



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

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CONTENTS

MULTIPLIED MERCIES OF GOD.....	19
Examples of Mercy.....	19
World Not Ready for Mercy.....	20
Center of God's Mercy.....	21
Mercy and Not Sacrifice.....	22
Vessels of Mercy.....	22
Mercy for Those Who Seek.....	23
When Mercy Is Denied.....	23
In the Multitude of Thy Mercy.....	23
PRAYER-MEETING TEXT COMMENTS.....	25
"HE CARETH FOR YOU" (Poem).....	26
THE FAILURE AT KADESH.....	27
JOSHUA AND THE CONQUEST OF CANAAN.....	29
LETTERS FROM AFIELD.....	31
REQUESTS FOR GERMAN PILGRIM.....	17

"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.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiastism) 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 finished in 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 "partaker 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 2:19-23; Isaiah 35.

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AND HERALD OF CHRIST'S PRESENCE

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MULTIPLIED MERCIES OF GOD

"Mercy unto you, and peace, and love, be multiplied."—Jude 2.

WHEN St. Jude addressed his epistle to the beloved of God, he held before them the godlike qualities that they might learn and develop the same qualities. Among these is mercy. The Psalmist declares that the mercy of the Lord endures forever. Mercy is defined as forbearance to inflict harm under circumstances of provocation when one has the power to inflict it. It is compassionate treatment of another. It is pity put into action. While the first man must have possessed this godlike quality in his perfection, through the fall he has lost most of it, until we see little or no mercy among the men of earth.

²Men with power exercise it in order to satisfy their own selfish ill will. An instance of this was recently marked by the act of a federal judge. A public official had called attention to the fact that the decision of a certain court was out of harmony with the interests of the people and more particularly in the interests of selfish, heartless corporations. This official who had exercised his right of speech the judge sentenced to a term in prison. This was the very opposite of mercy. Even had the official who wrote the words been guilty of wrong, the generous heart would have exercised mercy. How differently our heavenly Father deals with those who offend him!

³The virtues of men increase slowly, and we mention them by the relative process of addition. God's mercy is multiplied toward us. St. Jude here urges that those who are consecrated to the Lord should exercise the godlike quality. The apostle Peter says that as Christians we should add to our faith fortitude, and knowledge, and self-control, and patient endurance, and godliness, and brotherly-kindness, and love. We cannot do this unless we also exercise the quality of mercy.

⁴The blessings of God are poured out upon his creatures. They are bestowed so lavishly that they are said to be multiplied. We may expect, then, that if we strive to conform ourselves to the divine rules of action the blessings of the Lord, including mercy, will be multiplied unto us.

⁵God is the fountain from which flow multiplied mercies, like the waters of a peaceful river. The prophet of God wrote a song dealing with this fountain of mercy,

in which he says: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever." Then the Psalmist proceeds to say that Jehovah "alone doeth great wonders"; that by wisdom he made the heavens and stretched out the earth above the waters; he made the great lights, the sun to rule by day, the moon and the stars to rule by night, and his mercy endures for ever; that it is this mighty God who remembered us in our low estate, provided redemption for us, and feeds us upon the food we need, and leads us into paths of righteousness. "O give thanks unto the God of heaven: for his mercy endureth for ever."—Psalm 136: 26.

⁶St. Paul tells us that no temptation comes to us but what is common to man; that is to say, the common temptations of the world we must come in contact with. In this hour of hatred and ill will, of cruelty and oppression in the world, what an opportune time for the Christian to consider the subject of mercy and to acquire, insofar as it is possible, this Godlike quality!

⁷Concerning our great God his prophet writes: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."—Micah 7: 18, 19.

EXAMPLES OF MERCY

⁸Our first parents deliberately violated God's law, subjecting themselves to immediate destruction. It was the mercy of God that permitted them to live on thereafter. It was the mercy of God that preserved the life of Cain and set a mark upon him lest he should be killed by any of those who found him. Mercy spared Noah and his family in the flood. It was the mercy of God that brought Lot and his daughters out of Sodom. When Eliezer went in search of a bride for Isaac, it is stated that mercy directed his steps that way.—Genesis 24: 27.

⁹Jehovah is under no obligation to do anything for either Jew or Gentile. His law having been infringed, justice could claim the life of all. But he has expressed his purpose of exercising mercy toward both Jew and

Gentile in providing a plan of redemption and deliverance for all those who will turn away from unrighteousness and do that which is right. He expresses his absolute right to bestow his mercy upon whomsoever he wills. In bestowing this mercy he is not violating any of his divine attributes. To Moses he said: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."—Romans 9:15.

¹⁰After Jehovah had led the children of Israel out of the land of Egypt by the hand of Moses, a song of deliverance was sung unto the Lord, in which Moses referred to the mercies of God. In a more wonderful sense will this be true in a future time, when the Lord has delivered the people from the thralldom of Satan's empire and placed them upon the highway of holiness that they may journey back to endless peace and happiness. Then in a truer sense can it be said: "Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation." (Exodus 15:13) This will be true when the Christ has guided the people who obey to the end of the Millennial age and the Lord Jehovah has received them into the blessedness of his eternal kingdom.

¹¹Men are naturally narrow; and when mercy is manifested by them, it is often in a stingy fashion. The mercy of Jehovah is abundantly manifested. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." (Psalm 103:8) "Jehovah is gracious, and full of compassion; slow to anger, and of great mercy. Jehovah is good to all; and his tender mercies are over all his works."—Psalm 145:8, 9.

¹²Concerning his mercy St. Paul says: "God . . . is rich in mercy, for his great love wherewith he loved us." (Ephesians 2:4) St. Peter, extolling the mercy of Jehovah, says: "Who according to his abundant mercy hath begotten us again unto a hope of life by the resurrection of Jesus Christ from the dead." (1 Peter 1:3) Truly, then, plenteous, abundant, rich, great and tender are the mercies of Jehovah.

¹³Moses was the mediator between Jehovah and the people of Israel God's covenant having been made with that nation through Moses as mediator. Moses was a type of Christ, the Mediator between God and man, through whom God will exercise his mercy toward the world of mankind. When the spies were sent to spy out the land, upon their return some of them presented an untruthful report; and when Jehovah proposed to Moses to smite them with a pestilence and to create a greater nation, Moses appealed for forgiveness of the people in the following words: "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this

people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."—Numbers 14:17-19.

THE WORLD NOT READY FOR MERCY

¹⁴Before man can receive and appreciate the mercy of God he must be in a heart condition to appreciate it. The world of mankind, long under the dominion of the oppressor Satan, has become exceedingly wicked. The majority of the people have hearts of stone. But they are now reaching their extremity. The hard trials and distressing conditions upon the nations will put mankind in an attitude of mind and heart to receive and appreciate the mercies of God. Their extremity will be God's opportunity. Then "God shall send forth his mercy and his truth." (Psalm 57:3) Then the saying will become true: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth [out of the heart-gardens of a renewed society]; and righteousness shall look down from heaven [from the new heavens, Christ and his bride]. Yea, Jehovah shall give that which is good; and our land shall yield her increase. Righteousness shall go forth from him [Jehovah]; and shall set us in the way of his steps"—those who observe and obey the rule of the Messiah.—Psalm 85:10-13.

¹⁵God's mercy is particularly made manifest during the Gospel age toward those who make a covenant with him by sacrifice and diligently strive to keep that covenant. It is vitally essential that each one who will finally enter into the kingdom shall develop and apply the quality of mercy. He must learn to apply it toward his brethren in particular, and toward all as he has opportunity.

¹⁶God manifests his mercy toward those who will compose the Christ; and then through Christ he will show forth his mercy to both Jew and Gentile during the Millennial reign of Christ. Concerning this St. Paul says: "For as ye in times past have not believed God, yet have now obtained mercy through their [Israel's] unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."—Romans 11:30-32.

¹⁷Therefore the way for the Christian now to learn mercy, and how it shall be applied, is to study carefully and consider the mercy as manifested by Jehovah and his beloved Son Christ Jesus toward those who seek to know and do his will. To this end examples as given in the Scriptures are herein set forth. The world has long waited for the time when mercy and blessings will be bestowed upon it. The peoples have groaned and travailed in pain, waiting for the manifestation of God's mercy through the Christ, not knowing for what they have waited. They soon shall know, because the kingdom is at hand.

¹⁸Taking his stand down at the beginning of the reign of Christ when the means by which Jehovah will bring the ransomed race to himself begin to be clearly seen by the peoples of earth, the Psalmist exultingly points out that the long-expected mercy and truth have appeared, saying, "O sing unto Jehovah a new song; for he hath done marvelous things: his right hand [his own great power], and his holy arm [the Lord Jesus, stretched down to lift man up out of the pit], hath gotten him the victory. Jehovah hath made known his salvation: his righteousness [until then concealed] hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: [on the principle of "to the Jew first," but subsequently] all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before Jehovah, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before Jehovah; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity."—Psalm 98: 1-9.

HOPING IN HIS MERCY

¹⁹The coming reign of mercy and truth is for a special class; it is not for those who invent and practise evil. The wise man asks: "Do they not err [against their own souls] that devise evil? but mercy and truth shall be to them that devise good"—the good-hearted, those interested in their fellow men, the only ones fit to be saved and the only ones that will be saved.—Proverbs 14:22.

²⁰It will be by that coming reign of mercy and truth, and by the incident reverence of Jehovah in men's hearts, that the earth will be cleansed of every evil thing. "By mercy and truth iniquity is purged; and by the fear of Jehovah men depart from evil." (Proverbs 16: 6) And those who would be benefited by that reign should embrace its principles and hold fast to them. "Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good success in the sight of God and man."—Proverbs 3: 3, 4.

²¹As a truly great man is always merciful and could not fail to take pleasure in those who have confidence in him, because they know him as he is, so "Jehovah taketh pleasure in them that fear him, in those that hope in his mercy."—Psalm 147: 11.

²²Jehovah is specially watching out for the interests of such, and in Psalm 33: 17-22 we seem to have a clear indication that at the time in which we are now living there are many who have such a hope. It will not be merely because they have heard the message that "mil-

lions now living will never die" that they shall be spared in the hour of darkness which is to cover all the earth, but because their hope has been centered in Jehovah.

²³"A horse is a vain thing for safety; neither shall he deliver any by his great strength. Behold the eye of Jehovah is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for Jehovah: he is our help and our shield. For our heart shall rejoice in him; because we have trusted in his holy name. Let thy mercy, O Jehovah, be upon us, according as we hope in thee."

²⁴On his own behalf the Psalmist says: "I am like a green [young, vigorous] olive tree [which grows to be thousands of years old] in the house of God: I trust in the mercy of God for ever and ever." (Psalm 52: 8) He was sure that he had put his trust in One whose mercies never fail; he was sure that wherever he went all needful provision for his protection and his welfare would be made; for he says: "God is my defence. The God of my mercy shall go before me"—preventing me from harm.—Psalm 59: 9, 10.

THE CENTER OF HIS MERCY

²⁵The center of God's mercy is Jesus. When Mary knew that she was to be the mother of the world's Savior she said of God: "He hath holpen his servant Israel, in remembrance of his mercy." (Luke 1: 54) And when Zacharias, the father of John the Baptist, "was filled with the holy spirit and prophesied" after John's birth, he said of Jesus that his coming was "to perform the mercy promised to our fathers" (Luke 1: 67, 72); and in most poetic and beautiful language refers to "the tender mercy of our God; whereby the dayspring [margin, sunrising] from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke 1: 78, 79.

²⁶What was prophesied of our Lord as respects his mercy was abundantly fulfilled at his first advent, and will be still more completely fulfilled in his kingdom now at hand. His whole ministry was filled with acts of benevolence for the distressed and the unfortunate. The people understood this very well; and it made them long for the coming of his kingdom.

²⁷When the two blind men of Capernaum found their way to Jesus in Capernaum, they were crying out after him, as they followed him to his lodging, "Thou Son of David, have mercy on us." And what a mercy it was to them, after the windows of the soul had been darkened perhaps for many years, to have them opened again to see the beauties of the Lake of Galilee, the brooks and fields and woods and rocks, the birds and beasts and fishes, and the ever-changing panorama of the skies!—Matthew 9: 27-31.

²⁸An almost similar incident is that of Bartimæus and the other blind man sitting by the wayside near Jericho; and "when they heard that Jesus passed by, they cried out, saying, Have mercy on us, O Lord, thou Son of David." (Matthew 20:30-34; Mark 10:46-52) In both cases the needed mercy was forthcoming.

²⁹When the ten lepers of the Samaritan village knew that Jesus was passing through their community on his way to Jerusalem, they knew that it was a possibility for them to escape from their living death; and they lifted up their voices in the cry, "Jesus, Master, have mercy on us." (Luke 17:11-19) The ten were cleansed, but only one of them had sufficient gratitude to return and throw himself at the Master's feet. The proportions are no better today. The great multitude of even professed Christians receive the multiplied mercies and favors of God with no thought whatever of giving themselves to him in return, consecrating their all to his service.

³⁰The Syro-Phœnician woman met Jesus with the cry: "Have mercy on me, Lord, thou Son of David; my daughter is grievously vexed with a devil." Jesus heard her cry, even though she were not an Israelite, and granted the mercy desired. (Matthew 15:22) A father in Israel addressed Jesus in similar language, for a similar reason, and received a similar shadowing forth of the mercies of the age that is to be.—Matthew 17:14-21.

MERCY AND NOT SACRIFICE

³¹While Jesus was at Capernaum the Pharisees criticized the Lord because he ate with publicans and sinners; but Jesus reproved them, saying, "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice."—Matthew 9:12, 13.

³²The Lord made another reference to this same prophecy (Hosea 6:6), and quoted it again when on a later occasion the Pharisees took him to task for allowing his disciples to "harvest and winnow" grain on the sabbath day, their offense being the mere gathering of a few grains of wheat as they passed through a field, and the eating of them because they were hungry. (Matthew 12:1-8) The Lord said that in doing this they were guiltless.

³³Later the Lord reproved the same class (Matthew 23:1-39) in the most severe language used during his ministry; and the burden of his reproof largely rested in the fact that these supposedly religious leaders of the people were selfish, avaricious and merciless, paying attention to the little things but omitting "the weightier matters of the law, justice, mercy, and faith."—Matthew 23:23.

³⁴Merciful as the spirit of our Lord Jesus must always have been, yet the Father knew that in his pre-human estate he could not be sufficiently so; and hence "it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."—Hebrews 2:17.

³⁵The greatest mercies of Jesus are yet to come. All that has gone before is but a foretaste of that which is to follow. St. Jude admonishes: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 21) The specific thing for which the saints are to look is the Lord's glorious appearing. (Titus 2:13) The early disciples well knew that the resurrection, even of the Church, could not take place until Jesus should return; and that the world's restoration must, as a matter of course, await the world's Restorer. The early Church seems to have been blessed with better reasoning powers than many professed Christians of today.

VESSELS OF MERCY

³⁶The apostle Paul refers to the Church as "the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles." (Romans 9:23, 24) The Apostle was one of these vessels himself. He never forgot that he had at one time been a persecutor of God's saints; and so he often referred to himself "as one that hath obtained mercy of the Lord" (1 Corinthians 7:25), declaring that the reasons why mercy was granted to him was so that he might thereafter be a pattern to other believers (1 Timothy 1:16), and because the persecutions were carried on by him in ignorance. (1 Timothy 1:13) And in proportion as he had received mercy from God he was extending it to those to whom he ministered.—2 Corinthians 4:1.

³⁷The Apostle knew full well that the salvation of which he was an heir had come to him not because of his faithful keeping of the law, nor because of works in any other sense of the word; for he declares that it was "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy spirit."—Titus 3:5.

³⁸The apostle Paul was noble-minded; and noble-minded people are always grateful to others who have ministered to them. How it warms our hearts toward him, and toward Onesiphorus, too, when we read of how all that were of Asia turned away from him when he was imprisoned at Rome, with one grand exception! And surely the Lord will grant the Apostle's request: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well."—2 Timothy 1:16-18.

³⁹The apostle Peter, the first one to bear the message to the Gentiles, writing to the "vessels of mercy" scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, tells them that they "are a chosen generation,

a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."—1 Peter 2: 9, 10.

MERCY FOR THOSE WHO SEEK

⁴⁰The Lord's mercies are specially for those who seek his face; "for thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." (Psalm 86: 5) "For as the heaven is high above the earth, so great is his mercy toward them that fear him." (Psalm 193: 11) "His mercy is on them that fear him, from generation to generation."—Luke 1: 50.

⁴¹It is when we come boldly to the throne of grace that we "obtain mercy, and find grace to help in time of need." (Hebrews 4: 16) It was when the Psalmist said in despair: "My foot slippeth," that "thy mercy, O Lord, held me up."—Psalm 94: 18.

⁴²There are other conditions attached to the bestowal of God's mercies. They are for those that trust in him (Psalm 32: 10); for those that love him (Nehemiah 1: 5); for those that sow to themselves in righteousness (Hosea 10: 12); for those that are led by the spirit (Galatians 6: 16); and for those that are themselves merciful.—Matthew 5: 7.

⁴³The surest way that one can seek mercy for himself is to cultivate a merciful attitude toward others—to show mercy and to show it *cheerfully*. (Romans 12: 8) The wisdom that is from above is "full of mercy and good fruits." (James 3: 17) "To do justly, and to love mercy, and to walk humbly with thy God" (Micah 6: 8), are the three prime requisites that Jehovah requires of all; and the Lord's parable of the Good Samaritan shows that the real keeper of the commandment, "Love thy neighbor as thyself," is the one that shows mercy toward the unfortunate (Luke 10: 37); and this applies to the spiritually unfortunate quite as much as to the physically unfortunate. (Jude 22) The wise man declares: "He that followeth after righteousness and mercy, findeth life, righteousness, and honor."—Proverbs 21: 21.

WHEN MERCY IS DENIED

⁴⁴There is an opposite side to this. To deny mercy to others is to be denied it for oneself. The Psalm of David which showed that another would take the place left vacant by Judas, prophesied: "Let there be none to extend mercy unto him: . . . because that he remembered not to show mercy, but persecuted the poor and needy man [Christ Jesus], that he might even slay the broken in heart." (Psalm 109: 8, 12, 16) And in the parable of the unforgiving servants, the one who withheld mercy from his fellow servant had it withheld from himself in turn. "So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his

brother his trespasses." (Matthew 18: 35) "For he shall have judgment without mercy, that showed no mercy; and mercy glorieth against justice." (James 2: 13) One reason given for the approach of the time of trouble is "because there is no truth, nor mercy, nor knowledge of God in the land."—Hosea 4: 1.

⁴⁵It is possible for the Lord's mercy to be with a person for a time and then, when he has proven unworthy of it, to have that mercy withdrawn, as it was in the case of Judas and as it was in the case of King Saul. There was a time when David was so troubled that he could not commune with God (probably because of his sin in the matter of Uriah); and he thought and questioned deeply whether he, too, had been cast off, though he had not been. And when God had assured him by Nathan (2 Samuel 7: 14, 15) that he never would be, then David pathetically said: "In the day of my trouble I sought the Lord; my sore [wound in the hand, *margin*] ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. [Stop and think.] Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered [tried to draw comfort from] the days of old, the years of ancient times [God's dealing with the fathers in by-gone years]. I call to remembrance my [own] song in the night [when I was previously happy in the Lord]: I commune with mine own heart, and my spirit made diligent search [for a ray of hope]. Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"—Psalm 77: 2-9.

⁴⁶The Lord will not go out of his way to bestow his mercies upon those who love falsehoods and follow vanities rather than realities, when the time has come for them to know and to do what is right. As the Prophet puts the matter: "They that observe lying vanities forsake their own mercy." (Jonah 2: 8) It will be an everlasting mercy to all who wish to be right and to do right when those who wish to be wrong and to do wrong are forever cut off; and David prayed for that time to come.—Psalm 143: 12.

IN THE MULTITUDE OF THY MERCY

⁴⁷"I will come into thy house in the multitude of thy mercy," the Psalmist says (Psalm 5: 7); and that is just how we come in. There is no other way in which to gain an entrance into the house not made with hands, eternal in the heavens. We are all objects of God's multiplied mercies.

⁴⁸We have other treasures along with God's mercy. Once the apostle John (2 John 3) bestows upon us God's benediction of grace, mercy and peace; and three times the apostle Paul bestows the same benediction. (1 Timothy 1: 2; 2 Timothy 1: 2; Titus 1: 4) And the Psalm-

ist declares that "goodness and mercy shall follow me all the days of my life."—Psalm 23:6.

⁴⁹Probably David understood not what he uttered; but we can now see that when he said, "Thy mercy, O Lord, is in the heavens" (Psalm 36:5), the holy spirit of God was looking down the stream of time to the blessed hour when the risen Church of God, with Christ their Lord and Head, shall begin the work of refreshing, the work of raising up the dead and dying race, bringing them back to life, back into the image and likeness of God.

⁵⁰When that time comes the Gentiles will indeed "glorify God for his mercy" (Romans 15:9); and fleshly Israel and all mankind will see a new and deeper meaning in the Apostle's statement concerning his kinsmen after the flesh, a meaning which we hope has been made clearer to our readers as they have given heed to the lesson we have been studying together: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Romans 11:25-33.

⁵¹Truly, O Lord, "thy mercy is great above the heavens" (Psalm 108:4); and when we see the gracious arrangements we can but echo for ourselves and for all men the Psalmist's happy prayer: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work [of blessing mankind] appear unto thy servants [eager to get into it], and thy glory unto their children [all mankind]. And let the beauty of our God be upon us: and establish thou the work of our hands

upon us; yea, the work of our hands, establish thou it."—Psalm 90:14-17.

⁵²A narrow-minded person is usually unmerciful. He sees the high standard which another should measure up to, but he never himself measures up to it. He does not appreciate the fact that it is impossible for him to measure up to the perfect standard, and hence he is unmerciful to those who do not come to the perfect mark. The one of broader mind sees his own imperfections to a large degree. He appreciates that he must go to the Lord for mercy, and therefore he is anxious to develop the quality of mercy and manifest it toward others. The more we understand and appreciate the character of God, the more clearly we see the necessity of leaving judgment to him, dealing kindly and gently with all of our brethren in particular and with mankind in general, remembering the words of Jesus: "Blessed are the merciful, for they shall obtain mercy."

QUESTIONS FOR BEREAN STUDY

- What object had Jude in mentioning mercy as a godlike quality? What is mercy? ¶ 1.
How is power sometimes wrongfully exercised? Give illustration. ¶ 2.
How should the relative increase of man's virtues be computed? God's? What do Jude and Peter urge upon the Christian? ¶ 3, 4.
Where is the fountain of mercy? What does it do for us? ¶ 5.
Is our day an especially propitious time in which to develop mercy? ¶ 6, 7.
Explain some notable examples of mercy. ¶ 8.
Is God under any obligations toward humanity? What did God do to manifest his mercy toward mankind? ¶ 9.
When will Exodus 15:13 have its real fulfillment? ¶ 10.
How does man exercise mercy in contrast with Jehovah? ¶ 11, 12.
Through whom will God exercise his mercy unto man? How was this illustrated in Moses? ¶ 13.
What is first necessary for man to experience in order to appreciate the mercy of God? ¶ 14.
Does God exercise his mercy according to a plan? ¶ 15-17.
How does the Psalmist speak concerning the coming reign of Christ? ¶ 18.
Who will not fail to receive the blessings of mercy in the next age? Is it beneficial to these to have reverence for God and exercise mercy even now? ¶ 19-22.
What are the advantages of putting trust and faith and hope in Jehovah? ¶ 23, 24.
Where is the center of Jehovah's mercy? Quote proof texts. ¶ 25, 26.
In what way did Jesus show forth God's mercy? Cite instances. ¶ 27-30.
Which is the more pleasing to God: mercy or sacrifice? ¶ 31.
Is it an infringement of the Law to exercise mercy and justice and faith? ¶ 32, 33.
Did Jesus learn some of the superfine qualities of mercy while here as a man? ¶ 34.
Are the niceties of this gracious attribute yet to shine forth more resplendently? ¶ 35.
Are there to be other vessels of mercy besides the Lord Jesus? Who are they? Must they needs be noble-minded persons? ¶ 36-39.
How may we be the continual recipients of the mercy of God, and under what conditions? ¶ 40-43.
What do we do when we deny mercy to others? Give examples. ¶ 44.
Having sought for and received the mercy of God, is it possible to lose it? Under what circumstances? ¶ 45, 46.
How do we come into the mercies of the Lord? What other treasures are ours? ¶ 47-49.
What are God's provisions for blessing Israel and all the families of the earth? ¶ 50, 51.
Generally speaking what difference is there between the narrow-minded and the broad-minded peoples of earth? ¶ 52.

THANKFULNESS

"I thank thee, Lord, that I have seen
A little of the light;
A glimpse of thy great splendor through
The gloom of earthly night
Has shone into my weary soul,
And made my way more bright.

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

PRAYER-MEETING TEXT COMMENTS

TEXT FOR FEBRUARY 6

"He shall have dominion . . . from sea to sea."—Psalm 72: 8.

THE kingdom of the Lord will be a universal kingdom. Expressed in symbolic phrase, it will constitute the new heavens and the new earth. Satan has been the god of the old heavens and earth, which is now being destroyed to make the way for the kingdom of righteousness and glory. While Satan's empire has extended over the earth, during all the time God had some witnesses in the earth. During the reign of Messiah, the King of glory, Satan will not be permitted to have any representatives in the earth; for he will be restrained. (Revelation 20: 1-3) The kingdom of righteousness will extend from sea to sea and from the great river unto the ends of the earth, and in due time the whole earth shall be filled with the glory of the Lord. All kingdoms under Satan have been wicked, and the laws thereof have been used to oppress many who love righteousness and to favor the ultra-wicked class. Under the government of Christ the people shall be judged impartially and with righteousness, and the poor with judgment; that is to say, by fixed rules of action from which there will be no deviation. Then every person shall stand equal before the law. There will be no partiality shown. The kingdom of the Lord will be a government administered in behalf of all the people, the wicked oppressors shall be destroyed, while every righteous act will receive a just reward.

Concerning the blessings that the people will enjoy, the Psalmist in beautiful poetic phrase expressed it thus: "He shall come down like rain upon the mown grass, as showers that water the earth." Rain is symbolic of refreshing truths. No deception will be permitted to be practised there. It will be indeed a time of refreshing. The people will be literally showered with blessings. Rain upon new mown grass yields a sweet perfume, pleasing and delightful to the soul. Every one so blessed of the new government and responding to that blessing will yield a sweet and pleasing perfume, making joyful every righteous heart. Showers that water the earth make it respond with gladness. Even so the blessings of the Lord upon the people will make them rich in health, strength and peace, fill their hearts with gladness and their lips with songs of praise. From every quarter of the earth the people will come together to praise him. They will learn the truth and tell it to each other. Then "truth shall spring out of the earth and righteousness shall look down from heaven." Earth here means organized society, which will learn the truth and speak the truth only and speak it in love. The righteousness of the heavenly phase of the Lord's kingdom will smile down upon them until it is truly realized that "mercy and truth are met together; righteousness and peace have kissed each other." The affairs of earth will

go on from good to better until every one, from the least to the greatest, shall know the Lord and their tongues shall sing praises to the glory of God.

This is the blessed kingdom that the church is now privileged to announce. This is the kingdom of which the faithful members now on earth will form a part. Happy Zion, what a blessed lot is thine! Be of good courage now and press on as the representatives of the glorious King.

TEXT FOR FEBRUARY 13

"Whom he [Jehovah] hath made heir of all things."—Hebrews 1: 2.

AN HEIR is one who rightfully comes into possession of that which at one time belonged to another. The Lord's Word declares: "Thou hast created all things, and for thy pleasure they are and were created." (Revelation 4: 11) This is a very comprehensive statement and takes in everything. The magnitude of God's universe cannot be approximated by the mental powers of man. For instance, one standing on Mount Wilson in the clearest of nights, and with the naked eye looking into the heavens in the direction of the constellation of Hercules, cannot see a single star of that group. Applying the eye, then, to the great telescope on that mountain there bursts upon the vision the most marvelous group of bright shining stars, the brilliancy of which dazzle the heavens. The constellation contains many thousands of stars, yea, more stars than the naked eye could behold during the entire night. The beauty and brilliancy of this group of heavenly bodies is entrancing. Truly the heavens declare the glory of God; but that glory is so far beyond human conception that man in his imperfect state cannot know it. These things were created for Jehovah's pleasure.

All the creatures of the universe—angels, cherubim, seraphim, etc.—God has made for his own pleasure. All the beauties and glories of the earth and the hidden riches of the seas are likewise his. The perfection of the human race reflecting the glory of the Lord will be likewise his. All these things the Scriptures declare shall be possessed by the Lord Jesus Christ as heir of all things. Then every living creature shall come and worship before him, for he is Lord of lords and King of kings; and every tongue shall confess that he is the Christ to the glory of God.

For the encouragement of the members of the body of Christ while journeying the narrow way St. Paul, moved by the power of the holy spirit, wrote: "The spirit itself [Jehovah's spirit, invisible power] beareth witness with our spirit [mental faculties] that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ." (Romans 8: 16, 17) Thus the Lord assures his people that the faithful ones of the

church shall have the indescribable pleasure and blessing of sharing with the Lord Jesus all the glories and beauties of Jehovah's creation.

Among many things which the Christ will be privileged to inherit, will be the restored race of human beings. Blessed will be that work. In that holy kingdom of Christ they shall lead the obedient ones of the people clear over the highway of holiness and at the end thereof deliver them into the hands of Jehovah God. So thankful will the people be that they will sing the praises of the Christ forever and ever. By faith now seeing these marvelous things in store for the kingdom class, and the blessings that shall flow out to those within the jurisdiction of the kingdom, who now could refrain from joyfully pressing on announcing to the world, "The kingdom of heaven is at hand."

TEXT FOR FEBRUARY 26

*"And unto him shall the gathering of the people be."
—Genesis 49: 10.*

THIS is a prophetic statement relating to the work of the Christ. The time for this fulfilment is at hand. It means that the peoples of every nation, kindred and tongue, who desire and love righteousness, shall be gathered unto the Lord. Jesus said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold, and one shepherd." (John 10: 16) A sheep is a docile, peaceable and teachable animal; hence it is used to symbolize people that love peace and desire better things. At all times there have been some of this kind of people on earth but who have been deceived by their leaders, or shepherds, yielding to the wicked and seductive influences of Satan. These shepherds have neglected the sheep and have permitted them to sicken, suffer and die. The prophet of God, speaking concerning these false leaders, says that these shepherds have fed themselves and not the sheep. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered . . . and they became meat to all

the beasts of the field. . . . My sheep wandered through all the mountains [kingdoms] . . . my flock was scattered upon all the face of the earth." (Ezekiel 34: 3-6) Again God's prophet, seemingly looking down to the end of the age, writes: "I did see all Israel scattered upon the mountains [kingdoms], as sheep that have no shepherd." (2 Chronicles 18: 16) When Jesus was here in the flesh he saw some of these sheep scattered abroad without a shepherd; and he was moved with compassion for them. (Matthew 9: 36) Surely now is the day of joy in his great loving heart when he comes to gather these scattered ones unto himself. For ages and generations he has awaited Jehovah's good time to begin this blessed work. Concerning that time the prophet of God wrote: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of the places where they have been scattered in the cloudy and dark day. And I will bring them . . . to their own land and feed them upon the mountains."—Ezekiel 34: 12, 13.

Gathering the people unto him, the great Prince of Peace will turn to all the people the pure message of truth, that they may all call upon his name and serve him with one consent. When Jesus was on earth great multitudes flocked to him to receive bodily comfort. This was but a sample of the work of the Christ during the Millennial reign. We can now, with a mental vision, behold the teeming millions fleeing from their environment of sorrow and suffering and hastening unto the great and loving King. Then the Christ will be a priest unto them, ministering unto their needs. He will be a Prophet unto them, teaching them the right way. He will be a King unto them, ruling them with righteousness. Then the people will rejoice as they bask in the sunshine of his love and praise their Prophet, Priest and King. Now the whole world mourns; darkness covers the earth and gross darkness the people. The Lord says unto his people: "Arise and shine for thy light is come and the glory of the Lord is risen upon thee." Hence the blessed privilege of the remaining members of the body of Christ on earth is to tell the message of peace and consolation to the world, to bring to them the glad tidings of salvation and to say unto them: Behold the King of glory is here: "The kingdom of heaven is at hand."

"HE CARETH FOR YOU"

1 Peter 5:7

"How strong and sweet my Father's care!
The words, like music in the air,
Come answering to my whispered prayer—
He cares for thee.

"The thought great wonder with it brings.
My cares are all such little things,
But to this truth my glad faith clings,
He cares for me.

"Yes, keep me ever in thy love,
Dear Father, watching from above,
And let me still thy mercy prove,
And care for me.

"Cast me not off because of sin,
But make me pure and true within,
And teach me how thy smile to win,
Who cares for me."

THE FAILURE AT KADESH

—FEBRUARY 10—NUMBERS 13:17 TO 14:45; DEUTERONOMY 1:26-40—

MOSES PRAYS FOR REBELLIOUS ISRAEL—TWELVE SPIES SENT INTO CANAAN—THE OLDER ISRAELITES PERISH IN THE WILDERNESS
—IMPORTANT LESSONS FOR GOD'S PEOPLE TODAY.

"Jehovah is with us: fear them not."—Numbers 14:9.

TODAY'S lesson brings us to an event in the history of Israel which much affected their relationship with God.

It was one of the kind which make history and change the course of peoples. Arrived at Kadesh-barnea on the border of Canaan, the children of Israel rebelled against God, even to appointing a leader to take them back to Egypt. The account in Numbers only says such a suggestion was made; but Nehemiah, when reviewing the incident, declares that a rebel leader was appointed.—Nehemiah 9:17.

²The children of Israel were about eleven months at Sinai—an important time in their history, and indeed so to all the human family, from whom in considerable measure they were separated. On the New Year's day the Tabernacle had been set up, and the consecration of the priests begun. For seven days they were in the court, separate from their people, learning all the particulars necessary to the proper execution of their duties. On the eighth day they were accepted of the Lord, and the ministry of the Tabernacle began. Then as soon as convenient after the keeping of the Passover feast, Israel was prepared for the march to Canaan. On the twentieth day of the second month, in the second year, the pillar of cloud which rested over the Tabernacle moved (Numbers 10:11), an instruction to Israel to follow; and the journey to Canaan was begun.

³The first occasion of the moving of the ark was used by Moses to signify what this meant in the purpose of God. He knew that Israel represented more than the fact of God blessing the people of his choice, and that ultimately God would bring all the world into subjection to his holiness; and in these movements of the ark he saw the future movements of God against his enemies. Moses well understood that the nations of earth were opposed to God. As the ark moved forward Moses, in prophetic song of triumph said: "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." And when the ark rested he said: "Return, O Lord, unto the many thousands of Israel."—Numbers 10:35, 36.

MOSES PRAYS FOR REBELLIOUS ISRAEL

⁴The way of the wilderness was hard. Moses said of that particular journey that it was "through all that great and terrible wilderness." (Deuteronomy 1:19) At Sinai Israel had a comparatively easy time, intended for their recuperation after the weariness of Egypt. The cool of the mountains had been pleasant. Now, in this barren and hot journey, through a no-man's land (and therefore one which saved them from the need of attacking enemies or of being attacked by them), the people began again to complain. Then the mixed multitude that went out of Egypt with Israel "fell a lusting"; and Israel, ever ready to complain, also cried out for a change from the manna and for the tasty food they had enjoyed in Egypt. The people fell to weeping about their hard condition, and the anger of the Lord was kindled greatly. Moses was also much disturbed in spirit, and he cried to the Lord because of the care and burden of this ungrateful, forgetful people. (Numbers 11:10-15) Jehovah heard Moses' cry for relief; and seventy elders of the people were chosen, to whom God gave of the spirit of Moses, that they might share with him as caretakers of the people. God also heard the cry of the people for meat; and he gave it to them in such plenty, and they ate so greedily, and for

so long a time—a month—that a plague broke out and many died.

⁵Miriam spoke to Aaron about Moses, and they together complained against him because of the Ethiopian woman he had married. Because of this God smote Miriam with leprosy. Moses had trouble enough to bear without these who were in responsible positions and high places making complaint about him; and God would not have his servant evilly spoken of. God declared that his servant Moses was special amongst all his servants, inasmuch as God would not speak to Moses by vision, but mouth to mouth, apparently; that is, openly, not in dark speeches. In other words, God spoke with Moses, and together they held conversation as friend speaks with friend. (Exodus 33:11) On Moses' prayer Miriam was healed, but she had to be kept apart seven days for cleansing.

⁶In time Israel arrived at Kadesh-barnea, on the south border of the land of promise. Deuteronomy 1:2 says that it was eleven days journey from Horeb to Kadesh-barnea; but it is evident that this great host did not and could not complete that journey in so short a time. Indeed, as afore noted, they were on that journey a whole month, during which time they were eating quails.

TWELVE SPIES SENT INTO CANAAN

⁷Moses now urged the people to go forward in the strength of the Lord (Deuteronomy 1:21); but they showed that they were not prepared to follow the pillar of cloud and fire. They determined to send spies into the land to report. From a human point of view this seemed to be a reasonable and proper precaution; but in their circumstances Israel was not called upon to reason, but to follow the light, for their circumstances were in Jehovah's hands, and were outside human reasonings. They took this matter to Moses, and he took it to the Lord. The Lord instructed him to send one representative man out of each of the twelve tribes, Levi not included. The spies were away forty days. It may be held as a certainty that doubt grew in those days of waiting; for the idea of sending spies was born of doubt. Days of waiting upon God in faith develop character, but days of waiting through lack of faith increase doubt and develop fear.

⁸The spies brought back glowing accounts of the fertility and productiveness of the land; they showed samples of figs and pomegranates, and a bunch of grapes which could be carried safely only on a pole borne by two men. But ten of the spies were of one mind to discourage their people from going forward. They said that the inhabitants of the land were strong, that the cities had walls which reached to heaven, and that they had seen giants; and they suggested that Israel was quite unable to cope with the difficulties to be met. The spies made the people afraid, and they wept all that night. (Numbers 14:1) It was a dangerous time for Israel. And though Caleb and Joshua tried to move the people from their fears, and reminded them that their difficulties were as nothing to God, whose people they were, and who had taken upon himself the task of giving them the land, the people fell before the evil suggestions.

⁹A return to Egypt was actually contemplated, and arrangements begun. They went to the length of appointing a captain, one who should stand instead of Moses. Here was rebellion against the revealed will of God. In their fear, and

their feeling of having to suffer hardships, and in their desire for self-indulgence, all their sufferings in Egypt were forgotten. In their foolishness they also forgot that their freedom had almost caused the destruction of Egypt; and that Egypt would not welcome them, but would treat them as enemies. This rebellion of the people vitally affected their relation with Jehovah. The Lord said that they had now sinned ten times against him, and that they should know his breach of promise, or alteration of purpose. (Numbers 14: 34, *margin*) God was ready to destroy this rebellious people; and he offered to Moses, as once before at Sinai, that Moses should be the progenitor of a new race of seed of Abraham—God would fulfil the promises in him. But Moses pleaded for Israel(and used God's own words (Numbers 14: 18); and judgment was tempered with a measure of forbearance.

THE OLDER ISRAELITES PERISH IN THE WILDERNESS

¹⁰The sentence now was that all who were twenty years of age when they left Egypt, save Caleb and Joshua (who of the spies had been faithful and loyal to God, and whom the people were ready to stone to death), should die in the wilderness which they in their unbelief said would be their death. They were to wander in it forty years, a year for every day of their disobedience and unbelief waiting while the spies were away. A plague broke out, and the ten spies of evil heart perished by it. The sentence fell hard upon Israel, but it did not soften their hearts. They were still rebellious; for now, when God said that they should wander in the wilderness, and the foolishness of appointing a captain to lead them back to Egypt was apparent to them, they determined to go forward into Canaan. They said that they had sinned, but they showed no repentance. Whatever God said they should do, they were ready to do the contrary. An attempt was made to push forward. But the Amorites, who dwelt in the highlands, came down upon them in force; and as the people had no faith in God, and as God did not fight for them, they fled before their enemies as a man flees when chased by bees (Deuteronomy 1: 44), back into the waste howling wilderness. They quickly proved they could not take the land without God's aid.

¹¹This decisive and calamitous rebel action could not have happened apart from pre-disposing causes. They had never been grateful to God for their deliverance from Egypt, and in God's forbearance with them in their murmurings they had not once expressed sorrow or repentance. It was their constant readiness to find fault which paved the way for the rebellion. An ungrateful heart ever makes a highroad for the enemy. In the days after Sinai Israel were really deciding their way. After the manifestations there they ought to have been ready to trust God under all circumstances; but they acted as if they thought they were doing God good service by being ready for the manifestation of his power and his favors. They did not realize that God was proving them to try their hearts.

IMPORTANT LESSONS FOR GOD'S PEOPLE TODAY

¹²Here are important lessons for all the Lord's people. God's mercy endures for those who seek his face (Psalm 103: 17, 18), but it does not continue to come upon those who are indifferent, or who are at heart opposed to his will.

As to forgiveness of faults, Jesus said that his disciples should forgive till seventy times seven if forgiveness were sought; but these people were rebellious, and neither sought forgiveness nor desired it. Their hearts were rebellious against their gracious God, a very different condition of heart from that of an erring brother who foolishly continues to make mistakes. It is true that when they were refused to go forward Israel wept before the Lord, but these were not tears of sorrow and repentance, but, like Esau's were tears of vexation.—Deuteronomy 1: 45.

¹³Israel at Kadesh in wanting to have the land spied out for them and in refusing to follow the light, correspond with those who in these days when the Lord has so clearly shown his purpose, wish to "examine the matter" to see whether or not things are in accordance with their ideas of what ought to be, who bring reason to bear upon the Lord's dealing. The Lord always leads his people aright; and if he has shown that he is leading, reasoning is out of place. Those who in these days of his presence have neglected the plain evidence that the Lord is leading his people, and who for their own assurance have sat down to inquire, have usually sat until the march has gone past them; and they are left to their doubt. They are also an example of those who, doubting the Lord's way, set up leaders for themselves. Israel also here stands out as a marked example of those who have been recipients of manifest favors of God, and who despise them—who are pleased enough to enjoy the blessings of God, but who want them for themselves and not for his praise.

¹⁴In figure these people rejected the land of promise, the hope of God's people, even though they had not entered it. God is not bound to give any one a resurrection from the dead in order to prove whether or not he is worthy of death. Every true spiritual Israelite seeks so to keep the purpose of God before him, so to conform himself to the will of God, so to profit by these examples of unbelief, as to be like Caleb in his reward. "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."—Numbers 14: 24.

QUESTIONS FOR BEREAN STUDY

Where are the Israelites in today's lesson? What two foolish things did they do? ¶ 1.
How long were the Israelites at Sinai? What did they do on their New Year's day? Why did they move from Sinai? ¶ 2.
What did the moving of the ark signify? ¶ 3.
How does Moses describe the wilderness? How did the Israelites conduct themselves? ¶ 4.
Who were now setting themselves up as judges of Moses? What is evidently the meaning of God speaking to Moses mouth to mouth? ¶ 5.
How long a trip was it from Horeb (Sinai) to Kadesh-barnea? ¶ 6.
How did Moses honor the Lord? How were the rebellious hearts of Israel still manifest? Listening to their whims, what did God now do? ¶ 7.
What kind of report did the spies bring to Israel? ¶ 8.
In view of the majority report, what did they contemplate doing? What was God's proposition to Moses? Did Moses prove himself a worthy mediator? ¶ 9.
In harkening to Moses's pleadings what did God decide to do as a punishment? When Israel saw their sin, what did they fail to do? ¶ 10.
What is the punishment to oneself for ingratitude? Was God long-suffering? ¶ 11.
Upon whom are the mercies of God specially bestowed? What kind of tears did Israel shed? ¶ 12.
Who are the rebellious-hearted of our day? Can the selfishly inclined prosper in the Lord's way? ¶ 13, 14.

"No, Lord, it cannot shortened be,
That hand which plagued the Egyptian race,
Which brought thy people through the sea,
Which led them through the wilderness,
Which hath to us so often given
Drink from the rock, and bread from heaven.

"That hand hath opened wide mine eyes;
That hand, which now by faith I see,
Measures the floods and spans the skies,
And grasps the winds, and covers me!
It brings the blind through way unknown;
It holds, it lifts me to a throne."

JOSHUA AND THE CONQUEST OF CANAAN

—FEBRUARY 17—JOSHUA 1:1 TO 11:23, 24—

CROSSING THE JORDAN INTO CANAAN—SUN AND MOON HID FROM VIEW—JOSHUA AND CANAAN IN ANTITYPE.

"Not one thing hath failed of all the good things which Jehovah your God spake concerning you."—Joshua 23:14.

OUR study covers the whole of the book of Joshua, and therefore includes the conquest of Canaan and its division among the tribes, and Joshua's covenant with the people in his last days. The Israel which was led into the land by Joshua was very different from that which was led out of Egypt by Moses. Moses led out an ungrateful, unresponsive people; but it was an eager people that Joshua led through Jordan. The sentence which Israel had brought on themselves at Kadesh was carried out. (Numbers 32:13) The people fell by the way, and their children took their place. From that which may be called a human point of view, this sad circumstance was rather a gain to Israel, inasmuch as in the very strenuous work of the six years of conquest there was a young and strong generation ready for the work. The younger men would, of course, have been there with Joshua just the same if the dread sentence had not needed to be carried out; but as it was, it so came about that Joshua had an army of men all able and free to go to the war. Apart from the fact that the older generation had always lacked faith and energy, it is clear these would have been a care upon Joshua, and to that extent a hindrance in the warfare. God had this work done by a comparatively young and active people.

²Lack of faith was the great fault in the people who were brought out of Egypt. (Hebrews 3:19) They saw much but believed little; for their hearts were hard. An ungrateful heart is a great destroyer of faith; for the hope of the future is lost in dissatisfaction with the present. There are some things in human life which are positive destroyers of faith. Jesus said to the Pharisees: "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44) Those who seek honor from their fellows effectually close the door on faith, and it seems as certain that an ungrateful heart does the same.

³The generation which left Egypt had been born and reared in slavery, and it was difficult for them to grasp the opportunities of free men and to use these properly. Their minds were too sluggish. The power of habit could not be thrown off in a day. The younger generation who were led into the land under Joshua, has either lost or never had the keen memory of the indulgences of Egypt. The past faded from them; the future was before them. The defiling effects of Egypt did not hinder them; and the hope of the rest of God, which was set before them, made them ever ready for their work. It is evident that the trials of the wilderness had a better preparatory effect upon that generation than the bondage of Egypt had on their fathers.

CROSSING THE JORDAN INTO CANAAN

⁴When, a month after the death of Moses, the time had come for the Israelites to enter into their land, God commissioned Joshua for his work, and said: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." (Joshua 1:5) Although Joshua was leader of the host of Israel against Amalek when first that nation fought against Israel soon after their deliverance from Egypt, he does not seem to have been of a military disposition. But God encouraged and strengthened him; and he, ever ready to seek the will of God, sought earnestly to be obedient. He was always ready, and never faltered. Surely it was the oft repeated "Be strong and of good courage" which encouraged him.—Joshua 1:6, 7.

⁵There seems to have been no special instruction as to how the children of Israel were to pass through Jordan, then swollen by the melting of the snows of Lebanon (Joshua 3:15); for the pillar of cloud no longer led the way. Joshua ordered that the ark of God should go first. The people were to wait about half a mile behind until the way was opened for them. The priests stepped forward with the ark; and as soon as the feet of the leading priests touched the brim of the river, the water receded. That on their left flowed onward to the Dead Sea; that on their right rolled back on itself and filled up the valley of the Jordan for many miles. The Psalmist says of this: "What ailed thee, . . . thou Jordan, that thou wast driven back?"—Psa. 114:5.

⁶The people passed through the valley of the river into the land of promise on the tenth day of the first month. As soon as they were in the land, the Lord ordered that all the males should be circumcised; for the covenant of which circumcision was the sign (Joshua 5:7) had been in abeyance in the wilderness. God could not give the inheritance to an uncircumcised people, nor could the Passover feast be shared by any save the circumcised. (Exodus 12:48) The fear of God was on the nations round about when they heard of the passage through the swollen river, and they were thus kept from attacking or harassing Israel at that time. Joshua's first attack was on Jericho. It was done in anything but military style, except for the fact that Israel marched as an army. They marched not against the city but around it; they went and came. On the seventh day the walls of Jericho fell according to the word of the Lord, and Jericho was razed to the ground.—Joshua 6:24.

⁷In the second attack, on the city of Ai, Israel fled before the men of Ai; and thirty-six Israelites were smitten. In shame, and sorrow, and in wondering fear Joshua and the elders of Israel fell on their faces before the Lord. Had the Lord forsaken them so soon? This untoward circumstance was discovered to be the result of the sin of Achan who, being taken by lot, was found to have seized some spoil from Jericho. He was destroyed with his family and all his possessions.

SUN AND MOON HID FROM VIEW

⁸After Jericho had fallen, and Ai had been taken, the Gibeonites and some others with them, who lived in the hill country not far away, came to Joshua with a lie in their mouth, in their hand, and on their feet (Joshua 9:3-5), to say they wanted to make an alliance with Israel. Joshua and the elders, accepting their statement, were deceived; and an alliance was made. When the deception was discovered, the agreement was adhered to, but the Gibeonites were forever bound to service in Israel. They were given to the Levites for the service of the altar. This roused Adoni-zedec (lord of righteousness), king of Jerusalem, to make a confederacy with four other kings; and jointly they made an attack upon Gibeon. Gibeon sent urgently to Joshua; and he marched all night to the rescue.

⁹Joshua was ready for his attack just as morning was dawning, and ere the moon had set in the west. His force was probably smaller than that encamped about Gibeon; and he preferred the darkness of the night rather than the light of day. Boldly he bade the sun and the moon be silent, or not to shine (as the Hebrew *damam* signifies); and darkness immediately covered the heavens. God answered Joshua

by a thunderstorm. The confederate armies were thrown into a panic, and fled down the long mountain passes on the west. Heavy hailstones fell from heaven and slew more than had Joshua's army. (Joshua 10:11) Gibeon was freed; but by this victory the whole of the south land came under Joshua's control. Thus the confederacy, so strong in appearance, proved to be one of the best aids to Joshua.

¹⁰Soon another combination was formed against Israel, this time under the lead of Jabin, king in the north. It was much more formidable than the previous one led by the king of Jerusalem, but it also served the Lord's purpose; for their defeat meant the subjugation of all the northern territory. These combinations merely meant that all the enemies of Israel stood up together in order that they might fall with one blow. After six years of strenuous fighting Canaan was so far conquered as to allow of its division amongst the tribes; for each tribe was powerful enough to complete the conquest of its own territory.

¹¹Two sets of types are to be seen in these things. In one Israel represents the Lord's people entering the rest of faith under their Joshua, Jesus, as is shown by the Apostle in Hebrews 4:8, *margin*: Jesus, the church's Joshua, leads his people into the rest of the life of faith. The rest of faith is not idleness; for though those who enter it enjoy rest of heart and the peace of God, they like Israel must fight, must conquer the fallen nature, so well represented by the seven nations of Canaan, if they would inherit the final and full rest of the divine nature. It was long ago suggested that as there are seven cardinal virtues, so there are seven deadly sins: Pride, avarice, envy, hatred, appetite, sloth, luxury—some of the spirit, some of the flesh. See 2 Cor. 7:1.

JOSHUA AND CANAAN IN ANTITYPE

¹²To the Lord's people Jordan represents consecration, even as it did to Jesus; and the land of promise, the life of consecration; and the measure of rest and blessing which the child of God receives is according to the measure of his endeavor and his faith. To Israel it was said: "Every place whereon the soles of your feet shall tread shall be yours" (Deuteronomy 11:24); that is, wherever in faith you seek to make this land your own, it shall be to you for an inheritance. Even so the largeness and fullness of the consecrated life depend upon the Christian's faith, and upon his endeavor to live out that life and to make all the promises of God apply to himself.

¹³The other picture is a representation of God leading his forces for the establishment of his kingdom. It is pointed out particularly by the Prophet (Habakkuk 3), and is clearly seen in the light of the fulfilment of prophecy. Standing on his watch-tower he sees Jehovah doing on a much grander scale that which the Lord did when he brought Israel out of the wilderness into the land. The Prophet speaks for the church of this day. These see that God has again manifested himself, according to his word through the prophets. He has stood and has measured the earth; and the great kingdoms are falling before him (Habakkuk 3:6), even as the seven nations of Canaan fell before Joshua. It is the privilege of the Lord's servants at this time to follow the lead of their Joshua, the returned Lord, and in faith and without fear to go forward till all

his work is done. And no one acquainted with God's providences can fail to see a correspondency in the two armies. Now, as then, the energy and earnestness of youth are necessary for the Lord's work; and he has so provided.

¹⁴The defeat of the combination against Gibeon seems particularly typical. It is almost certain Isaiah makes reference to it when he says of the time when God will arise: "He shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." (Isaiah 28:21) Habakkuk, referring to this incident, writes as if the glittering of the spears of Israel had made the sun hide its head (Habakkuk 3:11); even as now the light of the truth when God establishes his kingdom puts to shame and causes the darkening of all other lights.

¹⁵At the end of his days Joshua called Israel to Shechem. He remembered the wilderness journey and all the disaffection of Israel; and better than anyone else he knew their weakness. He reminded them that not one good thing which God had promised had failed, but that tribulation was just as certain if they did not keep the covenant. He caused them there and then to renew their covenant with the Lord. Probably he saw that the remnant of the Canaanites, whom the tribes were allowing to remain in their midst, would become a temptation to them.—Joshua 24:1-25.

¹⁶Fidelity to the Lord and to the privileges of service is the outstanding feature of Joshua's character. When appointed leader, the Lord told him to meditate in his Word day and night. (Joshua 1:8) No doubt he would have been glad of the pillar of cloud to tell when and where to go; but its work was done. There was enough written of the Word of the Lord to guide him, and Joshua becomes a type of the man who prospers. (Psalm 1:2) He is therefore a type of Jesus, whose name he bears (Hebrews 4:8), both in his earthly ministry, and of the Church under the lead of the Lord on his return. Joshua was the first leader in Israel to be guided by the revealed Word.

QUESTIONS FOR BEREAN STUDY

- Who succeeded Moses? How was it that Israel now was such a different people? ¶ 1, 3.
 What was Israel's great fault? Is destruction of faith an easy matter? ¶ 2.
 Was Joshua of military disposition? How did God encourage him? ¶ 4.
 What was Joshua's procedure in crossing the swollen Jordan? ¶ 5.
 On what day did Israel enter the land of promise? Why were the males circumcised? Upon what city did Joshua make his first attack? ¶ 6.
 Upon what city was his second attack? Why did it turn out rather disastrously? ¶ 7.
 What is the explanation of the fact that the Gibeonites wanted to make an alliance with Israel? Did Joshua break the agreement? ¶ 8.
 What notable thing did the faith of Joshua prompt him to do, and just what was done? ¶ 9.
 How did the next combination which formed against Israel turn out for Israel's benefit? ¶ 10.
 What must he do who has entered the "rest of faith"? What may be said to be the seven cardinal sins? ¶ 11.
 What does Jordan represent? The land of promise? Joshua? And why? ¶ 12.
 What other lesson may be drawn? Is it by chance that so many young people are in the truth? ¶ 13.
 In what way is the defeat of the combination that came against Gibeon typical? ¶ 14.
 What did Joshua do in his old age for the special good of Israel? ¶ 15.
 What is the outstanding feature of Joshua's character? What particular thing was Joshua's guide? In what was he the first? ¶ 16.

THE CHURCH MILITANT

Nehemiah 8:10

"Lord, gladly will we wait thine own good time,
 (For oil of joy is won by sacrifice!)
 The day is holy; resting would be crime,
 And yielding up the pearl of utmost price!

"And so with one accord we onward press;
 (Our 'joy' becomes the 'stronghold of the Lord')
 The King is here! His kingdom comes to bless
 Those who shall conquer with his mighty sword!"

LETTERS FROM AFIELD

CHRONOLOGY CONFIRMED BY RETURNED VESSELS

[The following letter was received from two brethren in Christ. Whether or not the number of vessels had any significance we are not certain. We simply publish it as interesting, without comment.]

When Cyrus issued his edict for the Jews to return to Jerusalem, in 536 B. C., the following vessels were ordered to be restored to Sheshbazzar, the prince of Judah: 30 chargers of gold, 30 basins of gold, 1,000 chargers of silver, 1,000 other vessels, 29 knives, 410 silver basins of a second sort, which makes 2,499 vessels. But the total number returned was 5,400 vessels; therefore there were (5,400 less 2,499) 2,901 vessels which were not enumerated as to kinds.—Ezra 1:9-11.

We note that the 2,499 vessels correspond to the number of years from 625 B. C., when the last typical jubilee was celebrated by the Israelites, to the year 1874, when the antitypical gold and silver vessels (truths of divine and spiritual promises) were restored to the antitypical temple class, the church, at the end of the 1,335 days of Daniel.

Adding the 29 plus 30 plus 30 vessels gives 89, which correspond to the number of years from the celebration of the last typical jubilee in 625 B. C. to 536 B. C. Or, taking the 410 plus 1,000 plus 1,000 gives a total of 2,410 vessels, which is the same as the number of years from 536 B. C. to our Lord's second advent in 1874—the 2,410 years from the time the typical vessels were restored by Cyrus until the antitypical vessels were restored by Christ, the greater than Cyrus, the deliverer of God's people. The double enumeration of the 80 plus 30 vessels seems to mark double periods of 30 years. The first antitypical gold (divine) vessel of the spiritual temple, the church, was Christ. The 30 years of his life, from B. C. 1¼ to A. D. 28¾, correspond, in the parallel preaching of the kingdom, to the 30 years from 1844 to 1874. (G594) The Miller movement in 1844 especially marked a time when the divine truths (golden vessels) began to be restored to the true temple class, the church. Both sets of 30 vessels were of gold, probably meant to point out the realization of divine promises at the end of the 30-year periods. The first advent of Christ was at the end of the first 30-year period in 29 A. D., and the second advent of Christ was at the end of the second 30-year period in 1874.

The 2,901 vessels (5,400 less 2,499) which were not specified as to kind, equal the number of years from the time the gold and silver vessels were installed in the completed temple, under King Solomon, in the autumn of 1028 B. C., to the time when Christ, the antitypical King Solomon, arrived and began the preparation for the harvesting work for installing the antitypical gold and silver vessels—gathering the members of his church to partake of the divine and spirit natures—which began in the autumn of 1874.—1 Kings 6:1, 37, 38; B53.

The 1,000 plus 1,000 plus 410, totaling 2,410, correspond to the number of years from the return of the gold and silver vessels by King Cyrus in 536 B. C. to 1874, when the antitypical gold and silver vessels (truths relating to divine and spiritual promises) began to be restored to the antitypical temple, the church, by the antitypical Cyrus, Christ.

The specially enumerated vessels, 1,000 plus 1,000 plus 410 plus 30 plus 30, totaling 2,470 vessels, correspond to the number of years from Ezekiel's vision of God's temple, in 592¾ B. C., to the awakening and resurrection of the spiritual temple, the church, in the spring of 1878. (592¾ plus 1,877¾ equals 2,470.)

The 2,901 vessels, plus the 1,000 plus 30 plus 29 enumerated vessels, totaling 3,960 vessels, correspond to the num-

ber of years from the ratification of the Abrahamic Covenant, in 2035 B. C., to the time when Abraham will inherit the promised land, in the spring of 1926. (2,034¾ plus 1,925¼ equals 3,960.) See Z. 1920, pp. 204, 205.

ENCOURAGED BY PARABLE EXPLANATION

DEAR BROTHER RUTHERFORD:

Many, many times, as I have read the wonderful articles of the WATCH TOWER, I have felt that I must write and tell you how much they mean to me, but have heretofore refrained, because I knew that you were so busy and felt that I would not do right to lay even the extra burden of reading a letter upon you. But today, when I read that wonderful article regarding the Wise and Foolish Virgins, I must break over.

This article has stirred me to the very depth of my being. I have read it three times today and my heart leaps and bounds in praise to the dear heavenly Father for the wonderful way he is leading us on, unfolding his plan little by little for our encouragement.

Nineteen twenty-three has been indeed a trying year, and yet what blessings! As we try to advertise the King and his kingdom, how puny our efforts all seem! But just when we are most discouraged, along comes the WATCH TOWER and gives us its precious message; and our hearts leap with joy that we are still able to walk in the light, still privileged to carry forth the message of the King.

How plain that this parable has its fulfilment now! How clear that the tarrying did not apply before 1914! How forceful the slumbering and sleeping! How zealously we should seek to put away self-will and, joyfully bowing to the Lord's will, daily wait our change, working while we wait!

May the heavenly Father strengthen you for continued service. Pray for us, that we too may daily seek to hold up the banner of our King. Brother Tope joins me in sending our love.

Yours in the service of the King, SR. J. G. TOPE, Ohio.

WORK IN BRAZIL GOES ON

DEAR BROTHER RUTHERFORD:

I have much pleasure in reporting the Lord's blessings upon the work in Brazil. Some time ago I wrote a brother in Canada regarding the opportunity of introducing the message to this nation. I received a pleasant surprise. The brother sent \$1,200 to assist in the work here.

Our loving Father has provided the funds through one of his saints just at the right time. My funds from the office were running low; and I was thinking of leaving soon for Argentine. Now God has provided the means to establish the work on a permanent basis, not only in Rio de Janeiro but also in the great city of Sao Paulo, as well as publish "The Harp of God" in Portuguese, which is necessary for the development of the Brazilian saints.

Please have this amount recorded and the usual letter forwarded the dear brother who, from the fulness of his heart, has so kindly and liberally donated to the spread of God's message to this nation.

As you realize (and as you said in one of your letters) it costs much to introduce the message. This is especially true where all the literature has to be translated and published. Yet God has blessed the effort and many people seem anxious to know the truth.

Some fine characters have consecrated, who in a while will be able to do much in the spreading of the message. God's name be praised!

Your loving brother in Christ, GEORGE YOUNG, Brazil.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Republican Grove, Va.	Feb. 1	Leaksville, N. C.	Feb. 11
Lynchburg, Va.	" 3, 4	Winston Salem, N. C.	" 12
Hurt, Va.	" 5	State Road, N. C.	" 13
Gretna, Va.	" 6	Siloam, N. C.	" 14
Chatham, Va.	" 7	Winston Salem, N. C.	" 15
Danville, Va.	" 8, 10	Greensboro, N. C.	" 17

BROTHER J. A. BOHNET

Goshen, Ind.	Feb. 1	Hammond, Ind.	Feb. 8
Elkhart, Ind.	" 3	Hegewisch, Ill.	" 10
South Bend, Ind.	" 4	Chicago, Ill.	" 11
La Porte, Ind.	" 5	Gratiot, Wis.	" 12
Michigan City, Ind.	" 6	Monticello, Wis.	" 13, 14
Gary, Ind.	" 7	Madison, Wis.	" 15, 17

BROTHER B. H. BOYD

Naranja, Fla.	Feb. 1	Apopka, Fla.	Feb. 11
Miami, Fla.	" 3, 4	Orlando, Fla.	" 12
Titusville, Fla.	" 5	Sanford, Fla.	" 13
Ormond, Fla.	" 6	De Land, Fla.	" 14
New Smyrna, Fla.	" 7	Palatka, Fla.	" 15
Orlando, Fla.	" 8, 10	Jacksonville, Fla.	" 17

BROTHER J. W. COPE

Walsenburg, Colo.	Feb. 1	Dodge City, Kan.	Feb. 10
Pueblo, Colo.	" 3	Elkhart, Kan.	" 11
Holly, Colo.	" 4	Rolla, Kan.	" 12
Syracuse, Kan.	" 5	Pratt, Kan.	" 14
Garden City, Kan.	" 6, 8	Wichita, Kan.	" 15
Friend, Kan.	" 7	Wilmore, Kan.	" 17

BROTHER A. J. ESHLEMAN

Dialsville, Tex.	Feb. 1	Beaumont, Tex.	Feb. 10
Palestine, Tex.	" 3	Port Arthur, Tex.	" 11
Rusk, Tex.	" 4	Devers, Tex.	" 12
Clawson, Tex.	" 5	Crosby, Tex.	" 13, 14
Helmick, Tex.	" 6	Houston, Tex.	" 15, 17
Center, Tex.	" 8	Galveston, Tex.	" 18

BROTHER A. M. GRAHAM

Lewistown, Pa.	Feb. 1	Harrisburg, Pa.	Feb. 7
York, Pa.	" 3	Plainfield, Pa.	" 8
Baltimore, Md.	" 3	Lebanon, Pa.	" 10
Hanover, Pa.	" 4	Reading, Pa.	" 11
Lancaster, Pa.	" 5	Pottstown, Pa.	" 12
Rheams, Pa.	" 6	Boyetown, Pa.	" 13

BROTHER M. L. HERR

Parkersburg, W. Va.	Jan. 24	Frankfort, Ky.	Feb. 14
Pittsburgh, Pa.	" 27	Shelbyville, Ky.	" 15
Marietta, O.	Feb. 10	Louisville, Ky.	" 17, 18
Parkersburg, W. Va.	" 11	Guthrie, Ky.	" 19, 20
Ashland, Ky.	" 12	Palmyra, Tenn.	" 21
Lexington, Ky.	" 13	Gadsden, Tenn.	" 22

BROTHER W. M. HERSEE

Ottawa, Ont.	Feb. 1	Hampstead, N. B.	Feb. 12
Montreal, Que.	" 3, 4	Moncton, N. B.	" 14
Sherbrooke, P. Q.	" 5	Springhill, N. S.	" 15
Moore's Mills, N. B.	" 7	Truro, N. S.	" 17, 18
St. John, N. B.	" 8, 10	Port Williams, N. S.	" 19
Evandale, N. B.	" 11	East Hall's Harbor, N.S.	" 20, 21

BROTHER J. H. HOEVELER

Doffman, Ala.	Feb. 3	Florala, Ala.	Feb. 11, 13
Midland City, Ala.	" 4	Stella, Fla.	" 12
Enterprise, Ala.	" 5	Marianna, Fla.	" 14
Elba, Ala.	" 6	Ponce de Leon, Fla.	" 15
Opp, Ala.	" 7	Pensacola, Fla.	" 17, 18
Andalusia, Ala.	" 8, 10	Brewton, Ala.	" 19

BROTHER H. HOWLETT

Wilmington, O.	Feb. 1	Newark, O.	Feb. 8
Lancaster, O.	" 3	Columbus, O.	" 10
Nelsonville, O.	" 4	Chillicothe, O.	" 11
Shawnee, O.	" 5	Wellston, O.	" 12
Crooksville, O.	" 6	Portsmouth, O.	" 13
Zanesville, O.	" 7	Ironton, O.	" 15

BROTHER G. R. POLLOCK

Wenatchee, Wash.	Feb. 1, 3	Coeur d'Alene, Ida.	Feb. 11
Spokane, Wash.	" 4	Latah, Wash.	" 13
Chesaw, Wash.	" 6	Oakesdale, Wash.	" 14
Danville, Wash.	" 7	Garfield, Wash.	" 15
Colville, Wash.	" 8	Moscow, Ida.	" 17
Spokane, Wash.	" 10, 12	Rosalia, Wash.	" 18

BROTHER B. M. RICE

Palmyra, Ind.	Feb. 1	Evansville, Ind.	Feb. 8
Louisville, Ky.	" 3	Tell City, Ind.	" 10
New Albany, Ind.	" 3	Boonville, Ind.	" 11
Brandenburg, Ky.	" 4	Washington, Ind.	" 12
Magnet, Ind.	" 5, 6	Bearwell, Ind.	" 13
Owensboro, Ky.	" 7	Sullivan, Ind.	" 14

BROTHER V. C. RICE

Tonkawa, Okla.	Feb. 1	Tecumseh, Okla.	Feb. 11
Arkansas City, Okla.	" 3	McLoud, Okla.	" 12, 14
Shidler, Okla.	" 4	Stuart, Okla.	" 13
Drumright, Okla.	" 5, 6	McAlester, Okla.	" 17
Chandler, Okla.	" 7, 8	Wilburton, Okla.	" 18
Shawnee, Okla.	" 10	Albion, Okla.	" 20

BROTHER C. ROBERTS

Stratford, Ont.	Feb. 1	Leamington, Ont.	Feb. 12
London, Ont.	" 3, 4	Blenheim, Ont.	" 13
Sarnia, Ont.	" 5	Ridgetown, Ont.	" 14
Chatham, Ont.	" 6, 7	St. Thomas, Ont.	" 15-17
Windsor, Ont.	" 8-10	Aylmer, Ont.	" 19
Kingsville, Ont.	" 11	Courtland, Ont.	" 19

BROTHER R. L. ROBIE

Brea, Calif.	Feb. 1	Ontario, Calif.	Feb. 8
Santa Ana, Calif.	" 3	Los Angeles, Calif.	" 10
Anaheim, Calif.	" 4	San Diego, Calif.	" 11, 12
Riverside, Calif.	" 5	Oceanside, Calif.	" 13
Redlands, Calif.	" 6	Los Angeles, Calif.	" 14
San Bernardino, Calif.	" 7	Bakersfield, Calif.	" 17

BROTHER W. J. THORN

East St. Louis, Ill.	Feb. 1	Neeleyville, Mo.	Feb. 8
St. Louis, Mo.	" 3	Poplar Bluff, Mo.	" 10
Flat River, Mo.	" 4	Chaonia, Mo.	" 11
Farmington, Mo.	" 5	Willow Springs, Mo.	" 12
Fredericktown, Mo.	" 6	South Fork, Mo.	" 13, 14
Dexter, Mo.	" 7	Thayer, Mo.	" 15

BROTHER T. H. THORNTON

Manhattan, Kan.	Feb. 3	Oberlin, Kan.	Feb. 13
Randolph, Kan.	" 4	Lenora, Kan.	" 15
Clay Center, Kan.	" 5, 6	Jamestown, Kan.	" 17
Jamestown, Kan.	" 7, 8	Solomon, Kan.	" 18
Lenora, Kan.	" 10	Salina, Kan.	" 19
Achilles, Kan.	" 11, 12	Waldo, Kan.	" 20

BROTHER J. B. WILLIAMS

Brantford, Ont.	Feb. 1-3	Camilla, Ont.	Feb. 14
Woodstock, Ont.	" 4, 5	Orangeville, Ont.	" 15
Stratford, Ont.	" 6	Toronto, Ont.	" 17
Palmerston, Ont.	" 7	Oshawa, Ont.	" 18
Allenford, Ont.	" 8	Trenton, Ont.	" 19
Owen Sound, Ont.	" 10, 11	Belleville, Ont.	" 20, 21