	" 7	Cambridge, Minn.	" 16
Haug, Minn.	" 8	Pease, Minn.	" 18
Zippel, Minn.	" 10	Pease, Minn.	" 20
Fort Frances, Ont.	" 13	Onamia, Minn.	" 21

BROTHER J. B. WILLIAMS

Evansville, Ind.	June 2	Frankfort, Ky.	June 9
Brandenburg, Ky.	" 3	Lexington, Ky.	" 10, 13
New Albany, Ind.	" 4	Grays, Ky.	" 11
Louisville, Ky.	" 6	McRoberts, Ky.	" 14, 15
Jefferson, Ky.	" 7	Paintsville, Ky.	" 16, 18
Shelbyville, Ky.	" 8	Patrick, Ky.	" 17