



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

Man, What of the Night?  
"The Day is Coming, 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.

C. W. B. & S.

Upon the earth distresses 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 21:25-31.

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

By Means of "The Watch Tower"

"A CALL TO ACTION"

Z November 1, 1925

Week of Sept. 5 . . .

Week of Sept. 12 . . .

"HOLY SPIRIT POURED OUT"

Z November 15, 1925

Week of Sept. 19 . . .

Week of Sept. 26 . . .

1-22      22-43      1-24      25-47

### I. B. S. A. WEEK—AUGUST 22-29

The classes in America and elsewhere are completing their arrangements for I. B. S. A. Service Week, which begins on Sunday, August 22nd, and continues until Sunday, August 29th. According to present indications this is to be one of the most effective campaigns for the Lord and his kingdom that have ever been undertaken by the saints on this side the veil. Let us, one and all, go forth in the Lord's strength, under his banner, and herald the message worldwide as his faithful witnesses; and he will bless us richly.

### DATES TO BE KEPT IN MIND

**August 22-29:** I. B. S. A. Service Week.

**August 23-September 6:** Vacation period of the Bethel Family. During that time the office and factory will be closed and no mail answered or orders filled.

**October 15-18:** Convention in New York City. Services in Manhattan Opera House; Sunday public meeting in the New Madison Square Garden, addressed by Brother Rutherford. Address Convention Committee, 18 Concord Street, Brooklyn, N. Y.

### BETHEL HYMNS FOR SEPTEMBER, 1926

Sunday	5 192	12 313	19 22	26 268
Monday	6 18	13 6	20 61	27 108
Tuesday	7 215	14 174	21 284	28 307
Wednesday	1 147	8 299	15 211	22 288
Thursday	2 76	9 21	16 110	23 148
Friday	3 190	10 194	17 243	24 38
Saturday	4 151	11 302	18 220	25 157

### RADIO PROGRAMS

The following stations are now broadcasting the message of the kingdom:

WBRR, New York City, 272.6 meters, Sun., Mon., Thurs., Sat.  
WORD, Batavia, Ill., 275 meters, daily.  
CHUC, Saskatoon, Sask., 330 meters, Sun., Tue., Thursday.  
KTCL, Seattle, Wash., 305.9 meters, Sunday, 9 to 10 p. m.  
KFWM, Oakland, Calif., 207 meters, Sun., Mon., Thurs., Sat.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLVII

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### THE TEMPLE 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."—Malachi 3: 1.*

**I**T IS Jehovah God who here speaks through his prophet Malachi. Primarily his speech is addressed to Israel after the flesh. With greater force and significance his words apply to spiritual Israel, both nominal and the true saints on earth. The promise is that God, in due time, will send his Messenger. The word messenger here used means deputy or ambassador, clothed with full power and authority to act for Jehovah. All power and authority was granted to Jesus Christ when he arose from the dead. (Matthew 28: 18) That does not mean, however, that he was to use that power and authority immediately. It means that he will at all times exercise that power and authority in harmony with his Father's will.

<sup>2</sup> Melchisedec was a priest of the Most High God. He was a type of this great Ambassador, or Deputy of Jehovah, the Messenger. He foreshadowed Christ Jesus, clothed with all power and authority as the executive officer of the divine program. Therefore the text under consideration identifies Christ Jesus as the Messenger. Jehovah states that his Messenger or Ambassador will prepare "the way" before him. A way means a course to be pursued or a mode of action. A traveler goes a certain way. It seems here clearly to mean "the way" which God has prepared for men to get life, whether upon the spirit plane or the human plane; and that this way is prepared by his beloved Son. Jesus said: "I am the way, the truth, and the life." (John 14: 6) The preparing of the way must specifically refer first to the preparation of the church, and later to the way for all the people who will come into harmony with God. The prophet also identifies the beloved Son of God as the Messenger of the great covenant through which the blessings must come. This was the covenant that God made with Abraham. It is this Messenger or Ambassador who comes suddenly to his temple.

#### THE TEMPLE

<sup>3</sup> The Scriptures identify the temple class as composed of those consecrated Christians who are faithful unto God. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my

people." (2 Corinthians 6: 16) Addressing the same consecrated class the apostle says: "For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and 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: 18-22.

<sup>4</sup> The Apostle Peter refers to the same ones as living stones in the temple of God: "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ." (1 Peter 2: 5) Christ Jesus is the head of the temple class, otherwise spoken of as the house of sons. (Hebrews 3: 6) The temple of God is holy unto the Lord because those who compose the temple class are devoted to him. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Corinthians 3: 16, 17.

<sup>5</sup> Having now identified the temple class, and the Messenger who comes suddenly to the temple, let us next determine (1) the fact of his coming, (2) the purpose of his coming, and (3) the time of his coming to his temple.

#### FACT OF HIS COMING

<sup>6</sup> In describing the Messenger who comes to his temple the prophet, addressing the temple class, says: "The Messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." The great delight of the members of the temple class is Christ Jesus, the Bridegroom. This is pictured in the parable of the Virgins. With eagerness the wise virgins waited for his coming. Their delight in him and their eagerness for his coming is indicated by the fact that they took oil in their vessels, with their lamps, and went forth to meet him. Then the parable of the Virgins shows that with joy they cried out: "Behold the Bridegroom!"

<sup>7</sup> The fact of his coming is further shown by the parable of the Talents. "After a long time the lord of those servants cometh, and reckoneth with them." This is further corroborated by the parable of the Pounds. (Luke 19:15) Here the positive statement is that the King or Messenger does return and comes to those to whom he had committed the interests of his kingdom.

<sup>8</sup> It may be suggested that these are merely parables and cannot be taken as conclusive proof of the Lord's coming to his temple. But the words of the Prophet Malachi leave no room for doubt as to the fact of the Lord's coming, when he says: "The Lord, whom ye seek, shall suddenly come to his temple, . . . behold, he shall come." The word "suddenly" here used means straightway. When the due time arrives for him to come, he comes and does not tarry nor delay. The coming of the Lord to his temple is not an imaginary thing; it is a fact, positively and emphatically stated in the Scriptures. Furthermore this coming to his temple, as shown by the Scriptures, does not take place beyond the veil but while at least the "feet" members of the Christ are yet on the earth.

#### PURPOSE OF HIS COMING

<sup>9</sup> The purpose of the Lord's coming to his temple is clearly indicated by the parables of the Pounds and the Talents. These two parables show that he comes to take account with his servants, to whom he had previously committed the interests of his kingdom. He "cometh and reckoneth with them". (Matthew 25:19) He comes, and calls his servants to him that he might determine what they had done in caring for the interests of his kingdom during his absence. (Luke 19:15) That he does take account with the saints, and approve the faithful ones, is shown by his words: "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou [now] into the joy of thy Lord." (Matthew 25:21) That he comes to his temple for the purpose of judgment is further shown by the words of the prophet: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth."—Psalm 11:4, 5.

<sup>10</sup> It is reasonable from the Scriptures that the Lord would first take an account with his servants. The Apostle Peter says, concerning the judgment: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17) The words of the Prophet Malachi show that the Lord comes to his temple for the purpose of judgment, first to examine and judge the true church, and then the nominal church; and that this judgment will thoroughly search the hearts and works of men. "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: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Malachi 3:2, 3.

<sup>11</sup> Be it noted that the Lord sits to refine the sons of Levi. The Levites represent the household of faith; that is to say, those who were consecrated to do the will of God. It was from the tribe of Levi that the priests were taken. The overcomers amongst the antitypical Levites will constitute the royal priesthood, the temple class collectively. Others from the tribe of the antitypical Levites will find a place in the great company class.

<sup>12</sup> St. Paul testifies that the work of all such shall be subjected to fire. (1 Corinthians 3:12-15) While this fiery test seemingly must apply to all the consecrated at some time during their experience it seems quite certain that it has a special application at the end of the age when the Lord comes to his temple. "For the day shall declare it." The Prophet Malachi indicates that such trial must be so crucial and severe that those who are not fully devoted to the Lord will be put out, to the end that those who do abide the fiery trial, and are approved by the Lord, "may offer unto the Lord an offering in righteousness." The offering which the saints bring to God consists of their heart's sincere devotion to him, that which leads them to faithful service as his witnesses.

<sup>13</sup> It seems evident that the Lord will have finally a temple class, or class of witnesses, who will be wholly devoted to him. St. Paul defines the offering of the Christian when he says: "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Hebrews 13:13-16) Those who thus bring an offering in righteousness will be the special targets of the Devil, because they keep the commandments of God.—Revelation 12:17.

<sup>14</sup> God is pleased with those who worship him in spirit and in truth, and who have no confidence in self or in outward ceremonies, and who do not think more highly of self than they ought to think. (Philippians 3:13; Romans 12:3; John 4:23, 24) Such are the ones who bring an offering unto God in righteousness. Such are wholly and unreservedly devoted to the Lord. These are they who are made holy even as the Lord is holy, as he commanded.—1 Peter 1:14, 15.

<sup>15</sup> Upon coming to his temple all others are cleared out, and this work is done during the time of the fiery trial. The Lord sits upon his throne of judgment, in

his temple, in the house of God, and conducts this examination which is searching and complete. It is manifest from the language of the prophecy that there must be much work done by those who are witnesses for the Lord, after the Lord comes to his temple; that such work must be done by the approved sons of Levi; and that these must continue as the faithful witnesses of the Lord. Another purpose of coming to his temple is to judge those of nominal Christendom and their allies, as indicated by other scriptures.—Micah 1:2, 3.

#### TIME OF HIS COMING

<sup>16</sup> Since the Lord is invisible to man, and his coming is invisible, proof of the coming to his temple must be made by evidence other than that which can be seen with natural eyes. Also the time of his coming must be determined by circumstantial evidence, based upon God's revealed Word.

<sup>17</sup> When God took away from his typical people Israel the right to rule he stated then that this would be for a fixed time, until the coming of the One whose right it is to rule, and that to him he would give that right and power. "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezekiel 21:27) Although the Lord Jesus possessed all power and authority from the time of his resurrection, it would seem to be inconsistent for him to exercise that power against Satan's organization until the times of the Gentiles expired.

<sup>18</sup> In harmony with this St. Paul writes: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting [waiting] till his enemies be made his footstool." (Hebrews 10:12, 13) This is further corroborated by the testimony of the prophet: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Psalm 110:1.

<sup>19</sup> These scriptures would warrant the conclusion that the time of the Lord's exercising his power against Satan's organization would be at the end of the Gentile Times. The period of the Gentiles is 2520 years and ended in the autumn of 1914. That date should mark the time when Christ Jesus assumed his power to reign, in fulfilment of prophecy. At that time he must become active: "The Lord [Jehovah] shall send forth the rod [sceptre of authority] of thy strength out of Zion [saying], Rule thou in the midst of thine enemies." (Psalm 110:2) Jesus himself testified that that would mark the time for him to begin the exercise of his regal authority. Then the nations would become angry and a great World War would follow.—Revelation 11:17, 18; Matthew 24:7, 8.

<sup>20</sup> The events that transpired during the closing days of the Jewish Age undoubtedly find a parallel in the closing events of the Gospel Age. The evidence is clear that the Lord Jesus began his ministry at the time of

his first advent, in the autumn season. Three and one-half years thereafter, to wit, in the spring of A. D. 33, Jesus presented himself unto Israel as her King but was rejected by that people as King. At the same time he entered the temple at Jerusalem and began to cleanse it. (Matthew 21:1-13) About the same time God, through Christ Jesus, formally cast off the house of Israel.—Matthew 23:38, 39.

<sup>21</sup> The Gentiles Times ended in the autumn of 1914. The evidence is quite conclusive that here the Lord Jesus Christ, in obedience to God's command, stood up and began to exercise his power. (Daniel 12:1; Psalm 110:1, 2; Revelation 11:17, 18; Matthew 24:7, 8) If we are warranted in applying the rule of the parallels, then we should expect that the Lord would come to his temple three and one-half years thereafter, to wit, in the spring of 1918. If this is true then we should expect also to find some evidence that the Lord there began to cleanse the antitypical temple; and that shortly after that nominal Christendom, or spiritual Israel, would be completely rejected by the Lord.

#### EVIDENCE IN PROOF

<sup>22</sup> Evidence is that which is submitted to ascertain and establish the truth upon a question at issue or for determination. Positive evidence is that which is given by witnesses who testify to things which they have seen and know to be true. Circumstantial evidence is a combination of harmonious circumstances which naturally lead to a certain result, as effect from cause. Where things transpire in accordance with God's fixed laws, and such facts we know to be true, these may be said to be physical facts. If God has caused his holy prophets to testify that certain things will transpire at some unknown time, and then such events do transpire which we see and know to be true, such facts are properly called physical facts, and such proof is properly called circumstantial evidence.

<sup>23</sup> The reliability of positive evidence depends much upon circumstances which are known to be true. If therefore we find that certain events have transpired in our day and that these events are known to us and known to be true; and such events and facts are exactly in harmony with divine prophecy, then we may say, These are physical facts which we may confidently rely upon as competent proof to establish the question for determination. The question now at issue and for determination is, When did the Lord come to his temple and what is the proof thereof?

<sup>24</sup> In the autumn of 1914 the nations became angry; the World War came, followed quickly by famine and pestilence and earthquakes; then occurred persecution of Christians, and other things foretold by Jesus Christ as marking the end of the world. That was the time, as shown by the Scriptures, when he would take his power and begin his reign. The date parallels exactly with the time when he began his ministry at his first

advent. Then three and one-half years after the autumn of 1914, to wit, in the spring of 1918, there came upon the consecrated people of God a great fiery trial, now well known to all Christians. This came exactly in harmony with prophecy, fitting exactly the prophecy of Malachi as to what would transpire when the Lord suddenly comes to his temple.—Malachi 3:3.

<sup>25</sup> "For he shall sit as a refiner and a purifier of silver and shall purify the sons of Levi." Such are the words of the prophet. The sons of Levi picture the household of faith, that is to say, those who are really consecrated to the Lord and spirit begotten. In harmony with this the Apostle Peter says that judgment must begin at the house of God. (1 Peter 4:17) The real purpose of this cleaning or refining is that the ones who are found approved, who abide the fiery trial, should offer thereafter unto the Lord an offering in righteousness. It follows then that if any of the consecrated fail to stand the test, thereafter they would not bring to the Lord an offering in righteousness; that is to say, they would not joyfully engage in serving and praising the Lord in harmony with his holy will.

<sup>26</sup> The trial that came upon the church in the spring of 1918 was a very severe one. Some of the consecrated were arrested and cast into prison. Some who had been engaged in the service of the Lord, professing full consecration, conspired with the enemy and betrayed their brethren, even as Jesus had foretold would be done. (Matthew 24:10) Others became fearful and fled from giving an open witness to the Lord. Others formed themselves into companies claiming to be followers of Christ Jesus, yet refused to have any further part in the service of announcing his kingdom.

<sup>27</sup> So far as the facts appear they conclusively meet the requirements of the prophecy. These facts constitute circumstantial evidence or physical facts which are thoroughly reliable. These facts are known by Christians to be true, and known to be in harmony with the prophecy; therefore they may be taken as competent and reliable evidence establishing the fact that Christ Jesus came to his temple in the spring of the year 1918.

<sup>28</sup> Since the parable of the Talents suggests that the Lord comes to his temple for the purpose of taking an account with those to whom he had committed kingdom interests, it is to be expected that the work of examination would progress. The parable shows that the Lord found some faithful. These he approved, and invited them to enter into his joy. The facts show that since 1913 many of the antitypical sons of Levi, to wit, the consecrated ones, have entered into the joy of the Lord and now appreciate the fact that the joy of the Lord is their strength. This explains why those who have been actively engaged in the kingdom work in the past few years have found such great joy therein. They have appreciated the fact that the time has come for the Lord to set up his kingdom, which will bring deliverance to the church and then to the whole human family.

<sup>29</sup> The approved ones would also correspond to the ones approved in the parable of the Wedding Garment, those who put on and keep on the wedding garment. The putting on of the wedding garment means that they are joyfully doing the will of God, and engaging in his service in his appointed way, in harmony with his expressed commands.

<sup>30</sup> The approved sons of Levi mentioned in this text would be the ones who would also receive the robe of righteousness when the Lord comes to his temple, and whose heart's sentiments are expressed by the Prophet Isaiah: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah 61:10.

<sup>31</sup> This would also mean that the antitypical sons of Levi who abide the fiery trial, would receive at the hands of the Lord a clearer vision of the divine plan. (Revelation 11:19) In harmony with this, the church after 1918 was given a clearer understanding of the divine program. It was after that date that the clear distinction between the work of the church, as foreshadowed by Elijah and Elisha, was understood. It was seen that Elijah pictured the work of the church prior to 1918; that the fiery chariot that separated Elijah and Elisha corresponds, at least as to time, with the Lord's coming to his temple, which event was attended by a fiery test; that the period of waiting between the taking of Elijah and the crossing of the Jordan by Elisha, foreshadowed the period between 1918 and the latter part of 1919, of apparent inactivity of the church. The real distinction between Elisha and Elijah was that Elijah manifested some fear while Elisha manifested no fear. Where there is perfect love there is no fear. Perfect love means unselfish devotion to the Lord.—1 John 4:17, 18.

<sup>32</sup> This explains why there has been such a strenuous witness joyfully given by the anointed since 1919. Then the church was given a clearer vision of the parables relating to the kingdom; of the remnant; of the birth of the nation; of the pouring out of the holy spirit; of the robe of righteousness; of the meaning of Zion; and of the privilege and duty of those who are of Zion, to now magnify the name of Jehovah God. The evidence is overwhelming so far as the church is concerned that the Lord came to his temple in 1918 and that the examination is still in progress.

#### JUDGMENT OF OTHERS

<sup>33</sup> If the above calculations are correct, then we should expect to find some evidence showing that shortly after 1918 nominal Christendom completely repudiated Christ's kingdom and was rejected by the Lord. "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord



from his holy temple." (Micah 1:2) "But the Lord is in his holy temple: let all the earth keep silence before him." (Habakkuk 2:20) These scriptures indicate that the judgment would extend to others than the sons of Levi.

<sup>34</sup> The Prophet Isaiah had a vision of the Lord in his temple, seated upon his throne. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." (Isaiah 6:1-11) Undoubtedly the throne here referred to means Christ in his position of judgment when he comes to his temple, and does not mean his Millennial throne upon which he sits to judge the tribes of the earth. Quoting from this prophecy of Isaiah Jesus applied it to the ecclesiastics of natural Israel. (John 12:40) Applying the rule here, it therefore must apply also to nominal spiritual Israel at the end of the Gospel Age. Even the circumstances stated by his prophecy fix the time of the Lord's being in his temple.

<sup>35</sup> Isaiah says that his vision was in the year that King Uzziah died. Uzziah clearly pictured nominal spiritual Israel, which has for a long time claimed to represent the Lord. Uzziah was a king of Israel for more than fifty years. For a long while he did right in the sight of God. He prospered and became very rich. He fought many successful battles. He was a great builder. He became a mighty ruler. Self-conceit and presumptuousness led to his fall. He died a leper, symbolic of sin.

<sup>36</sup> Ecclesiasticism, or spiritual Israel, was organized for a righteous purpose. (Jeremiah 2:21) For some time the people of that system spoke the message of God. She builded many churches, schools and hospitals. She did much toward the moral uplift of mankind. Self-conceit and presumptuousness has led to the fall of ecclesiasticism. St. Paul warned against this very thing.—Romans 11:25.

<sup>37</sup> Uzziah, as king, had no authority to act as a priest. He became so impressed with his own importance that he considered himself above the rules of the temple, and in violation thereof he went in to offer incense. The duly constituted priest tried to prevent him from so doing. Uzziah became angry and insisted that he would offer the incense, and was immediately stricken with leprosy.

<sup>38</sup> For a number of years prior to 1918 the message of present truth was proclaimed throughout Christendom. The ecclesiastics, however, boasted of their riches and power. When the World War came in 1914 nominal Christendom supported the war, and her leaders preached the young men into the trenches and even told them that if they died upon the battlefield they would be a part of the vicarious atonement of Christ. Although the evidence was repeatedly presented to them that this World War, and attending circumstances, proved the end of the age and the presence of the King, they refused to heed it. Although a number of leading minis-

ters amongst them issued a Manifesto that these events proved the presence of the King and the nearness of the kingdom, this Manifesto was not heeded; and the ones who issued it afterwards repudiated it. Nominal Christendom failed to learn her lesson. Drunken with power and riches gained by an unholy alliance with the commercial and political powers of the earth, she became greatly exalted, self-conceited, and presumptuous.

<sup>39</sup> When the political and commercial powers brought forth the League of Nations, which is clearly a product of the Devil's arrangement, ecclesiasticism, instead of repudiating it, became its advocate and hailed it as "the political expression of God's kingdom on earth". Here they became presumptuous and assumed to say to Jehovah: "Now by reason of this League of Nations we will set up your kingdom on the earth for you." By their repudiating the Lord, the Lord forever rejected them. That took place in January 1919, and parallels the time when Jesus as God's representative cast off Israel at the first advent.

<sup>40</sup> The presumptuous sin committed by nominal Christendom is manifested by the words employed in endorsing the League of Nations. The Federal Council of Churches issued the following statement:

The time has come to organize the world for truth, right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient; it is rather the *political expression of the kingdom of God on earth*. The League of Nations is rooted in the gospel. Like the gospel, its objective is "Peace on earth, good will toward men". Like the gospel, its appeal is universal. The heroic dead will have died in vain unless out of victory shall come a new heaven and a new earth, wherein dwelleth righteousness. (2 Peter 3:13) The church [nominal] can give a spirit of good will, without which no League of Nations can endure.

<sup>41</sup> Thus they denied the coming of the Lord and his kingdom to bless mankind, and openly allied themselves with the Devil's scheme; and then they presumptuously and blasphemously attempted to offer this before the Lord. Like their prototype Uzziah, the leprosy immediately appeared upon the nominal systems. Thus we are enabled to locate the time of the fulfilment of Isaiah's vision.

#### AWAKENING OF GOD'S WITNESSES

<sup>42</sup> It is not unusual for the Lord God to use his people to perform a fulfilment of prophecy, and thereafter permit them to see that fulfilment. During the major portion of 1918 and most of 1919 there was little done toward giving a witness to the truth. The church was restrained because of conditions resulting from the war. In the autumn season of 1919 several thousand of the consecrated of God's people assembled in convention at Cedar Point, Ohio. It was at this convention that mention was first made of the distinction between the Elisha and the Elijah work. It began to dawn upon the

consecrated that the cessation of the work had been foreshadowed by Elijah and that now Elisha foreshadowed a work yet to be done by the church.

<sup>43</sup> Isaiah the prophet of God represented the true people of the Lord in the temple condition. The vision which Isaiah had pictures the church at a time shortly following the coming of the Lord to his temple. He saw standing above the throne the seraphim, which means bright shining ones; and he heard one crying to another: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."—Isaiah 6:3.

<sup>44</sup> When Isaiah had this vision, knowing himself to be an imperfect man he cried out: "Woe is me, for I am undone." (Isaiah 6:5) It seems clear that his uncleanness had something to do with the words of his mouth, or rather the words that he had failed to speak. He recognized that he ought to be found praising God, as the seraphim were doing. His penitent cry led to his purgation. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."—Isaiah 6:6, 7.

<sup>45</sup> The mouth of Isaiah was cleansed by a live coal of fire taken off the altar. This indicates that in harmony with the work done by the Refiner in refining the sons of Levi, their lips were purged; that is, the temple class was awakened to the fact that greater activity should be manifested in representing the Lord. The faithful ones are represented as saying: "Here am I; send me." (Isaiah 6:8) This is exactly in harmony with the words of the Psalmist: "Thy people shall be willing [volunteers] in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."—Psalm 110:3.

<sup>46</sup> The willingness to go was shown by the prophet's expression: "Here am I; send me." The appreciation of the Isaiah class, the purged sons of Levi, of their privileges of serving God, greatly increased; and by 1922 there was a thorough organization to systematically carry on the work of proclaiming the message of truth.

<sup>47</sup> Verses nine and ten of the prophecy (Isaiah, sixth chapter) clearly refer to the leaders in ecclesiasticism and show that now the truth concerning God's plan should be declared to them. In harmony with this the temple class has sent forth proclamations, indictments and messages, that ecclesiasticism may appear in the right light before the people of good will and that those who have a hearing ear may hear. The work has continued with the zeal befitting the house of the Lord.

<sup>48</sup> Some anticipated that the work would end in 1925, but the Lord did not so state. The temple class is represented as propounding this question: "Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." (Isaiah 6:11) Thus

is indicated that it is the duty and privilege of the sons of Levi to bring an offering in righteousness until the work is completed. This offering in righteousness is a full devotion to the Lord in representing him.

<sup>49</sup> These prophecies in the course of fulfilment should be a wonderful encouragement to the anointed class. They furnish proof that the Lord is dealing with the church. The fact that the Lord has come to his temple and has been purging the sons of Levi explains why there has been greater activity in the Lord's service in the last few years. It explains why the church has had a clearer vision of God's plan. A clearer understanding and a greater zeal for the Lord go hand in hand.

<sup>50</sup> Those who have come under the robe of righteousness, those sons of Levi who have been purged and who have put on the wedding garments, now possess and manifest a double portion of the spirit of the Lord (Joel 2:28-30), in harmony with the type of the Elisha work. As the flashes of light have come to the temple class they have appreciated this light and have rejoiced. They have appreciated the fact that God has said to them: "Ye are my witnesses." 'Go and tell the people that Jehovah is God; that Christ Jesus is his King; and that he is now upon his throne; that the kingdom is at hand. Tell the people that Satan's organization must fall. Gather out the stumbling stones that have caused the people to stumble; point them to the highway and show them that God will open it, and that they may go over it in due time if they observe the rules of holiness. Lift up a standard for the people. While so doing tell those of Zion that the Lord reigns!'

<sup>51</sup> It has also been observed that during the past few years there have been some professing consecration who are more impressed with their own importance than with the Lord's service, who are sticklers for having what they call their own rights and privileges, who insist on doing what little they do in their own way, ignoring the Lord's way. These have not entered into the joy of the Lord and they do not take any real joy in the service.

<sup>52</sup> From the fulfilment of these prophecies it is manifest that the Lord in his temple is continuing his examination, the latter part of the parable of the wedding garment is being fulfilled, he has been bringing in the last members to make up the required number for the wedding; and these, as they come to a knowledge of the truth, grasp it more readily and with greater zeal than some who have been long in the truth. These come with their offering in righteousness; that is to say, they are wholly and completely devoted to the Lord.

<sup>53</sup> And then there are some who are dreamers, who dream about how wonderful it will be when they get their "character developed" so that the Lord will be anxious to receive them into the kingdom. Undoubtedly the Christian must do all within his power, but the Lord has not commanded his people to "develop a character" that would be perfect, or such as would



warrant him in receiving them into his kingdom on that account. If this were true then the individuals would be building the house of the Lord themselves. The prophet, evidently referring to this very time, says: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."—Psalm 127:1.

<sup>54</sup> Christ Jesus is the foundation of this building. "In whom all the building, fitly framed together, groweth into an holy temple in the Lord." (Ephesians 2:21) What part then does the Christian have to do with building this temple? The answer is, He must be holy even as his Father in heaven is holy; and holiness means a whole, complete, absolute devotion to the Lord of all the faculties with which one is endowed. Doing this the Lord effectually works in him to will and to do his good pleasure, and thus the Lord builds the temple. As the apostle says: "For God is he who is working effectually among you, both to will and to perform, on account of his benevolence." (Philippians 2:13, *Diaglott*) Christ Jesus is the chief corner stone in this glorious building. God laid that chief corner stone and it is God who builds the house: "Ye also, as living stones, are built up a spiritual house, an holy priesthood."—1 Peter 2:5.

<sup>55</sup> Let the saints be encouraged now. Do not look at self and become discouraged because of imperfections. Do not look at self and become wise in your own conceits and think, How wonderful am I! Having received the robe of righteousness, and having entered into the joy of the Lord, see that you abide there and that each one of you performs his part by making a true and faithful witness unto the Lord. Those who thus do

have God's sure promise that they will have an abundant entrance into his glorious kingdom.

#### QUESTIONS FOR BEREAN STUDY

To whom is our text addressed? What does the word messenger here mean? Who is he and how does he prepare the way? What temple is meant? ¶ 1-5.  
What parables particularly illustrate the fact of the Lord's coming to his temple? What is meant by his coming "suddenly"? ¶ 6-8.  
What is the purpose of his coming, and what was to be his first work? ¶ 9, 10.  
What is signified by purifying the sons of Levi, and when was this to be done? What constitutes "an offering in righteousness"? ¶ 11-15, 25.  
What would the proof of the Lord's coming to his temple consist of? Why did he not come sooner? ¶ 16-18.  
When was he to exercise his regal authority against Satan? What events in the close of Jesus' ministry parallel with events in our time? ¶ 19-21.  
Define the terms evidence, positive evidence, circumstantial evidence, and physical facts. What is the question before us for determination, and what kind of evidence have we in proof? ¶ 22-24, 27.  
What trial came upon the church in 1918, and what was the result? ¶ 26.  
When were the saints to be invited to enter into the joy of the Lord? When were they to put on the wedding garment and robe of righteousness? ¶ 28-30, 50.  
How is the Elisha picture being fulfilled? ¶ 31, 32, 49.  
What is indicated by Micah 1:2 and Habakkuk 2:20? ¶ 33.  
What throne is referred to in Isaiah 6:1? Whom does King Uzziah picture, and what was his great sin? ¶ 34-37.  
What similar sin did Christendom commit in recent years? ¶ 38-41.  
What truth began to dawn upon the church in 1919? ¶ 42.  
What was Isaiah's vision (6:1-11) and how does it apply? What was signified by the cleansing of the prophet's mouth with a coal of fire from the altar? ¶ 43-46.  
Explain in detail verses 9-11 of this vision. ¶ 47, 48.  
What has the Lord's present examination in his temple revealed? Do Christians build the Lord's temple? ¶ 51-53.  
How may we gain an abundant entrance into the kingdom? ¶ 54, 55.

## GIFTS FOR THE TABERNACLE

—SEPTEMBER 12—EXODUS 35:20-29—

*"Honor Jehovah with thy substance, and with the firstfruits of all thine increase."—Proverbs 3:9.*

THE sin of Israel in making a golden calf and worshipping it, within six weeks after hearing the voice of God from Mount Sinai, whose first words then were a command that they should have no other gods before him, nor make any graven image to which they should bow down in worship, brought a crisis in the relationship between Israel and God. Their entry into the law covenant was a very definite event in Israel's relationship to Jehovah; it made them his people in a special sense.

<sup>2</sup> But in their sin they had broken that covenant almost wilfully. In consequence God no longer counted them his people as he had done; a permanent change occurred. He now spoke to Moses of Israel thus, "*Thy people whom thou broughtest out of Egypt.*" That this was a definite change on God's part, well understood by Moses, is seen by Moses' words spoken nearly a year after, when he said, "Wherefore hast thou afflicted thy servant? . . .

that thou layest the burden of all this people upon me? Have I conceived all this people?"—Numbers 11:11, 12.

<sup>3</sup> At Sinai, when asking for forgiveness for the sin of the people, Moses very humbly yet definitely associated himself with the people, saying, "Pardon our iniquity and our sin, and take us for thine inheritance." (Exodus 34:9) In response God showed that while he could not pass over the sin of Israel, he would make arrangements for continuing his mercy to them. The crisis had served to purge them. He instructed Moses to make two other tables of stone for those he had broken, and to take them up the mountain. Again God kept him forty days. Israel now waited for him; they did not now contemptuously say, "As for this Moses we wot not what has become of him." When he came down he bore signs of the presence of God; his face shone so that the people were unable to look upon him. The glory of God was upon him.—Exodus 34:30.

<sup>4</sup> Moses gathered the people together to tell them of the things God had spoken in Sinai on both occasions. At first sight it seems strange to find that his first words were concerning the keeping of the sabbath, and the giving of what seemed even a trifling instruction about kindling fires on the sabbath. (Ex. 35:2, 3) The reason is that the sabbath was the outward manifestation of their covenant. As to the law, a man who killed another might hide his victim; or might steal and hide his theft; might covet and no man know it; he might in his heart refuse to worship God. These things might be hidden; but as to the sabbath, the outward sign of the covenant, everyone could see whether or not his neighbor kept that commandment; and there must be no violation.

<sup>5</sup> Israel now had two signs which distinguished them from other peoples. One was circumcision, which linked them with the Abrahamic covenant; the other was this arrangement of the sabbath. As circumcision outwardly separated the circumcised from all others, so keeping the sabbath every seventh day distinguished Israel from all others. Both these were signs of the covenant God made with Abraham and his seed. These two signs are continued in the disciples of Jesus; they compose the spiritual seed in circumcision of the heart, and they keep the sabbath rest of faith in God through Christ. But these have another distinction, a special sign of the covenant Jesus made with them. He said, "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

<sup>6</sup> Moses went on to tell the people about the tabernacle which God had instructed him to make. It was to be a tent of meeting for them and for God. There they would meet with God, for God would manifest his presence. Also it was to be a place where their sacrifices should be offered, and atonement made for the people. He told them of God's choice of Aaron and his family to be priests unto him. Apparently Aaron had not previously been advised of this appointment. On hearing this he would realize that his repentance, and his quick and definite decision when Moses called for all those who were on God's side, had brought God's forgiveness of his sin. Without doubt his deflection did much to make him a merciful high priest, for he had proved he was touched with the infirmities with which the people suffered.—Hebrews 5:1, 2.

<sup>7</sup> Moses also told them of the choice of Bezaleel and others, who were called to do particular work for the tabernacle. He told them of the particular arrangement of the building, the tabernacle itself, of its curtains, of the things which were to be placed inside its two compartments for use and for ornamentation, and of the court and its appointments. The boards for the tabernacle proper were to be covered with beaten gold, as were also the mercy seat and the cherubim in the most holy place.

<sup>8</sup> Moses' statement to the people had a heartening effect upon the people. They went away from the presence

of Moses; but they soon returned, every one whose heart stirred him and whom his spirit made willing, bringing their offerings. Some had jewelry, some had skins, some had goats' hair which could be woven. The rulers brought precious stones which served for the breastplate of the high priest's ephod. Some had spices and some oil; and thus all that was necessary was found quickly.

<sup>9</sup> Here is an example for the Lord's people to follow. Everyone privileged to hear of the present truth has something he can give to the Lord's work; or there is something he can do. While it is true that the consecrated followers of Jesus, true to their vows, have always given to him of their substance as well as giving themselves, yet there is a special means now of giving to him. Never were there privileges of service which cost, and even seem to impoverish, as there are now. It would be a great joy to one who had given a precious stone to think that very probably it was fixed in the garment holy to the Lord, or to know that a little piece of gold had been beaten with others into a covering for the tabernacle, perhaps even made part of the covering of the mercy seat. Even so we should view our present privileges.

<sup>10</sup> The people stayed at Sinai for several months, but henceforth there was no complaint. No doubt their having something to do, and seeing something done, helped them to patient waiting. Also giving of their money and their valuables helped them, for giving always does help the giver. The statement that all the willing-hearted gave, indicates that some were not willing; those who unwillingly withheld their gifts when the opportunity offered, were surely the grumblers of the later months who wrought havoc in Israel. It is probable that much then given to the Lord came from those gifts of gold and jewels which Israel received from the Egyptians on the morning they left; perhaps also from valuables taken from the Amalekites.—Exodus 13:35.

<sup>11</sup> The tabernacle was prepared, and on the first new year's day after leaving Egypt the tabernacle was set up. This structure, particularly ordered of God, was intended to be more than Israel's center of worship; indeed the whole congregation of Israel could not worship there. It had instruction for them, for its design was symbolic. But still more specially it was intended to instruct spiritual Israel, who in later days were to be brought into being, and for whom Israel according to the flesh were acting as types.

<sup>12</sup> The tabernacle illustrates many features of the plan of God: (1) Its two compartments separated by a curtain, the smaller called the most holy, the larger the holy, signified the two ages during which the two Israels, earthly and spiritual, are called. (Hebrews 9:8, 9) The first represented the Sinaitic covenant under which God had a glory hidden, and which could not then be known because not due to be declared. The priests in the outer compartment might not look into the glory of the inner,

for that represented a glory which neither prophets nor angels might see until due time. (1 Peter 1:10-12) (2) The tabernacle, by its sacrifices and services, told Israel of their need for covering from the condemnation of the sinner, and for the constant forbearance of God. Thus was signified to all men that restoration to God can come only after sin atonement has been made. (3) The spiritual Israelite, guided by the Scriptures, sees in the tabernacle that which tells him of his separation from the world, and that his standing before God and his ministry are like that of the priests of Israel in that they are seen only by God, while (4) the course of the high priest, from the gate of the tabernacle to the mercy seat and cherubim in the innermost place, tells him of his walk from his consecration till it ends in the presence of God. (5) Also, the tabernacle represents the kingdom of God as it will be known upon the earth.

<sup>13</sup> No doubt the most important of the typical features are: First, that which represents the disciple's progress from the world (the camp) till he approaches God, seeking him. He comes, as it were, to the gate of the court and there, giving himself in consecration, he is permitted to enter. He approaches the altar; and accepting the great sacrifice of Jesus which God caused to be made that he might thus come, he is accounted holy, is justified. Then he presents himself at the altar to be sacrificed and to follow in the footsteps of his Master. He washes at the laver, enters into the holy place to live by the hidden bread, his walk in life to be guided by the light of truth. In other words, he is living a life in communion with God which only the consecrated know. According to the hope set before him he looks forward to the life beyond the vail, which represents his flesh, to the life in the presence of God.

<sup>14</sup> The second typical feature of the tabernacle is that it represents the Christian's standing before God. He is seen in three phases of his life. In the one he is seen in the court, sacrificing; in another he is seen serving God in a life hidden with Christ, impossible for the natural man to understand. In the third he is seen, as it were, in the presence of God, seated with Christ in heavenly places, the vail torn away that the glory of God may be seen, the glory hidden from Israel now disclosed.

<sup>15</sup> The gifts of the people to this dwelling place of God and their tent of meeting, tell us that while the people of God get a means of salvation wholly free (of grace) nevertheless they must contribute to their salvation. Only he can be saved who gives of his substance and life energy. It is impossible to get the blessings of God unless one enters into his purposes with him. If in these days God has given us the privilege of building his house of truth, he who fails to cooperate may surely not expect the blessings of that house.

#### QUESTIONS FOR BEREAN STUDY

How soon after agreeing to the terms of the law did Israel take up idol worship? What changed attitude did God now show toward them? ¶ 1-3.

Why were God's first words thereafter, through Moses, concerning the sabbath? What two signs distinguished Israel from all other people, and how are these fulfilled in the followers of Christ? ¶ 4, 5.

What did Moses tell the people concerning the tabernacle? What effect did his instructions have upon them? ¶ 6-8.

What lesson may we learn from the people's response to the call of Moses? Did they murmur during their further stay at Sinai? ¶ 9, 10, 15.

When was the tabernacle set up, what was its purpose and its chief lessons? ¶ 11-14.

## OBEDIENCE TO LAW

—SEPTEMBER 19—LEVITICUS 26—

*"Drink no wine nor strong drink, thou, nor thy sons with thee."—Leviticus 10:9.*

**T**ODAY'S study brings to our attention the rewards or punishments which should follow Israel's obedience or disobedience to their law covenant. The Sunday School Committee has chosen it with special reference to temperance; with the golden text, "Drink no wine nor strong drink, thou, nor thy sons with thee," as a pointer. But this text may not be taken as a general law imposed upon all mankind; for the law given at Sinai to Israel was never intended to be legislation for the world; nor was this personal command to Aaron and his sons, as priests, ever imposed upon Israel as a people. God has his own time and way for bringing all the world into direct obligation to his will. The kingdom of his Son, now being set up in all the earth, is expressly appointed for that purpose.

<sup>2</sup> The command of the golden text was specially given to Aaron the priest, and was an instruction to him and to all his sons who should hold the office of priest in Israel. It should be noted that it was given only after Aaron's two sons, Nadab and Abihu, had died suddenly by a stroke from God; because they wilfully violated a divine instruction which had just been laid upon them. God had given definite regulations for all their service; but these two took upon themselves both to go into the most holy place, and to carry therein their censers filled with fire. They were submissive neither to Jehovah nor to their father, the priest. The inference is that they did this thing because they were under the influence of wine, a portion of which was to be offered with certain sacrifices. (Exodus 29:40) These two men apparently drank that which was to be offered to

the Lord. Like numberless priests of all later times they were stealers from the altar.

<sup>3</sup> The book of Leviticus gives in detail the various offerings which were to be made in the tabernacle, some as offerings in worship to Jehovah and some as sacrifices for sin atonement to cover the transgressions of the people. Then follows a full account of the consecration of the priests, who were to receive the gifts of the people and offer their sacrifices. There is particularity of detail; for every item was important.

<sup>4</sup> Following the account of the consecration of the tabernacle and its priests various regulations were given concerning ceremonies to be performed, and many arrangements were detailed, all that Israel might keep their purity as before the Lord and also retain their health and sanity in their relation one with another.

<sup>5</sup> In the sixteenth chapter there is a closely detailed instruction for the special sacrifices of the day of atonement, the most important day in Israel's calendar; for on that day sin atonement was made for all Israel that they might stand before God, not as sinners but acceptable to him. This great day showed in type those sacrifices for sin-coverings which in later days God would provide for the whole world of men, in order that he could through Christ deal with them, not as a sinful race condemned, but, not attributing their trespasses unto them, could hand them over to his great High Priest, who should lead them into life and peace and happiness.

<sup>6</sup> It seems as if that service which took place annually on the tenth day of the seventh month, and which Bible students know so well because of their study in the Day of Atonement sacrifices, was fixed on that day only after the death of Nadab and Abihu.

<sup>7</sup> The tabernacle was set up at the beginning of the second year after the exodus, on the very first day of the year. (Exodus 40:17) After the first eight days, during which Aaron and his sons were consecrated (Lev. 8 and 9), its service was ready for the people. It represented God's presence amongst them, and the cloudy pillar by day and the pillar of fire by night which hovered over the tabernacle was God's witness to his people that he was amongst them. The cloud stayed over the tabernacle until the twentieth day of the second month, or forty days after the consecration of the priesthood.

<sup>8</sup> Thus there are three periods of forty days in connection with the giving of the law: Two on Mt. Sinai, separated by Moses' proffered atonement; and the third, now mentioned, was while Israel waited at the foot of the mount while Moses was receiving from the Lord those various regulations referred to above. After the tabernacle was set up God spoke all that he had to say from the mercy seat behind the inner vail as Moses, and sometimes both he and Aaron, stood in the holy place.—Leviticus 1:1; 11:1; Numbers 7:89.

<sup>9</sup> It will have been noticed that when the covenant

was ratified with Israel at Sinai, which was based upon the ten commandments, there were no sanctions mentioned; there was named neither special reward for obedience nor ill consequences for disobedience to the commandments. The main feature of the covenant was whether or not Israel should be God's chosen people, a special treasure unto himself.—Exodus 19:5.

<sup>10</sup> Contrary to the general idea held by Christians, the result of the erroneous teaching of the creeds (even now tenaciously held by Fundamentalists), there was nothing said to Israel of blessings to be enjoyed in heaven if they kept their covenant, nor of dreadful punishments in a fiery hell if they did not. But attached to, and indeed included in the covenant, were many ordinances, statutes, and judgments, intended to regulate the communal life of the people. To these, sanctions were named. Individual transgressions against the ordinances of the law were met with certain penalties; the more serious ones, sins against the interests of the people and direct disobedience to the commands of God, were to be met with death; those found guilty were counted as unworthy of life amongst God's people.

<sup>11</sup> The commandments and ordinances of the later chapters of Leviticus concern the people and the land when Israel should be settled in it. They were to keep a sabbath for the land every seventh year; also there was to be even a greater cycle of sabbath reckoning, for every fiftieth year was to be a sabbath as well as every forty-ninth year. The smaller cycle was no doubt intended in part to serve a purpose for the land; the year's rest was beneficial to it. But the fiftieth or jubilee year's rest following the forty-ninth year sabbath could hardly be intended for the land.

<sup>12</sup> In that jubilee year Israel readjusted their social arrangements; anyone who had got into debt, and whose goods or lands were involved, or who had been forced to sell his personal liberty, was automatically freed by the coming of the jubilee year, and his property reverted to him. This was a regulation intended to stop Israel from having a rich leisured class who lived on the toil of their fellows. This arrangement, as later events proved, was also intended as a test of Israel's fidelity to their covenant and to God. But besides that, God had purposes which could be revealed only later—as his plan developed.

<sup>13</sup> As no one failure, nor even several occasional omissions to keep these ordinances, could really prove whether or not Israel was disobedient in regard to them, it is evident that God foresaw that a considerable period of time must pass before the covenant relationship of Sinai could be finally determined. The law looked far forward.

<sup>14</sup> The twenty-sixth chapter of Leviticus, which is set as the basis of our present study, is an outstanding statement of the law. For the first time national rewards for obedience are named, and punishments for disobedience are stated. If Israel should keep their cove-

nant with God he would bless them in their land with continued prosperity; the land should yield rich rewards for their labor, and God would protect them from their enemies. If however they did not keep the covenant God would bring punishments upon them; their labor would be in vain, the heaven would withhold its rain, their enemies would be allowed to do them hurt; indeed their enemies would be allowed to keep them captive and remove them from their land, and the conquerors themselves would dwell in it.

<sup>15</sup> It is clear from this that Israel could not free themselves from their covenant by a mere neglect of their obligations to it. It was an everlasting covenant; and God, who gave rewards for fidelity to it, which Israel accepted, had a right to bring punishment upon them for disobedience. This twenty-sixth chapter of Leviticus contemplates the failure of Israel. God foresaw their perversity in evil ways, and that even under chastisement they would not amend their ways. Appropriately enough, it is in this statement of God's purpose toward Israel that an indication is given of the length of time during which God's dealings with Israel, of favor and disfavor, should be continued until his will in them by that covenant should be accomplished. It is found in the expression "seven times".—Leviticus 26:18, 21, 24, 28.

<sup>16</sup> The translators of the A. V. and the A. S. V. saw no other meaning than seven times more in severity, or in repetition, when God said, "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." (Leviticus 26:18) But, as is indicated by the absence of the word "more" in the three other verses above cited, the meaning is clearly that of a *period* of "seven times", with the idea of duration.

<sup>17</sup> Orthodoxy so-called, which claims so much, has paid no attention whatever to the fact that God has given in the Bible a revelation of his plan for the salvation of the human family. It sees man's fall, his need of a Savior, and that such an one is provided in Christ. Then, according to one school, it sees salvation only for those who are elected to be saved; or, as an-

other contradictory orthodox teaching has it, for those who happen to hear of it, and for infants and imbeciles who have no moral responsibility. Nor does orthodoxy take any account of God's revelation of the times and seasons during which his plan is in its various phases of execution, or that he discloses their length so that the church at the end of the days may not be in ignorance but may serve him with understanding.

<sup>18</sup> It is by Israel's jubilee system, detailed in the twenty-fifth chapter of Leviticus, and by the "seven times" of the twenty-sixth chapter, that the chronological system of the Bible is verified. The seven times or seven "years" (of 360 days each) of punishment are seven periods of 360 years each, or 2520 years in all, which began with the destruction of the national life of Israel as a kingdom, in 606 B. C., and which ended in 1914 A. D. with the outbreak of the World War, when Christ began to take control of earth's affairs.—See Daniel 12:1; Revelation 2:27.

<sup>19</sup> The twenty-sixth chapter of Leviticus contemplates the favor of Israel. It looks forward to the time when Israel will acknowledge that their tribulation is a consequence of their transgression against their God. This chapter has in it the germ of the new covenant promise, definitely revealed by the Prophet Jeremiah. (31:31) God ever had in mind his everlasting covenant with Abraham, and since he had associated Israel with that covenant he would for his own sake bring about their restoration.—Leviticus 26:42, 44, 45.

#### QUESTIONS FOR BEREAN STUDY

To whom was our golden text addressed? When and why? ¶ 1, 2.

Briefly, what does the book of Leviticus contain? What is set forth in chapter 16? On what date was Israel's Atonement Day observed, and when was it so fixed? ¶ 3-6.

When were the tabernacle set up and the priesthood consecrated? Mention the three periods of forty days in connection with the giving of the law. ¶ 7, 8.

When the covenant was ratified at Sinai were either punishments or rewards specified? When and why were the ordinances and judgments set forth? ¶ 9, 10, 14, 15.

What ordinances are given in the later chapters of Leviticus? What was the purpose of the sabbath years and of the jubilee? ¶ 11, 12, 18.

What is the meaning of the "seven times" of punishment? Why have the "times and seasons" of the divine plan been overlooked by "orthodoxy"? ¶ 16-19.

## INTERESTING LETTERS

### EFFECT OF INCREASING LIGHT

MY DEAR BRETHREN:

Some years ago I answered the V. D. M. Questions and passed; but since taking them I have been privileged to partake of some wonderful food and I desire taking them again to see if I have developed any by the use of the marvelous things upon the Lord's table of late (and always)—the TOWER articles, the HARP, the COMFORT FOR THE JEW, all the booklets and, last and greatest of all, DELIVERANCE. I can hardly lay it down. It is the most complete work of its kind I have ever read.

Truly the Lord must be using the Watch Tower organization for the announcement of the King and the establishment of the kingdom. If you do not object to my taking examination over, please send questions, and oblige.

Your brother in his service,

S. B. MASON.—Pa.

### MEAT IN DUE SEASON ON THE LORD'S TABLE

DEAR BRETHREN IN CHRIST:

It affords me pleasure to enclose my answers to the V. D. M. Questions which you so kindly sent to me.

Five years ago I heard Brother Rutherford give his lecture, "Millions Now Living will Never Die," in the Capitol Theatre in Hartford. I attended subsequent lectures, and four years ago withdrew from the Baptist Church, when I saw my privileges to enter into the harvest work.

In my humble opinion, the interpretations of the Scriptures as given by our late Pastor Russell and now by the WATCH TOWER BIBLE & TRACT SOCIETY are the "meat in due season", and cannot be found at any other table.

May the Lord's blessing, which maketh rich and addeth no sorrow, rest upon your labor of love.

Your sister in Christ,

(Miss) MARY P. STEIDEL.—Conn.

## QUARTERLY REVIEW: EARLY LEADERS OF ISRAEL

—SEPTEMBER 26—

*"Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."  
—Hebrews 12: 1, 2.*

THE past three months' studies have taken us through Israel's experiences, from their deliverance from Egypt to the time when their laws for worship and for the regulation of their life in Canaan were fully delivered. The historic time under review is a little short of one year.

<sup>2</sup> The first lesson of the series was of Israel enslaved in Egypt. Under the policy of a new dynasty their condition became unusually hard; the Egyptians were afraid that the Israelites, who had increased at an altogether unusual rate despite repressive measures, might join themselves to any enemy who should attack Egypt. They therefore oppressed Israel, and so cruelly as to leave no spirit in them. But oppression cannot be considered a sufficient reason for Israel's low mental and moral condition.

<sup>3</sup> The fact is, the Israelites had lost the sense of their high position and had demeaned themselves to the degrading idolatries of the Egyptians who, leaving the knowledge of God which reason gives, worshiped even creeping things as gods. Man can live no higher than his conception of God. (See Romans 1: 23; Ezekiel 20: 8.) But though Israel forgot God, he did not forget them. He permitted these experiences for many reasons, one of which was the necessity which he saw would come in later days, of proving to them that they had been wayward.—Ezekiel 23: 19.

<sup>4</sup> Though Israel could not know it, God had fixed a time for their deliverance. Eighty years before the time of their exodus Moses was born of parents loyal to God and full of faith. They tried to keep the child from the cruel death of drowning, to which all Hebrew male children were condemned. When the child could no longer be hidden his mother made an ark and put her son in it herself, and placed him on the water. Found by Pharaoh's daughter, he was taken by her and was trained and educated as her own son; and so Moses, for so she named him, got the best which Egypt could give. History confirms Stephen's statement of Moses' greatness in Egypt, and of his prowess and ability.—Acts 7: 22.

<sup>5</sup> When forty years of age Moses renounced everything he had in Egypt, to associate himself with his own people; believing they would accept him as their emancipator. To his surprise they declined, and he actually had to flee from Goshen for his life. For another forty years he was exiled in Midian, living as a shepherd. When Moses was eighty years old God, by his angel, spoke to him and told him that the time had come for Israel's deliverance; and offered to send him to do the work which he had expected to do forty years before. Now

Moses was not ready to accept the privilege of service; but later, stimulated with the promise of God to be with him, he went. God told him that Pharaoh would refuse his request for Israel's freedom, and that he would then manifest his power on Pharaoh.

<sup>6</sup> Neither Moses nor the people were ready for God's action. Moses, demurring, showed a preference for being left alone. But he rose to the height of his privilege; and the people, seeing the hand of God, became ready to go. Moses made his appeal to Pharaoh on Israel's behalf, but was refused. A series of plagues on the Egyptians began, ever increasing in severity. As Pharaoh continued to harden his heart Moses discerned God's purpose more clearly and told Pharaoh that God had specially raised him up to be king of Egypt at that time that He might manifest His power on him.

<sup>7</sup> The plague which at last gave Israel their freedom had an immediate effect; the firstborn in every house in Egypt was slain, while the firstborn of the Israelites were saved by their placing the blood of the Passover lamb on the doorposts and lintels of their houses, according to divine instruction. Pharaoh gave Israel freedom that night; and next morning, on the four hundred and thirtieth anniversary of the day when God made a covenant with Abraham, they got their freedom from bondage.

<sup>8</sup> The Passover became a memorial in Israel forever. But their firstborn, though saved to them that night, were nevertheless lost to them as a class; for they were to be devoted to the special service of God. (Numbers 1: 47-49) They were types of those who in the later days of the Gospel Age were to be priests unto God and the Lamb, the footstep followers of Jesus.

<sup>9</sup> Egypt hearing that Israel seemed entangled in the desert (having, as it seemed, taken the wrong direction) Pharaoh pursued them. God delivered his people by opening the sea for them. Pharaoh's army followed; but Moses' rod, symbol of God's power, closed the road for them, even as it had opened it for Israel. Pharaoh's army was destroyed, Egypt was broken, but all Israel was safely landed on the further shore.

<sup>10</sup> These great events provide a picture of the greater deliverance which God has begun to work in the earth. The Israelites represent both God's people at this day and also the whole human race, all of whom have been held under the bondage of Satan and the power of evil, represented by Pharaoh and Egypt.

<sup>11</sup> Spiritual Israel has realized their salvation from the power of sin and of the Devil, and mankind also is soon to be freed from all the powers which have held them in bondage. God will not permit sin to thwart his



good-will toward the human family, nor permit Satan to bring His good intentions to nothing.

<sup>12</sup> The experiences of Israel after the Red Sea are illustrations of the means which God will take to bring the world of men to a knowledge of himself. As Israel had brackish water made sweet and were given bread from heaven, so mankind will be shown that healing virtues for man's restoration will be found at his hand, already stored in nature. He will also find true bread from heaven in the knowledge of the love of the Creator; for when man comes to know God he loves to worship him, and all such will enter into a life of peace and happiness on earth.

<sup>13</sup> The record of the visit of Jethro to Moses, and his recommendations for the better ordering of Moses' time and strength, which were finally adopted and brought into use, shows that God will have natural order used in the regulation of his people's affairs. Man will be used to help his fellows, but all direction will be the rule of Christ, which rule will train men to rule themselves.

<sup>14</sup> The attack which Amalek made as they approached Sinai was more than a raid for robbery. It was also an attempt on Satan's part to keep God's people out of the land and thus to thwart God's purposes, and it was one of Satan's attacks on the promised deliverer "seed". Because Amalek *knew* that God was with Israel and yet sought to destroy them, God said he would destroy Amalek from amongst the nations.—Exodus 17: 14.

<sup>15</sup> Israel now came to Sinai, and God offered to make a covenant with them, incorporating his law. They accepted; and a few days later God spoke from Mt. Sinai the words which are known as the ten commandments, which, though negative in form, expressed the purpose of God.

<sup>16</sup> Israel was now tested. Moses, at the call of God, went up into Mt. Sinai, but did not reappear. When nearly forty days had passed the people asked Aaron to assume control, and to make them a semblance of a god to go before them. Aaron, perhaps flattered, foolishly agreed. God, as if he would conclude his relationship with this people who so soon fell away from him, sent Moses down the mountain. But Moses pleaded for them and for God's honor involved in his promises, and offered to make atonement for them.

<sup>17</sup> God could not accept him, but agreed partly to his petition. The law covenant was concluded, Israel undertaking to keep the law which God had given; and God on his part agreed to make them his own people, and promised that they should live in the land of Canaan. As Paul uses the manifestation of Sinai as an example of the then future demonstration of God, when he will establish his kingdom, we may safely say that the progress of Israel from Egypt to Sinai is an illustration of the experiences the world will have in their training after the present order of things has been broken down; and that the shaking of the world at the present time

is that which was foreshown at Sinai.—Heb. 12: 18, 22.

<sup>18</sup> The long wait at Sinai was not expected by Israel. They thought on leaving Egypt that they were going almost directly into their land of promise; but, led to Sinai, they now found that they were to be allowed to enter and retain that land only upon conditions, namely, that they should keep the laws of God as given at Sinai. They had to learn that Canaan, given to Abraham, Isaac, and Jacob by a covenant of promise, was given to the tribes of Israel only under agreement to keep God's law.

<sup>19</sup> Israel did not perceive the difference this made, but thought of themselves as the natural inheritors of the covenant promises. Paul refers to this when speaking of himself as an Israelite under the law. He says, "I was alive without the law once; but when the commandment came, sin revived, and I died." (Romans 7: 9) Israel "alive", as they thought, in the promise given to their fathers, found that they could retain their favor only by keeping the law of God. But the law, because it was too strong for them, slew them; for its commandments actually quickened the motions of sin in them.

<sup>20</sup> Broadly speaking, it may be said that the great church systems have never ascended to higher ground than Sinai. Each Church of England edifice set for worship has the ten commandments written on its walls, as if they are its standard for Christian practice. Christendom has never followed Jesus Christ in discipleship. In practice they have done little more than tell their adherents, "You must not do this or that." Had they been true to their profession the law of love in Christ would have been set before the people, and the world's history would not have ended in the present disaster.

<sup>21</sup> Israel's ten commandments, negative in form; Christendom's negative rule of worship and practice, which amounts to little more than commands of restraint; and the world's negative form of the golden rule, "Do not to others what you would not have them do to you," are not sufficient to bring mankind to restoration and perfection. God has provided the better way by the power of the holy spirit in the hearts of the disciples of Jesus now, and in the knowledge of God's love, which will soon be understood by the world. These motive powers for good will heal and restore all the willing hearted.

#### QUESTIONS FOR BEREAN STUDY

What portion of Israel's history is covered in this review? What was Israel's mental and moral condition at time of the Exodus, and why? ¶ 1-3.

Briefly review the circumstances from Moses' birth to his call as deliverer. ¶ 4-6.

What was pictured by the Passover, the firstborn spared, the Red Sea deliverance and the destruction of Pharaoh's host? ¶ 7-11.

What were Israel's outstanding experiences from the Red Sea to Sinai, and what did these illustrate? ¶ 12-14.

How was Israel tested at Sinai? What effect did the law have upon them? ¶ 15-19.

How and why has Christendom sought to put herself under the Sinaitic law? ¶ 20, 21.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER J. A. BOHNET

Canyonville, Ore. ....	Aug. 17	Maedoe, Calif. ....	Aug. 25
Wolf Creek, Ore. ....	" 18	Chico, Calif. ....	" 27
Rogue River, Ore. ....	" 19	Paradise, Calif. ....	" 29
Medford, Ore. ....	" 20	Oroville, Calif. ....	" 31
Ashland, Ore. ....	" 22	Rocklin, Calif. ....	Sept. 1
Klamath Falls, Ore. ....	" 23, 24	Nevada City, Calif. ....	" 2

## BROTHER G. R. POLLOCK

Washington, Ind. ....	Aug. 15	Cannelton, Ind. ....	Aug. 23
Montgomery, Ind. ....	" 16	New Albany, Ind. ....	" 24
Vincennes, Ind. ....	" 18	De Pauw, Ind. ....	" 25
Evansville, Ind. ....	" 19	Palmyra, Ind. ....	" 26
Boonville, Ind. ....	" 20	Jeffersonville, Ind. ....	" 27
Magnet, Ind. ....	" 22	Louisville, Ky. ....	" 29

## BROTHER C. W. CUTFORTH

Canaque, Ont. ....	Aug. 9	Smith's Falls, Ont. ....	Aug. 19
Brockville, Ont. ....	" 10	Carleton Place, Ont. ....	" 20
Prescott, Ont. ....	" 11	Pembroke, Ont. ....	" 22, 24
Iroquois, Ont. ....	" 12	Rankin, Ont. ....	" 23
Montreal, P. Q. ....	" 13-16	Flower Station, Ont. ....	" 25, 26
Ottawa, Ont. ....	" 17, 18	Havelock, Ont. ....	" 27

## BROTHER V. C. RICE

Des Moines, Ia. ....	Aug. 17	Chariton, Ia. ....	Aug. 24
Cambridge, Ia. ....	" 18	Prescott, Ia. ....	" 25
Coor Rapids, Ia. ....	" 19	Red Oak, Ia. ....	" 26
Des Moines, Ia. ....	" 20	Henderson, Ia. ....	" 27
Chariton, Ia. ....	" 22	Omaha, Nebr. ....	" 29, 31
Indianola, Ia. ....	" 23	Kirkman, Ia. ....	" 30

## BROTHER H. H. DINGUS

Charlottesville, Va. ....	Aug. 18	Chatham, Va. ....	Aug. 26
Fredericks Hall, Va. ....	" 19	Danville, Va. ....	" 27, 29
Petersburg, Va. ....	" 20, 22	Keysville, Va. ....	" 30
Emporia, Va. ....	" 23	Crewe, Va. ....	" 31
Lawrenceville, Va. ....	" 24	Lynchburg, Va. ....	Sept. 1
Danville, Va. ....	" 25	Republican Grove, Va. ....	" 2

## BROTHER C. ROBERTS

Penticton, B. C. ....	Aug. 20	Nelson, B. C. ....	Aug. 30, 31
Vernon, B. C. ....	" 22	Winlaw, B. C. ....	Sept. 1
Grindrod, B. C. ....	" 23	Passmore, B. C. ....	" 2
Rock Creek, B. C. ....	" 25	Cranbrook, B. C. ....	" 5
Grand Forks, B. C. ....	" 26, 27	Fernie, B. C. ....	" 6
Trail, B. C. ....	" 29	MacLeod, Alta. ....	" 7

## BROTHER A. D. ESHLEMAN

Raymond, Ga. ....	Aug. 17	Thomasville, Ga. ....	Aug. 24
Columbus, Ga. ....	" 18	Screven, Ga. ....	" 25
Bronwood, Ga. ....	" 19	Waycross, Ga. ....	" 26
Albany, Ga. ....	" 20	Fitzgerald, Ga. ....	" 27
Dothan, Ala. ....	" 22	McRae, Ga. ....	" 29
Cairo, Ga. ....	" 23	Eastman, Ga. ....	" 30

## BROTHER R. L. ROBIE

Monroe, Mich. ....	Aug. 16	Brightmoor, Mich. ....	Aug. 23
Toledo, O. ....	" 17	Plymouth, Mich. ....	" 24
Ann Arbor, Mich. ....	" 18	Ferndale, Mich. ....	" 25
Chelsea, Mich. ....	" 19	Royal Oak, Mich. ....	" 26
Ypsilanti, Mich. ....	" 20	Windsor, Ont. ....	" 27
Detroit, Mich. ....	" 22	Port Huron, Mich. ....	" 29

## BROTHER A. J. ESHLEMAN

Twin Falls, Ida. ....	Aug. 19	Basalt, Colo. ....	Aug. 29, 30
Pocatello, Ida. ....	" 20	Canon City, Colo. ....	Sept. 1
Ogden, Utah ....	" 22	Florence, Colo. ....	" 2
Midvale, Utah ....	" 23	Rockvale, Colo. ....	" 3
Salt Lake City, Utah. ....	" 24, 25	Pueblo, Colo. ....	" 5
Grand Junction, Colo. ....	" 26, 27	Trinidad, Colo. ....	" 6, 7

## BROTHER T. H. THORNTON

Abernathy, Tex. ....	Aug. 19	Rochester, Tex. ....	Aug. 29
Brownfield, Tex. ....	" 20	Sweetwater, Tex. ....	" 31
Lubbock, Tex. ....	" 22	Merkel, Tex. ....	Sept. 1
Hurley, Tex. ....	" 23, 24	Odessa, Tex. ....	" 2
Snyder, Tex. ....	" 25	Barstow, Tex. ....	" 3
Sweetwater, Tex. ....	" 26	El Paso, Tex. ....	" 5

## BROTHER H. E. HAZLETT

Marion, Ill. ....	Aug. 17	E. St. Louis, Ill. ....	Aug. 24
White Ash, Ill. ....	" 18	Altou, Ill. ....	" 25
West Frankfort, Ill. ....	" 19	Bunker Hill, Ill. ....	" 26
Valier, Ill. ....	" 20	Gillespie, Ill. ....	" 27
Swanwick, Ill. ....	" 22	St. Louis, Mo. ....	" 29
Belleville, Ill. ....	" 23	Springfield, Ill. ....	" 30

## BROTHER S. H. TOUTJIAN

Wainwright, Alta. ....	Aug. 19	Wadena, Sask. ....	Aug. 29
Saskatoon, Sask. ....	" 20, 22	Kamsack, Sask. ....	" 31
Prince Albert, Sask. ....	" 23	Grandview, Man. ....	Sept. 1
Kinistino, Sask. ....	" 24	Gilbert Plains, Man. ....	" 2
Humboldt, Sask. ....	" 26	Portage La Prairie, Man. ....	" 3
Quill Lake, Sask. ....	" 27	Winnipeg, Man. ....	" 5, 6

## BROTHER W. M. HERSEE

Chaplin, Sask. ....	Aug. 17	Medicine Hat, Alta. ....	Aug. 25, 26
Berbert, Sask. ....	" 18	Calgary, Alta. ....	" 27, 29
Labri, Sask. ....	" 20	Beiseker, Alta. ....	" 30
Swift Current, Sask. ....	" 22	Swalwell, Alta. ....	" 31
Webb, Sask. ....	" 23	Lorraine, Alta. ....	Sept. 1
Maple Creek, Sask. ....	" 24	Altario, Alta. ....	" 3

## BROTHER J. C. WATT

Penticton, B. C. ....	Aug. 17	Cranbrook, B. C. ....	Aug. 27
Grand Forks, B. C. ....	" 18	Fernie, B. C. ....	" 29
Trail, B. C. ....	" 20	Coleman, Alta. ....	" 31
Nelson, B. C. ....	" 22	MacLeod, Alta. ....	Sept. 1
Balfour, B. C. ....	" 23	Lethbridge, Alta. ....	" 2
Lardeau, B. C. ....	" 25	Taber, Alta. ....	" 3

## BROTHER H. S. MURRAY

Fulare, Calif. ....	Aug. 19	Oakdale, Calif. ....	Aug. 27, 31
Porterville, Calif. ....	" 20	Tuolumne, Calif. ....	" 29, 30
Bakersfield, Calif. ....	" 22	Stockton, Calif. ....	Sept. 1
Hanford, Calif. ....	" 23	Lodi, Calif. ....	" 2
Fresno, Calif. ....	" 24	Sacramento, Calif. ....	" 3-5
Rosemeite, Calif. ....	" 25, 26	Rocklin, Calif. ....	" 7

## BROTHER J. B. WILLIAMS

Kinston, N. C. ....	Aug. 16, 17	Salemburg, N. C. ....	Aug. 24
Trenton, N. C. ....	" 18	Fayetteville, N. C. ....	" 25
Bridgeton, N. C. ....	" 19	Moncure, N. C. ....	" 26, 27
Vanceboro, N. C. ....	" 20	Raleigh, N. C. ....	" 29
Wilmington, N. C. ....	" 22	Louisburg, N. C. ....	" 30
Hayne, N. C. ....	" 23	Henderson, N. C. ....	" 31