



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

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

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"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.

W.T.B.&T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, disappointed) 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

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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### CONVENTION

A local convention of the International Bible Students will be held at Huntington, West Virginia, Nov. 19th to 21st inclusive. The convention will be addressed by a number of the Pilgrim brethren; and Brother Rutherford will be present to serve the friends and the public at least one day of the convention. The public meeting will be held Sunday afternoon. For further information concerning accommodations at the convention please address B. F. Moore, 1691 Dalton Ave., Huntington, West Virginia.

### BUILDING BONDS

One person writes objecting to the SOCIETY issuing building bonds saying that such a course is soliciting money for the Lord's work. He is wrong. No one is being asked to take bonds. For several years the SOCIETY has been paying \$15,000 per year for rent for the use of a building now entirely inadequate to handle the work. That amount of rent is equal to 5% on \$300,000; and by issuing bonds for that amount of money together with other money available the building can be erected and \$15,000 per year paid to the brethren as interest on their bonds. The security for the bonds is a first mortgage on the lots and factory building and a guarantee by the SOCIETY which carries all the property the SOCIETY owns. The security for the bonds including the mortgage on the real estate and the guarantee back of it amounts to more than double the amount for which bonds are issued. It is a plain business proposition. The friends regard it as such. Many have asked why should not the Lord's people handle their own business without going to the world for aid and without paying the world for the use of money or property. That conclusion is reasonable and proper.

The bonds will be issued bearing date of October 1st, 1926, bearing interest from that date. The subscription for bonds will be closed October 15th. As all the money will not be needed at one time payment may be made as late as December 1st. If you have subscribed for bonds you may remit the money by sending a draft on New York and your bonds will be mailed to you shortly after October 1st and upon receipt of the amount subscribed.

All communications concerning bonds should be addressed as follows: WATCH TOWER BIBLE & TRACT SOCIETY, Treasurer's Office, 124 Columbia Heights, Brooklyn, N. Y.

### RADIO PROGRAMS

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

WBRR, New York City, 416.4 meters, Sun., Tues., Thurs., Fri.  
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

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### THE PRICE OF PEACE

*"Great peace have they which love thy law: and nothing shall offend them." — Psalm 119:165.*

THE law of God is the rule of action which he has prescribed for all of his intelligent creatures. His law is eternal. His law does not change, even as God himself does not change. (Malachi 3:6) His will is his law, whether that be expressed or not. "The law of the Lord is perfect." (Psalm 19:7) The law of God applies to all of his intelligent creation, and in a particular sense to those who are in a state of peace with him. He has marked out a general course for all, and following that course leads one to a general result.

<sup>2</sup> He who loves God's will is possessed of great peace; and continuing to love that law, and to walk therein, his reward is life. Hence the instruction given: "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:1-6.

<sup>3</sup> The wise man is he who diligently endeavors to apply his knowledge according to the divine standard. It is therefore essential that one carefully study the law of God, and then make an honest effort to deport himself accordingly. Such an one gets understanding and wisdom. "Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are the ways of pleasantness, and all her paths are peace."—Proverbs 3:13-17.

<sup>4</sup> God's revelation to man opens with an anthem of praises sung by his two "morning stars", which song evoked a joyful and tremendous applause from all his heavenly sons. (Job 38:7) Then God caused to be recorded in his Word the course taken by each one of these great stars and the net result to each. Why this

record? Manifestly one of the purposes thereof is that all of God's intelligent creation might profit by knowing the truth. He who receives this knowledge and acts wisely thereon will follow the law of God and love that law. He who is selfish and ambitious will be unwise, take the wrong course, and fall.

<sup>5</sup> Lucifer, one of these morning stars, knew the law of God; but he did not love that law. Selfishness, which is the very opposite of love, controlled him. Selfishness quickly defiled his heart, and the fruit of ambition resulted. To gratify that ambition he assumed to have cause for offense against God, denounced his great Creator as a liar, and set himself up in opposition to Jehovah. Since then he has ever pursued the course of strife and hostility to God and has gained for himself the titles of Prince of Darkness and the Prince of Devils; and his end will be everlasting death.—Matthew 9:34; John 12:31; Ezekiel 28:18, 19.

#### THE CRITERION

<sup>6</sup> The other of those two great stars always followed the course of righteousness. He knew the law of the Most High, loved that law, and delighted himself in obeying it. (Psalm 40:8) He was always the delight of his Father. (Proverbs 8:30) He loved the law of his Father. (Psalms 119:97; 18:1) So complete was his devotion to the law of God that he could do nothing contrary thereto. (John 5:30) His Father had provided and poured his potion for him, and that he would drink and did drink without offense. (John 18:11) His love for and complete obedience to the law of God continued even unto death. He gained for himself the title of Prince of Peace. He was given life on the highest plane and became the Author of salvation and the great Life-giver to man.—Isaiah 9:6; Hebrews 5:8, 9.

<sup>7</sup> The course taken by these two great creatures furnishes the criterion by which all of God's creatures will be guided. The course of the disloyal son, who took offense against his Father, will lead him to endless death. The course of the loyal Son, who loved his Father's law and delighted therein, marks the way to everlasting life.

<sup>8</sup> The church is now nearing the consummation of her hopes. The few remaining members on the earth must

not only make sure of their high calling and election but unto them is given the gracious privilege now of lifting up the standard of God's law. Joyfully conforming to the Lord's commands leads these into the right course, and permits them to be used of the Lord that others may be led into the way of peace and everlasting life. A loving conformity to the law of God and the great peace of God is now vitally essential to every member of the church this side the veil. Each one should see to it that he permits nothing to offend him within the meaning of this text.

#### PEACE WITH GOD

<sup>9</sup> Peace means a condition of reconciliation, harmony and accord between those who were once at discord. It also means a state of quiet or tranquillity; freedom from disturbance or agitation and strife; a state of mind resulting from a sense of absolute security in body, health, property, life and happiness. He who has such peace feels safe and well and joyful. Peace with God therefore means that condition of reconciliation, harmony and accord between man and God which has been brought about by God's gracious provision.

<sup>10</sup> The sin of Adam caused all men to be born sinners, and therefore at variance or out of accord with Jehovah. Through the death and resurrection of his beloved Son, God made provision for the reconciliation of all those who comply with the terms of his law. In order to be reconciled to God man must first exercise faith. Some knowledge is essential to faith. Man learns that he was born in sin and shapen in iniquity because of Adam's wrongful course. He learns that Jesus Christ died and was raised from the dead that all who believe on him as the great Redeemer and Savior may be reconciled to God. To have faith means to have a knowledge of God's provision for salvation, and then to confidently rely upon it.

<sup>11</sup> The Word of God is an expression of his law. After receiving a knowledge of God's gracious provision made for his reconciliation man must exercise faith by trusting implicitly in the merit of Jesus' shed blood as the price of redemption and by fully agreeing to do the will of God. Upon the basis of the great sacrifice of his Son Jesus, and upon the faith of the believer, God justifies the man thus believing. He judicially determines that such an one who believes is in accord with him, and therefore such man is reconciled to God and at peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Romans 5:1, 2.

<sup>12</sup> The one justified is justified for the purpose of enabling him to be a part of the sacrificial body of Christ. Being there accepted by the Father and begotten, such an one becomes a new creature in Christ. (2 Corinthians 5:17) He is now a son of God (Romans 8:

14, 15), and as such he must now be governed by the law of God. He cannot obey the law unless he knows something of that law. To gain such knowledge he must search the Scriptures, watch the unfolding of divine prophecy whereby the will of God concerning his creatures is made known. Some who make consecration to the Lord to do his will seem to think that thereafter all effort on their part to ascertain the law of God is unnecessary. The fact is that their efforts have just now begun, if they would be overcomers.

#### PEACE OF GOD

<sup>13</sup> No one of the human race can have the peace of God except through Christ Jesus. Not every one who is begotten of the holy spirit, and thereby brought unto Christ, continues to enjoy the peace of God; for some such do not love the law of God. To continue in the peace of God is essential to the heavenly reward. When Jesus was about to finish his earthly ministry he spoke at length to his disciples, giving them some advice as to the course to take. Then he added: "These things I have spoken unto you, that in me ye might have peace."—John 16:33.

<sup>14</sup> These faithful disciples were received into Christ at Pentecost, and thereafter they enjoyed the peace of God that passeth all human understanding. They continued in that peace because they loved the law of God, and put forth their best efforts to obey that law. The same rule pursued by them must be observed by all who will ultimately receive the high favor of the kingdom. On that same memorable night Jesus told his disciples that his Father would send to them, in his name, the holy spirit; and that thereby they would be taught and comforted. Then he added: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27) His words are proof that only the Christian enjoys the peace of God.

#### FEAR A SNARE

<sup>15</sup> The peace of God enjoyed by the Christian is the result of absolute faith in and unselfishness to God. He who abides in Christ and loves the law of God feels safe, secure, happy and well, and knows that all things shall work together for his good. He who continues in this happy condition knows no fear; for there is no fear in love. (1 John 4:17, 18) Where the fear of man exists there is no great peace.

<sup>16</sup> Some men in the church fear other men in the church. Where one occupies a higher position in the ecclesia than his brother there are times when there is a disposition manifested on the part of the one occupying the higher position to induce others to fear him. Such a course is contrary to the law of God. Then, again, there is one anxious to please a brother in a higher position than himself; and he renders service as unto man, as a man-pleaser. This is not pleasing in the

sight of the Lord. The Lord himself is no respecter of persons. To him all the members of his body receive like consideration.—Ephesians 6:6-9.

<sup>17</sup> The nominal Christians of Europe have especially suffered from this malady of fear of men and man-worship. The clergy have induced the laity to fear them, and the elders have encouraged the more lowly to fear them. When those of present truth were brought out of ecclesiasticism some of the disposition of fear of men came with them, the meek and lowly ones fearing those above them in the church. Such fear of men led to a measure of the worship of the creature, contrary to the law of God. Those who have this fear have not enjoyed that great peace of God because they did not sufficiently know and fully love the law of God. Relating to this the law of God is written: "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."—Proverbs 29:25.

<sup>18</sup> Every Christian should love his brother and put forth his best endeavors to work in harmony with him, but the Christian who really enjoys the great peace of God fears no man. Seeing that where there is perfect love there can be no fear, we can appreciate the apostle's words when he says: "And besides all these things put on love; it is the bond of completeness. And let the peace of the Anointed preside in your hearts, for which you were also called in one body; and be thankful."—Colossians 3:14, 15, DIAGLOTT.

#### FEAR OF THE ENEMY

<sup>19</sup> Where there is fear of the creature there can be no great peace. Now the church has a clearer vision than heretofore of Satan and his organization. Being in the temple condition, these are aware that the Devil is now seeking to destroy them and would destroy them if not hindered in so doing. Knowing that Satan has many instruments in the earth which he is using to accomplish his purposes, some Christians have fear that he will use these instruments to their own injury or destruction. Having such fear they do not enjoy the great peace of God. The reason is that they do not love God's law. Of course no one could love God's law unless he knew about that law.

<sup>20</sup> It is true that the church is now face to face with a great peril, but it is equally true that no faithful member of the church need fear. Concerning such the Lord expresses his law to them in these words: "But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isaiah 51:15, 16.

<sup>21</sup> Knowing then that the law of the Lord concerning them is that they are covered under the shadow of his all-powerful hand, they have no occasion to fear the greatest of all enemies; but they enjoy sweet peace.

Again the Lord says: "When thou passest through the waters, I will be with thee; and through the rivers; they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isaiah 43:2) Knowledge of this law and love for it bring peace; and love increases.—1 John 4:17, 18.

<sup>22</sup> There may be in one a knowledge of the Word of God, and he may render an outward obedience to the Lord; but in order to enjoy that great peace of God man must render service unto the Lord, out of love for God and love for his law. That means that he must be wholly and unselfishly devoted to the Lord. Such can rest confidently in the peace of God and rely upon his many promises, amongst which is this: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

#### NOTHING SHALL OFFEND

<sup>23</sup> Not only are the ones who love God's law guaranteed great peace, but the Lord's statement is that "nothing shall offend them". The word offend here used means a stumbling block. It means, in the order given, to falter, to stumble, to cause to fall, and to ruin. That which keeps one from stumbling and falling is love for God's law. The text must refer to those who are reconciled to God, hence to the new creation. It must mean that if the new creature does not love God's law he will falter, stumble and fall into ruin. Then of course that which causes the stumbling must be something lacking in him with reference to God's rule of action given for the government of the new creation.

#### LAW OF THE HARVEST

<sup>24</sup> The instrument through which the Lord will bless mankind is the "seed of promise", which is the church, Christ Jesus the Head and his body members. (Colossians 1:18; Galatians 3:16, 27-29) The Lord organized his church on earth to be his witness. (Acts 1:8) The ministry of reconciliation was committed unto Christ Jesus, including the faithful members of his body. These faithful members of the body of Christ throughout the Gospel Age have served as the ambassadors of Christ. They have been the representatives of God and Christ on earth. (2 Corinthians 5:18-20) Throughout the age the Lord has caused these to preach the gospel, that those having a hearing ear might hear and come to him.

<sup>25</sup> Jesus declared that the age should end with the harvest, at which time he would be present and directing it himself. (Matthew 13:30-41) The first work of the harvest, as shown by the physical facts as well as by the Scriptures, has been the gathering together of those who have made a covenant to do the will of God, and who have been counted in as a part of Christ Jesus' sacrifice. (Psalm 50:5) It necessarily follows that all of those

in Christ, who have his Word in them, would be gathered together; and that these would stand together in one compact body as long as they remained in Christ. If any fell away, that would in no wise hinder the organization of the Lord. Only the one falling would suffer injury.

<sup>26</sup> The Lord himself is always faithful, and those who continue faithful will continue with him and stand together, working together harmoniously under his direction. What would hold them together? The apostle answers: "The love of Christ." (2 Corinthians 5:14) There could be no division in the body of Christ. (1 Cor. 12:12-30) Those who are really devoted to God and who continue in that attitude will stand together.

<sup>27</sup> The law of the harvest therefore is that God sent forth his beloved Son as Head of the church, to gather together under him his true people for the purpose of giving a witness in the earth; and that all who are the Lord's will be witnesses in the name of God and to his name. These of necessity must love the law of God, and all who do will know of that law and joyfully obey it; and this law declares that they will be witnesses of the Lord and that they will see eye to eye and will harmoniously engage in the Lord's service.—Isaiah 43:10-12; 52:7, 8; Matthew 24:14.

<sup>28</sup> Now we know from the facts that such a class has existed through the period of the harvest, and we have called this organized body of Christians on earth "the SOCIETY". It is understood that "the SOCIETY" is made up of those who are begotten and anointed of the holy spirit and who love the law of God and who faithfully continue to labor together in his service. If from time to time some of these become offended and drop out, this would in no wise hinder the work of the Lord; but his organization would go straight forward in the performance of the work meted out for it. No one could hinder the work of the Lord. By withdrawing from his organization and his work such persons would do injury to themselves, but no injury to the Lord's work would result. This is the rule or law of the harvest, as shown both by the Scriptures and by the facts in fulfillment thereof.

#### SOME OFFENDED

<sup>29</sup> The facts unmistakably show that since the beginning of the harvest work a number have become offended and have fallen away. These have first faltered, then stumbled, become opponents, and ultimately have returned to the world. Surely some good reason for this should be found in the Scriptures, and we do find it there.

<sup>30</sup> The Lord promised that greater light should come to his people at the end of the age, and the apostle warns that at that time there would be danger of falling. (1 Corinthians 10:11, 12) With the coming of the light at the end of the age Christians began to be released from their place of bondage and captivity in the ec-

clesiastical systems. This gave them joy and, as the Psalmist expresses it, their mouth was filled with laughter and their tongue with singing.—Psalm 126:1, 2.

<sup>31</sup> The light did not come to the Lord's people all at once. Of course many errors clung to them, because they had been long mixed with ecclesiastics. They could not learn everything immediately. Those who are really devoted to the Lord believe that the Lord himself organized his harvest work and that he provided THE WATCH TOWER as a medium through which to instruct his people; and that this, together with other literature and books in harmony with THE WATCH TOWER, has furnished the "meat in due season for the household of faith". The Lord himself has furnished this, but he has permitted imperfect men to have to do therewith, and of course it could not be served in any other way than imperfectly.

#### INSTANCES OF STUMBLING

<sup>32</sup> THE WATCH TOWER once taught that the church is developed under the new covenant. In due time the Lord permitted its editor to see that such is not true, but that the church is the offspring of the Abrahamic covenant. At the time of this change of position, as frankly published in THE WATCH TOWER, some who professed consecration became offended. They turned away from the SOCIETY and from the Lord's work, stumbled and fell. They assumed to have a cause for offense, but their offense was not against men. It was against the Lord and against his law. Had such loved the law of the Lord they would not have been offended.

<sup>33</sup> For a long while THE WATCH TOWER taught that he who becomes a Christian is first justified and then makes a consecration. Later the editor saw that this position was not a correct one, and set forth the Scriptural proof that consecration must take place first, and then justification; that it would be inconsistent for Jehovah to justify one who had not agreed to do his will. (W. T. 1916, p. 108) With this greater light upon the Word of the Lord some became offended, faltered, turned back, became opponents, stumbled and fell.

<sup>34</sup> The literature of the SOCIETY once plainly set forth that 1914 would mark the complete glorification of the church. Many set their hearts upon that date. The time passed, and the church was not yet glorified. Then THE WATCH TOWER began to set forth the truth as to where the mistake in calculation had been made, and that 1914 was in truth and in fact a correct chronological date, but that the mistake was as to what would transpire at that date. Because of this increased light others became offended, faltered, became opponents, turned away and fell.

<sup>35</sup> Why did these fall? The answer is, Because they did not love God's law. Their peace of mind and their "peace of God" were disturbed because of lack of unselfish devotion to him. Had they loved the Lord's law and taken heed thereto they would have known that the



Lord declares: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18) Since his law has declared that this light would increase from time to time, those who loved it rejoiced in the increased light as it was revealed.

<sup>36</sup> With greater light, anything may be found to be of a different form from that which first was seen. For instance, if one observes an object when the first gray streaks of light appear in the east in the early dawn, that object may appear to be a certain form; but within thirty minutes, when the light around it increases, a quite different form appears. Even so with the Word of the Lord. We first get a little light upon something; then, as the light increases, the divine plan appears far more wonderful to us, and we rejoice all the more. The vision of the one who loves the Lord broadens continually; and as his vision enlarges, his joy increases. Some had set their hearts on the fact that justification must take place before consecration, and others had set their hearts on the fact that the church must be glorified in 1914. It was selfishness that caused them to tenaciously hold to these things and then become offended when greater light came upon them.

<sup>37</sup> In 1917 the Seventh Volume of STUDIES IN THE SCRIPTURES was published. It contained some rather startling statements. Again some became offended, stumbled and fell. Had these loved the law of God they would not have fallen. They would have concluded that the Lord permitted the Seventh Volume to be published for a good reason. Those who loved the Lord's law said: "He is at the head of his work, and he knows how to guide it." The Lord has provided his own way to carry on his harvest work and he has his organization. This work is done with imperfect men, of course, all of whom make mistakes. There are mistakes in the Seventh Volume; there are mistakes in all the other volumes of STUDIES IN THE SCRIPTURES and in all the other publications of the SOCIETY, and in all versions of the Bible. It could not be expected otherwise, because each one is prepared by imperfect instruments; and God has permitted these things as a test of our love and loyalty for him.

<sup>38</sup> Now THE WATCH TOWER is publishing some articles that are somewhat different from what has heretofore appeared in the SOCIETY's publications, and particularly in Volume Seven; for instance, the article on the twelfth chapter of Revelation under the title "The Birth of The Nation". Does that mean that the Seventh Volume and the SOCIETY should be rejected because of this change? Is that any just cause or excuse to become offended and to withdraw? It should be remembered that the Seventh Volume contains a statement of the great fundamental truths of the divine plan; and merely because some parts of it are not in harmony with the greater light shed upon the Lord's Word is no reason why it should be cast aside.

<sup>39</sup> Now the church sees what it could not see until

God's due time; to wit, that the Lord came to his temple in 1918, and that it is the law of God that the church from that time forward should have a clearer vision upon his plan than before. (Revelation 11:19) Those who love the Lord's law know that the truth is his, not any man's, and that what man says about it is not with absolute authority; but God permits his people to reason upon his Word and reach a conclusion. As his light increases they see his plan more clearly and rejoice exceedingly.

<sup>40</sup> Lucifer assumed a reason for becoming offended at Jehovah. That was because of his own selfishness; his heart was not honest. He follows the same course in overreaching the Christian; if there is any dishonesty in the heart he will see that it is fed. Anyone who selfishly assumes a cause for offense against the Lord's organization and his work, pretending to be offended at individuals who are doing the Lord's work, is in truth and in fact offended at the Lord. The cause for this offense is a lack of love for God's law. This is illustrated in the Lord's dealing with Israel through Samuel.

<sup>41</sup> Samuel was chosen as the Lord's instrument to lead Israel. In similar fashion the Lord has chosen his organization, the anointed members on earth, as his representative to carry on his work; which organization we term "the SOCIETY", irrespective of the individuals who are working in that SOCIETY. When the children of Israel called for a judge for purposes of administration Samuel took the matter to the Lord; and the Lord said to Samuel: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." (1 Samuel 8:7) Even so, when one assumes a cause for offense and turns aside to start something in opposition to the Lord's harvest work he is offended in truth and in fact against the Lord, and this offense is due to the fact that he does not love God's law.

<sup>42</sup> The Lord has only one way of carrying on his work. The Lord himself will be the judge of his people. This will not be committed to another. (Romans 14:4) No one consecrated to the Lord can find a just cause or excuse to become offended at the Lord's organization and withdraw therefrom. The fact that some do become offended, withdraw and become opponents, is conclusive proof that such do not love the law of God. One individual may become offended at another and have a just cause for such offense, but if so he will pursue the course directed by the law of the Lord to straighten out that difficulty. (Matthew 18:15-18) He cannot assume that such a circumstance is valid reason for his becoming offended at the Lord's organization and withdrawing from it.

<sup>43</sup> Recently there was some disturbance in one of the branch offices of the SOCIETY. One ecclesia, without knowing the facts, proceeded to judge not only the brother or brethren in question but the entire SOCIETY, and to withdraw its support therefrom. Then it began

to publish this to the church and even to the world and to set itself up in opposition to the work. Had this class really loved the law of God it would not have done this, even though there were some wrong doing on the part of some brother or brethren in the Lord's service. It is not the prerogative nor the duty of any one nor any class to pass judgment upon another. Especially is this true when they have neither the facts nor the jurisdiction to determine what action should be taken by the SOCIETY, as in this case. Had the aforementioned class loved the Lord's law they would have remembered what it said and followed it. Their excuse was that were they to continue to support the work others might think they as a class were endorsing an improper course, which they supposed had been taken by some individuals.

<sup>44</sup> What could induce such a conclusion? Selfishness, of course; and selfishness is a lack of love. The law of the Lord governing such cases plainly is: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"—James 4: 11, 12.

<sup>45</sup> Even though some brethren of the SOCIETY were guilty of some wrong, that would be no just cause nor excuse for our becoming offended at the Lord's organization. The duty of every one who loves the Lord and his law is and should be to immediately set about to try to help the erring one, and meanwhile not to cease to sustain and support the work of the Lord. Where a course different from this is taken by individuals or by a class they lose their peace of mind, do not enjoy the peace of God, and are easily stumbled; and unless quickly recovered they fall away entirely.

<sup>46</sup> It will be seen that the words of the Psalmist in our text do not refer to individual offenses. Such are treated in other parts of God's Word. The offenses here referred to are those against the Lord. He who loves God's law will be always unselfishly seeking to obey that law. He will rest in peace, in quietude, in tranquility; he will feel safe and secure, because he knows that the great God can make no mistakes and that he will cause all things to work out to his own glory and to the good of all those who love him. Not only will such have and enjoy the great peace of God but it is utterly impossible for anything to cause them to become offended and stumble and fall away from the Lord.

#### BELLIGERENT ELDERS

<sup>47</sup> Sometimes there is a leader or elder of a class who does not agree with what THE WATCH TOWER publishes. He is impressed with his own importance and wisdom and decides that THE WATCH TOWER is grossly wrong, and he assumes this as a cause for offense against the SOCIETY. He becomes belligerent and sets about to

draw others of the class away from the support of the SOCIETY and from the work that it is carrying on. He refuses to participate in the service and tries to discourage others from so doing. The adversary sees to it that his assumed cause for offense is cultivated, until such elder becomes really an opposer of the Lord's work. What is the reason? Because he does not love God's law. He is selfish, proud, and does not wish to admit that he has been wrong in his understanding of some scriptures. He has not been walking in the light as the Lord is causing it to shine upon his Word. The elder permits his selfishness to turn him away, causing him to stumble and fall away from the Lord and from his work.

<sup>48</sup> What should the class do with such an elder? Upon the SOCIETY, that is to say, upon those Christians who are unreservedly devoted to the Lord, there is laid the privilege and obligation of giving the witness on the earth at this time concerning God and his kingdom. Those who are joyfully engaged in this work should not indulge in controversy with anyone who opposes, but let all belligerent ones alone. Those who really love the Lord should get on with his work. Any opposer to that work should be set aside as an elder and asked to refrain from interfering with what others are sincerely trying to do in serving the Lord.

<sup>49</sup> But suppose there are some in a class who cannot see all matters as published in THE WATCH TOWER, yet who honestly and sincerely desire to have a part in the Lord's service; what should be the attitude of the class toward such? By all means one in that attitude should be treated with the greatest consideration and kindness. As long as he has a desire to cooperate in the service he should be encouraged to participate therein. He should be encouraged to attend the studies of THE WATCH TOWER and should be helped if possible to a better understanding. Undoubtedly, where one keeps his heart right, in due time the Lord will more fully illuminate his mind.

<sup>50</sup> If an elder cannot agree with THE WATCH TOWER because he cannot understand it then he should not attempt to lead a WATCH TOWER study, but may lead other Berean studies with which he does concur. It is only when one becomes an opponent and tries to disturb the work of giving the witness of the kingdom that he should be set aside. One who is an opponent should not even vote at the class meetings, and surely he should never be elected as a servant of the church.

<sup>51</sup> The obligation rests upon the faithful ones to carry on the Lord's work. A minority of opponents in the class should not be permitted to thwart the purpose of the majority in loyally and faithfully serving the Lord. Under such circumstances the class should have all questions determined by a majority vote consisting of fifty-one percent of the members of the class. If all are in harmony they will all vote one way anyhow. If there are some who are purposely and wilfully opposing, then this minority should not be permitted to rule. All who



really love the Lord and his law will be found working harmoniously together to the glory of the Lord as his witnesses.

<sup>52</sup> Let all the consecrated ones who are anointed to be witnesses of God heed the admonition of the apostle, and at all times be found "standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the gospel. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation".—Philippians 1:28, *Weymouth*.

<sup>53</sup> Such will have great peace and will be always rejoicing in the Lord. They will at the same time appreciate the fact that the joy of the Lord is their strength. The price of great peace therefore is unselfish devotion to the law of God. This is likewise a guarantee that you shall never stumble nor fall. All who maintain this attitude towards Jehovah "shall lift up the voice together with singing" as witnesses to the majesty of the great Jehovah God.

#### QUESTIONS FOR BEREAN STUDY

What is God's law? How alone may real peace be enjoyed? What is the difference between knowledge and wisdom? ¶ 1-3.

What is the theme of God's revelation to man? Who were the two "morning stars" of Job 38:7, and did each of them know and love God's law? What will be their respective rewards? ¶ 4-7.

What is now vitally essential to each member of the church?

What is peace? What is faith? ¶ 8-10.

How and why are we justified? ¶ 11, 12.

How may we receive and retain the peace of God? ¶ 13, 14. How and why is fear sometimes fostered in the church?

Can those who fear have peace? ¶ 15-18.

How may the spirit of fear be overcome? ¶ 19-22.

What is meant in our text by the word "offend"? ¶ 23, 46. What is the present mission of the church? What is the work and law of the harvest? How are the faithful ones held together? ¶ 24-27.

Of what does "the Society" consist? When any members drop out is the Lord's work ever jeopardized thereby?

Why do some become offended? ¶ 28-30.

Did full light come to the church at the beginning of the harvest? Has "meat in due season" ever been served to the church in a perfect form? Cite instances of increasing light which offended some. ¶ 31-34.

Why did these fall? Is it unusual for the form of anything to appear different under different degrees of light? ¶ 35, 36.

Should the Seventh Volume, or any of the other volumes of SCRIPTURE STUDIES, or any of the versions of the Bible, all of which contain the fundamental truths of the divine plan, be cast aside because of certain mistakes they may contain? ¶ 37-39.

How does Satan seek to cause offenses in our ranks? When anyone ceases to support the Lord's work is his offense always against the Lord? ¶ 40-42.

Cite a case in point. Even though certain brethren in the Lord's service should do a great wrong, is that just cause for offense against the Lord's organization? ¶ 43-46.

What is a belligerent elder, and what should a class do with such? What should be their attitude toward those who are anxious to engage in the service but who may not be able to see all matters treated in THE WATCH TOWER? ¶ 47-50.

What special obligation now rests upon the faithful, and how shall they fulfil it? What is the divinely stipulated price of peace? ¶ 51-53.

## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR DECEMBER 1

*"The Lord hath anointed me."—Isaiah 61:1.*

THIS TEXT at once suggests to the Christian that the Lord God has something for him to do and that he will require of him faithfulness in the performance of such duty. To be anointed by the Lord means that the one anointed is officially designated to some service for Jehovah. His part of God's service is important and cannot be neglected with impunity. Its importance is to the one who is commissioned to do it. Those who maintain the anointing will remain of the temple class and may expect their vision to increase as God's plan unfolds. The time has come for God to make himself known. That means a manifestation of his divine power in such a marked degree that all must take notice thereof. The Lord does nothing in the dark. He gives notice in advance of his purposes so that all mouths may be stopped and precluded from ever saying that they had no notice of what God intends to do. It is therefore seen to be important to have a witness given. The giving of this witness he has committed to his anointed ones, and he who fails

or refuses to perform the duty and obligation of his office as opportunity affords might expect that anointing to be taken away. The anointed class will delight to sound forth the praises of God out of Zion, and this they are doing by his grace.

### TEXT FOR DECEMBER 8

*"Trees of righteousness, the planting of the Lord."  
—Isaiah 61:3.*

A TREE is a symbol of a creature possessing everlasting life. (Genesis 21:33) The trees of righteousness here mentioned in the text mean the various members of the new creation. These trees are planted by Jehovah and those who are faithful to the end will be granted life everlasting on the divine plane. They will have inherent life even as Jesus said that God had given him to have life within himself. (John 5:26) That wonderful grove of 144,000 and one trees, the one being the great Head, Christ Jesus, will be an everlasting monument to the glory of Almighty God. These trees of righteousness God will give

for the blessing and peace and life of the world. In the midst of the great highway and on either side of the river of truth these trees of righteousness will bear their fruit and will feed and heal and bless all the obedient ones of the families of earth

God has commanded that those of Zion shall now point out to the people the highway; that they shall gather out the stones that have caused the people to

stumble; that they shall lift up his standard to the people and declare to them that Jehovah is the great God who has provided a way for their return to him that they may receive the blessings of life everlasting.

Those of Zion now see their privilege and delight to proclaim this glad news to the praise of Jehovah God, and this they are doing in the manner which he has provided.

## CALEB'S FAITHFULNESS REWARDED

—NOVEMBER 14—JOSHUA 14: 6-15—

*"I wholly followed Jehovah my God."—Joshua 14: 8.*

WITH the fall of Jericho Joshua at once began the attack on Canaan in general. It is easy to imagine the zeal of the men of Israel as they set out from Gilgal to make the land of promise their own and to cleanse the land, which God had promised to Abraham, Isaac and Jacob, from the defilement it had suffered through its Canaanite inhabitants. It would be difficult to find any human record revealing greater debasement than that into which the Canaanites had fallen.

<sup>2</sup> The manifestation of the mighty power of God in the collapse of the walls of Jericho showed the Israelites that God was fighting for them and that he had begun war. But at the next place they attacked, the small town of Ai, Israel was self-confident and met with a rebuff; the men of Ai drove them from before the wall and Israel fled for their lives. Joshua's heart failed him, and he fell on his face in distress; for Israel had turned their backs to their enemies. But Joshua's concern was not only because of the apparent catastrophe which had fallen upon them; he was concerned for the honor of God's name. (Joshua 7: 6-9) In his fear he saw Israel defeated and cut off, and the peoples of the land exulting in their conquest and despising the name and power of Israel's God.

<sup>3</sup> The word of Jehovah came to Joshua with the sharp command, "Get thee up; wherefore liest thou upon thy face?" Then the Lord continued, "Israel hath sinned." (Joshua 7: 10, 11) Apparently this fact had not occurred to Joshua. The Lord commanded that the people sanctify themselves; for he could not continue to give them victory unless an accursed thing was removed. In order to discover the sinner against Israel and against God, lots were cast; and ultimately Achan, of the tribe of Judah, was taken. At Joshua's word he confessed that he had coveted some of the spoil of Jericho and had taken it and hid it in his tent. As those of his household must have known what he had done but had shielded him, he and all his household were stoned because of this sin against Israel.

<sup>4</sup> After the accursed thing was removed from Israel

and they themselves were sanctified, the warfare was continued; and Ai was soon subdued. Then for six years or more Israel fought till all Canaan was subdued. Sometimes, as in the case of the confederacy of the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, led by Adonizedek king of Jerusalem (Joshua 10: 3-5), he was helped by the combination; for the victory which God gave him at Beth-horon over those kings brought all of southern Canaan into subjection.

<sup>5</sup> Joshua ever fought under the direction of the captain of the Lord's host, who appeared to him at the first but who is not again mentioned. How this angelic captain guided Israel we do not know; it is certain that Joshua did not look for any mystic guidance. He must be considered as a military general conducting his campaign on certain rules of war. The early battle of Beth-horon, fought for the relief of Israel's allies the Gibeonites, shows him to be a man of energy and resource; yet the original cause of that battle, Joshua's being beguiled into making an agreement with the Gibeonites, also shows that he had not that watchful care which is usually associated with a military commander.

<sup>6</sup> At last the time came when the tribes of Israel were ready to divide some of the land. Reuben, Gad, and part of the tribe of Manasseh already had their portions on the east side of Jordan. Caleb, Joshua's companion and faithful ally in the trouble which came upon Israel when the spies brought back their alarmist report, saying that it was hopeless to expect that the children of Israel could overcome the peoples of Canaan and secure their land for an inheritance, now came before Joshua supported by men of the tribe of Judah.

<sup>7</sup> Caleb reminded Joshua of what had happened forty-five years previous when he, Caleb, was forty years of age, and how he had attempted to avert the disaster which then threatened Israel through the lack of faith in the people and their stubbornness in setting themselves against God. He reminded Joshua of the oath which Moses had then sworn, that because Caleb had wholly followed the Lord he should have for his in-

heritance in the land of Canaan the places on which his feet had trod.—Numbers 14:24.

<sup>8</sup> He further said to Joshua, "And now, behold, the Lord hath kept me alive as he said, these forty and five years . . . and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me." (Joshua 14:10, 11) Perhaps it was his eighty-fifth birthday. He chose from Joshua the town of Hebron, the city of the giant Anakims; and full of faith and courage he said, "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said."—Joshua 14:12.

<sup>9</sup> Joshua blessed his old-time companion in tribulation and in fidelity, and gave him Hebron; and it became the inheritance of Caleb, because he wholly followed the Lord God of Israel. Caleb thus got a special inheritance, for Hebron was not only the center of fertile lands, but was Abraham's burial place; and he had the pleasure of tilling the lands where Abraham had lived, and of caring for his burial place.

<sup>10</sup> This incident reveals the fact that though Israel had brought the land of Canaan into subjection their enemies were not all destroyed, nor all their opposition broken. The land was conquered in the sense that it was no longer possible for set warfare to be made against Israel, nor for city to cooperate with city against Joshua and Israel. Caleb went down to his inheritance and drove out from it the three sons of Anak the giant. It was the sight of these three monstrous men, and perhaps their father, and the report of them, which had done much to strike fear into the hearts of the spies, and through them into the hearts of the people of Israel. But Caleb, though now eighty-five years of age but strong in the strength which true faith in God imparts, fearlessly attacked them and thrust them away.

<sup>11</sup> The Bible student knows that these things are written for his instruction in the way of the Lord. They are to guide him as the pillar of cloud guided Israel, or for his assurance in the way he has taken, guided as he believes by the Lord. Paul says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans 15:4.

<sup>12</sup> This record of Caleb's spirit and of his courage is surely an encouragement to every servant of Jehovah, and to take it to heart must be to anyone's advantage. There had been many things during that long and wearying wilderness journeying which might have been allowed to depress him, as they must have depressed those who had not faith. But those things which depressed others were to him evidences of the watchful and certain purposes of God. Since those earlier days when he had expressed his faith, he had seen the word of God fulfilled in the death of that multitude who were unfaithful, and who were sentenced to die in the wilderness; he had seen Jordan turned back at its flood, and the walls of Jericho fall; and he had experienced the

constant and regular victories of Israel against peoples greater and mightier than they. He knew that God was ever true to his word.

<sup>13</sup> As in courage and confidence his spirit retained its vigor, this in turn proved to be strength to his body, making him at eighty-five as strong as he was at forty. However, this was not wholly the result of his own spirit, or the natural result of a clean and pure life and desire; it was a reward from the Lord, a contrast from the sentence of disfavor upon the many, to show that the Lord did reward those who were faithful to him. (Joshua 14:8, 9, 14) Every lover of God and of righteousness desires to have the same spirit as Caleb. This is particularly the case with those who see the things which God has now given to his people, who know that he is setting up the long-promised kingdom of his dear Son, and is establishing truth and righteousness in the earth.

<sup>14</sup> True Christians perceive that there are two outstanding phases of service for God at this time, namely: (1) Individually witnessing for him, and (2) collectively campaigning, each one constituting a unit in his army, under the leadership of the Word of God. (Revelation 19:13-16) He sees that these correspond to the two outstanding incidents of Caleb's life. Caleb came under notice and into immediate prominence when the spies were sent from Kadesh-Barnea, and when, contrary to the ten, he declared his faith in God, and at the risk of his life stood for God's honor in the matter of Israel's call and God's purpose for them. It was then first said of him that he "fully" followed the Lord.—Numbers 14:24.

<sup>15</sup> For our guidance and encouragement we ask, What is involved in fully or wholly following the Lord? In Caleb's case we may say, first, that he very definitely believed God's word of promise; second, as definitely he trusted in God, believed in God's fidelity; third, he set his mind accordingly, and thus tried to see things always from God's viewpoint. This really meant that he was a true servant of the Lord, one who sought God's interests.

<sup>16</sup> The second incident is that which gives us our present study and its lesson. Caleb did not now need to stand for God in opposition to his unbelieving brethren, yet his faith may be said to have been as inspiring when he requested Joshua to give him Hebron despite its difficulties and dangers as it could have been at Kadesh. Faith and courage came from his loyalty to God; at Kadesh he had courage to withstand the whole people; before Joshua he had faith to believe that no opposition could withstand an Israelite living according to his covenant. Instead of being tired with the rough fighting of the past six years of warfare, he was stimulated by its activity.

<sup>17</sup> God has now called a people apart to witness for him and of the establishment of his kingdom. Each one gladly tells of that good and gracious provision for the suffering world; and, against all the world's sentiment

and expectation, they proclaim the fact of Jehovah's kingdom and of his absolute right to determine the course of his human family.

<sup>18</sup> But they are also called as soldiers of his army. God has a great battle to fight, the battle of God Almighty; and those who are faithful are being enrolled in the army of his Son, the Word of God. Let all these take the example of Caleb; they have the spirit of the Lord, which is not of fear, but of power for their call (2 Timothy 1:7); and if they wholly follow the Lord in earnest desire to serve him, the same acknowledgement as Caleb received will surely be theirs also.

#### QUESTIONS FOR BEREAN STUDY

With the fall of Jericho what did Joshua undertake? Why did the Lord permit Israel's defeat at Ai? How was Israel's sin discovered and dealt with? ¶ 1-4.

Was Joshua a great military commander? How was he guided in his task? ¶ 5.

Who was Caleb? What portion of the land did he claim, and why? What fact does this incident reveal? ¶ 6-10. Why are these things recorded? What lesson may we get from Caleb's experiences? ¶ 11-13.

What are the two outstanding phases of service for God at this time? What does it mean to wholly follow the Lord, and how did Caleb do this? How may we do the same? ¶ 14-18.

## JOSHUA RENEWING THE COVENANT

*"Choose you this day whom ye will serve; . . . but as for me and my house, we will serve Jehovah."*—Joshua 24:15.

—NOVEMBER 21—JOSHUA 24:14-25—

THE conquest of Canaan occupied at least six years. At the end of that time the land was divided amongst the tribes, though the tribes of Reuben and Gad and half of the tribe of Manasseh already had their portions of land on the east side of the Jordan. The first tribe to settle on the west side of the Jordan in the land of Canaan proper was Judah. Then the tribe of Ephraim got its portion. Their places in the land and their boundaries were made according to the casting of the lot, but it is evident there was divine direction in the matter. (See Proverbs 16:33.) The tabernacle was then set up in Shiloh, in Mt. Ephraim, because Ephraim was the chief representative of Joseph, who held the birthright in Israel. (Genesis 48:19, 20) After this the remaining seven tribes were provided for by the casting of lots.

<sup>2</sup> The Levites remained apart; no tribal portion was allotted to them, but only certain cities and villages with their suburbs were given to them, for they were separated unto the Lord, and were to find their inheritance and satisfaction in Israel in other things. This is stated in three different ways. The sacrifices they offered for Israel were to be their inheritance (Joshua 13:14); the Lord God of Israel was their inheritance (Joshua 13:33); the priesthood was Levi's inheritance. (Joshua 18:7) Thus while there were thirteen tribes of Israel (Ephraim and Manasseh, the two sons of Joseph each heading a tribe), yet there were only twelve which had a tribal portion, the tribe of Levi being set apart for special service both to God and to the people. The Levites represent those true followers of Jesus Christ, the church of God, who are called to a heavenly inheritance, and are separated unto the Lord by consecration.—Hebrews 3:1; 1 Peter 1:4.

<sup>3</sup> When Israel had divided the land all the people gave Joshua an inheritance in Mt. Ephraim. (Joshua 19:50)

After that the "cities of refuge" were determined upon, chosen in such convenient places as to meet the requirements of the law already given by Moses. (Numbers 35:11-14) Of the six cities thus chosen Hebron had been given to Caleb for a special possession. It was indeed the first settlement made in Israel.

<sup>4</sup> When the Levites had their cities and villages given to them Hebron was made a Levitical city; now as a city of refuge it came under the control of the priesthood. We may be confident that Caleb, that good man who wholly followed the Lord, would gladly acquiesce in this expressed will of the Lord, and would rejoice that his city could be used so directly for the honor of God and for the benefit of the people. Caleb still retained the suburbs of the city as his personal possession.

<sup>5</sup> Joshua's summary at that time of the providences of God upon Israel is that Israel had entered into the rest and the possession that God promised them long ago, and that "there failed, not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass".—Joshua 21:45.

<sup>6</sup> The men of the tribes of Reuben, Gad and Manasseh were now ready to be sent home to their possessions on the east side of Jordan; and they went with the good will of their brethren and the consciousness of a work well accomplished. When they had crossed Jordan they determined to build an altar, evidently intended to be a somewhat important structure. But when their brethren whom they had just left heard of this they became suspicious, and considerable feeling was aroused.

<sup>7</sup> Then Phinehas, who though a priest was a capable military leader and a man of quick decision, was chosen to head a deputation to the men of Reuben and Gad to ask why this was done, and to tell them of the danger which would arise, and that already division in Israel was showing. The answer given by the tribes was sat-

isfactory; they assured their brethren that the altar was ever intended for service, nor to show division, but to prove that they were all one. It was to be a reminder to their children in days to come that they had the same worship as the tribes on the west side of Jordan.

<sup>8</sup> However, it must be noted that Reuben and Gad and Manasseh, in choosing their own inheritance rather than wait until they could share with their brethren in the land which God had apportioned for them, had sown the seed of division in Israel. God agreed to their somewhat selfish choice, as he usually does when his people seek to serve themselves; but he did not hinder the growth of the misunderstanding which arose. The lesson should be drawn from this that it is never safe for a servant of God to endeavor to choose for himself when or where he will serve, but should abide by the terms of his covenant of full consecration.

<sup>9</sup> Later Joshua called Israel together to remind them of their blessings, and to warn them of the dangers which surrounded them. There were many of the peoples of Canaan left amongst the tribes, and there were evidences that they would become hurtful to Israel. That there was need for such warning is shown by the question, "Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord?"—Joshua 22:17.

<sup>10</sup> Not long afterward Joshua, realizing that his last days were upon him, called all the tribes of Israel to Shechem, recognized as the governing center of Israel; and with the people came their leaders and judges and officers. It was a gathering of God's people to present themselves before the Lord. (Joshua 24:1) Joshua addressed all Israel and, like all other men of God whose words are recorded when they have addressed God's people, he reviewed God's way from the earliest days of their fathers down to his own day.

<sup>11</sup> Joshua saw that Israel was faced with dangers which were not fully realized; he saw the need for bringing the tribes to a realization of their responsibility. He closed his review with an earnest exhortation, urging them to serve Jehovah in sincerity and in truth, and to "put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord". (Joshua 24:14) It is clear from this that Israel were then worshiping idols; they still worshiped the gods of Egypt, and also the gods which Abraham's fathers had worshiped in Ur of the Chaldees, on the other side of the great Euphrates.

<sup>12</sup> Joshua called upon the Israelites to decide which they would do, and declared his own purpose for himself and his house. He said, "As for me and my house, we will serve the Lord." (Joshua 24:15) The people declared themselves as set for the worship of Jehovah. Remembering all that God had done for them since Egypt, and in the settlement of the land of Canaan, they replied: "We will serve the Lord; for he is our God."

But Joshua told them they could not do this, for God was jealous. The people reiterated their purpose and said, "Nay; but we *will* serve the Lord." (Joshua 24:21) Joshua then called upon them to put away at once the strange gods which were among them, and to incline their hearts unto the Lord; and he called them as witnesses against themselves, and this they did, saying, "We are witnesses." Joshua then made a covenant with the people that day, and it was set in Shechem for a statute and an ordinance in Israel.

<sup>13</sup> Solemn as that covenant was the people could not bind their children; and, as the subsequent history of Israel shows, it was only that generation which kept the covenant. Probably it would be right to say that some of the seeds of idolatry which later proved so productive of evil and so hurtful to Israel had already been sown. The children of these people were already contaminated with the evils of idol worship.

<sup>14</sup> A retrospective or backward view of the way God had led us is ever good. It is from past experiences in the mercy of God, as well as by the forward look in confidence in his promises, that God's people grow in strength of spirit. Paul says, "Forgetting those things which are behind, and reaching forth unto those things which are before." (Philippians 3:13) But he did not mean by this that he forgot those rich past experiences of God's mercy to him, nor would he forget any valuable lessons of life. He would forget those things which once he had counted gain, but which he had proved to be loss and dross, hindrances in his way. Moses says, "Remember all the way which the Lord thy God led thee."—Deuteronomy 8:2.

<sup>15</sup> As has been before stated, the servants of God have ever reminded his people of the mercies of the past, which, when rightly taken, always cast the mind to the future. But letting the mind dwell upon the future must be done only in harmony with truth. The Christian has his hope set before him, and he casts it as an anchor within the veil (Hebrews 6:19); but he must not concern himself as to what tomorrow or the following day will bring him. Sufficient for him that day by day a fatherly care will be over him.

<sup>16</sup> This lesson emphasizes the need of learning by the lessons of life, and of constant watchfulness. Familiarity with things out of harmony with the will of God, whether by sight, sound, or otherwise, tends to make the mind less careful, and there may be downward tendencies which are not discerned. No doubt the Israelites, who daily saw the worship of Baal in the valleys and on the hillsides, familiarized themselves therewith; and seeing that bowing to an image or acknowledgement of the same did not seem to have any particularly ill effect upon the worshipers, began to think but little of idol worship. But everything that is known to be contrary to the will of God should be fought with resolution and determination and, as in the case of Joshua with Israel, a witness set up as a help.

<sup>17</sup> If we would seek the cause of Israel's failure it will be found in their lack of obedience to the command of God, and in their failure to take hold of the provision God had made for them. They failed to drive out the people of the land. It is true that God had said he would not drive out all the people of the land in one year, lest the wild beasts, of which there were many, should multiply so fast as to become a danger to Israel, and lest the land should become desolate. But Israel was lax; they left some of the people in the land and then allowed themselves to become contaminated with their evils.

<sup>18</sup> Up to a certain point God said he would drive out the inhabitants of the land, but from the time Israel slacked in their work God no longer made an attempt to drive them out. After that he would not fight for Israel, but withheld his special blessings from them.

(Joshua 23:11-13) The only safe way, and therefore the only road to happiness, is in being true to our task and to our vow of consecration to Jehovah.

#### QUESTIONS FOR BEREAN STUDY

How long a time did the conquest of Canaan occupy? What tribes settled east of Jordan? Where did Judah settle? Levi? Where was the tabernacle pitched? ¶ 1, 2.

What inheritance did Joshua receive? How many cities of refuge were designated? Mention one in particular and give its history. ¶ 3, 4.

What did Joshua say at this time? Who was Phinehas, and what incident brings him into the record? What lesson may we derive from the course of the three eastern tribes? ¶ 5-8.

What reminders and warning did Joshua later give to Israel? How did the people respond to his call? ¶ 9-13.

What special lessons are there in these things for us now? ¶ 14-18.

## INTERESTING LETTERS

### GOOD USE OF TOWER ARTICLES

DEAR BROTHER RUTHERFORD:

Enroute to the Chicago Convention I received your letter of July 21. I hoped to have opportunity at the Convention to tell you of my love for you and of the joy brought to me by the news your letter contained.

Many times I have felt that I was not the help to the friends that I should be, so with gladness I read of the two-day appointments and the opportunity of canvassing with the friends. I have already had some privileges of canvassing, but not to the extent the new plan will permit.

I am wholeheartedly in accord with all the increased light that has come to us during the period of the Elisha work. Part of my discourses are from recent TOWER articles and the remainder are from the older TOWERS and from the volumes. But for some time past it has been my intention to use only the recent articles, and now I am doing that, and intend henceforth also to use the titles just as given in THE TOWERS.

Some of the points I have been trying to emphasize relative to the leading TOWER articles are:

That these articles are getting right at "What say the Scriptures".

That while some want things so stated as not to require much thinking, such is not the Lord's method. When John sent to him asking, "Art thou he that was to come?" Jesus answered, "Go *show* John *again* the things ye do see and hear"—and let John do some thinking.

That those who can understand one article invariably come to an understanding of all; and that those who oppose one article usually come to oppose all; and that this is the case because all the articles are harmonious, and because the Truth cannot be accepted merely in part.

That while some of our former views could be repeated parrot fashion, the recent articles are of such a nature that only those who *study* and get an understanding of them can give an explanation.

That it is not wise to search for Scriptures to *oppose*; the Bible way is to search the Scriptures to *prove*—"to see if these things be so."

That it is a mistake to take St. Paul's statement in Philippians 3:15 to mean, "Lay it on the shelf." Unworked problems laid on the shelf by the schoolboy get him into trouble on examination day.

As I read of the message delivered at the great public meeting in London, and of the Testimony to be distributed, I felt like leaping for joy. And again I rejoiced in the things I heard at the Chicago Convention. I ask an interest in your prayers and daily I fervently pray for you.

Your brother in Christ, H. E. HAZLETT.—*Pilgrim*.

### THE ARROW OF THE LORD'S DELIVERANCE

DEAR BROTHER RUTHERFORD:

It was with joy and anticipation that we received the advance notice of your new book DELIVERANCE, in the GOLDEN AGE, and I had the privilege of selling four books the first day the notice appeared.

Rev. H. J. Krehbiel, who was the foremost advocate of abolishment of war and of establishing peace, on the Pacific Coast, and who suffered persecution on account of his activities on behalf of the C. O's during the World War, in a baccalaureate address here expressed a desire for a Harriet Beecher Stowe with inspiration to write a book that would lead to lasting peace as "Uncle Tom's Cabin" opened the way for the abolition of slavery.

It will give me great pleasure to place in Mr. Krehbiel's hands the epochal book DELIVERANCE; for after reading and reviewing this wonderful story of Jehovah's good will to man, I am convinced that it will prove to be the "Uncle Tom's Cabin" of "Armageddon". More than that, it is the "arrow of deliverance" (2 Kings 13:17) shot from the window while the Elisha class is still domiciled in the flesh. It is a Daniel's interpretation of the handwriting on the wall of Christendom, and like the trumpet blast and shout of Israel that destroyed Jericho's walls, or like Moses' song of deliverance.

One of the outstanding features, and one which all must recognize, is that the warfare and the victory are already accomplished by the "sharp sword" (Revelation 19:15), the Word of God. All that remains is the dissolution of Satan's organization; and naturally that is caused by the corruption and decay within.

The book is of vital interest to every living member of Adam's race. It is of universal address, and easily the greatest work of modern times. Truly it is the Lord's doing, and marvelous in our eyes.

Faithful Zion now has the "light" and the "trumpet"; the "pitcher" is broken; and soon the Midianitish hosts of evil will be confounded; for Zion is ready to smite the ground with the arrows of deliverance, not only three or five or six times, but seven times, if the Lord requires. —2 Kings 13:18.

How good is the heavenly Father to show us his salvation! (Psalm 50:23) For "out of Zion, the perfection of beauty, God hath shined". Desiring a part in the distribution of this new book and remembering you and all the brethren daily at the throne of grace I remain,

Truly yours in the Lord,

H. A. SCOTT.—*Calif.*



## SOME LOSING APPRECIATION OF PRESENT TRUTH

DEAR BRETHREN:

It was our privilege to have Brother Murray with us for three days last week and to be encouraged to zeal and activity. While some, that is not more than three or four, seemed to take offense at some things he said, the things he said were only the things that have been said in THE WATCH TOWER and BULLETINS from time to time. Those who become offended are only those who have been long in the truth and have found fault with the things in THE WATCH TOWER from time to time.

The result of Brother Murray's meeting was that we had a car-load of canvassers out today, something we have not been able to do for some weeks past.

Praying the Lord's blessing upon your efforts in sending the dear brethren to stir up our minds to appreciate our privilege in advertising the King and his kingdom, I am

Your brother in his service,  
—Director.

## ANOTHER STATION RADIOCASTS THE TRUTH

DEAR BROTHER RUTHERFORD:

I have been wanting to write you for some time and tell you how much we were appreciating the Tower articles; and after reading the recent Tower containing your discourse and resolution in London I can refrain no longer. Your fearless and untiring efforts in behalf of the Lord and his kingdom have been a source of great encouragement to us and should be to all the saints.

I can plainly see that all who stay in harmony with the channel, doing the Lord's work in his appointed way, will be led on to victory; for we have a Joshua who will deliver us. Friends who have heretofore been in doubt as to whether the Lord is still using the same channel should, after having read that article, dismiss for all time all such doubts, buckle on the armor of the tighter, and continue with the proclamation that the Lord has put into our mouths, until the cities are laid desolate.

We are thankful, dear Brother, that we can have a little part in helping hold up your hands. We feel that you will be pleased to know that our ecclesia is in perfect harmony with the SOCIETY and with each other; all are happy in the Lord, with peace and quiet prevailing. You will be glad to hear that Brother Gabas, formerly a French Catholic, and operator and part owner of radio station K F J F of Oklahoma City, has accepted the Truth and symbolized his consecration, and has a burning zeal for the Lord. We have the privilege now of using this station every Sunday night at 9:30, without cost to the ecclesia, and already have had letters from fifteen different states, asking for literature. We would like to see this station announced in THE TOWER.

Last Sunday the London Resolution was radiocast from here.

Praying the Lord's blessing upon you in your ministry to the saints and to the world, we are,

Yours by his grace, S. F. COLE.—Oklahoma.

## WATCH TOWER GREATLY APPRECIATED

DEAR BRETHREN:

Loving Christian greetings. I am writing to express my appreciation of the helpful and encouraging articles that have been appearing in THE WATCH TOWER recently. It seems only proper that I should acknowledge the help received from these articles. The article on "Hypocrisy and the True" in the April 1st Tower was very good, and so were the articles on "The Shining Light" and "Character or Covenant—Which?" in the April 15th and May 1st Towers respectively. I never quite liked the thought that we used to hold concerning Enoch, that he might have been taken to some other planet, and that thus he did not see death. The explanation given in the April 1st Tower is much more reasonable. Enoch, being taken by the Lord in the prime of life, did not see death, because he was taken

suddenly. The comparison between Enos and Enoch too is very good, the one an example of hypocrisy and the other an example of faith in God. The light of truth is surely shining very clearly.

The article on "Character or Covenant—Which?" rejoiced my heart, and the explanation which it gives of 2 Peter 1:5-11 is very good.

With warm Christian love, I remain,  
Your brother in Christ,  
GERALD BARRY.—Canada.

## FORCE OF TRUTH BANISHES DOUBTS

DEAR BRETHREN IN CHRIST:

After coming into the "truth" late in 1922 I occasionally have had some "doubts and fears" as to the claim of THE WATCH TOWER to being the "channel" exclusively used of the Lord at this time. But, praying and trusting the heavenly Father for guidance, I no longer doubt but feel assured that our blessed Lord and Master is surely using the SOCIETY to do his work. Who could doubt as THE WATCH TOWERS succeed each other, opening up the prophecies and giving accounts of the great work which is being done in the Name of the Lord!

I was greatly moved by the account of the London Convention, also by the article of Aug. 1st, "The Temple of God." Surely we can see that the Lord is in his temple! What an honor and privilege to be of this class!

I would like to say, too, how greatly I appreciate the Sunday School Lessons. They are so helpful to a right understanding of the Scriptures.

With love and prayers for your continued zeal in the service of our Redeemer and King, I remain

Your sister by his grace, C. E. DEANE.—B. W. I.

## NEW YORK CONVENTION

Again we remind the brethren of the convention to be held at Manhattan Opera House, New York City, October 15-18 inclusive. This building is situate on West 34th St., near the Pennsylvania station. Effort will be made to locate the visiting brethren as near the meeting place as possible. The public meeting will be held at the New Madison Square Garden, Sunday afternoon, Oct., 17th, to be addressed by Brother Rutherford. There will be a general service day in which every one attending the convention will have an opportunity to engage in the service. Let us all keep the matter before the Lord that the convention may be an occasion of a great witness to God's holy name in the largest city on earth. Bear in mind the privilege of being God's witnesses. Let each one come to the convention with a desire to be a blessing and to receive a blessing and to be a glory to the Lord. THE WATCH TOWER has, in a former issue, given information about railroad rates. For further information address THE WATCH TOWER BIBLE & TRACT SOCIETY, Convention Committee, 18 Concord St., Brooklyn New York.

## BETHEL HYMNS FOR NOVEMBER, 1926

Sunday			7	262	14	143	21	216	28	25
Monday	1	136	8	45	15	154	22	204	29	28
Tuesday	2	67	9	222	16	259	23	46	30	24
Wednesday	3	56	10	109	17	145	24	49		
Thursday	4	167	11	267	18	155	25	242		
Friday	5	24	12	241	19	317	26	235		
Saturday	6	256	13	286	20	205	27	29		

I.B.S.A. BEREAN BIBLE STUDIES  
By Means of "The Watch Tower"

"LEARNING TO PRAY"

Z January 15, 1926

Week of Nov. 7 . . . ¶ 1-29

Week of Nov. 14 . . . ¶ 30-56

"PRAY FOR PEACE"

Z February 1, 1926

Week of Nov. 21 . . . ¶ 1-27

Week of Nov. 28 . . . ¶ 28-55

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER J. A. BOHNET

Hanford, Calif. ....Nov. 1, 2	Van Nuys, Calif. ....Nov. 17
Paso Robles, Calif. ...." 4, 8	Eagle Rock, Calif. ...." 18
Santa Maria, Calif. ...." 9, 10	Glendale, Calif. ...." 19
Santa Barbara, Calif. ...." 11, 12	Los Angeles, Calif. ...." 21, 22
Santa Paula, Calif. ...." 14	Maywood, Calif. ...." 24
Ventura, Calif. ...." 15, 16	Alhambra, Calif. ...." 25, 26

## BROTHER C. W. CUTFORTH

Kamsack, Sask. ....Nov. 1	Prince Albert, Sask. Nov. 12, 14
Yorkton, Sask. ...." 2, 3	Richard, Sask. ...." 15, 16
Willowbrook, Sask. ...." 4	North Battleford, S. ...." 17
Tuffnell, Sask. ...." 5	Edmonton, Alta. ...." 19, 21
Saskatoon, Sask. ...." 7, 8	Calmar, Alta. ...." 22
Kinistino, Sask. ...." 10, 11	Buford, Alta. ...." 23

## BROTHER H. H. DINGUS

Spartanburg, S. C. ....Nov. 1	Salisbury, N. C. ....Nov. 14
Shelby, N. C. ...." 2, 3	Barber, N. C. ...." 16
Rock Hill, N. C. ...." 4, 5	High Point, N. C. ...." 17, 18
Charlotte, N. C. ...." 7, 8	Lexington, N. C. ...." 19
Concord, N. C. ...." 9, 10	Winston Salem, N. C. ...." 21, 22
Kannapolis, N. C. ...." 11, 12	Greensboro, N. C. ...." 23

## BROTHER G. H. DRAPER

Brewton, Ala. ....Oct. 27, 28	Saucier, Miss. ....Nov. 8
Bay Minette, Ala. ...." 29	Lyman, Miss. ...." 9
Mobile, Ala. ....Oct. 31, Nov. 1	Biloxi, Miss. ...." 10, 11
Lucedale, Miss. ...." 2, 3	New Orleans, La. ...." 12, 14
Laurel, Miss. ...." 4, 5	Jeanette, La. ...." 15, 16
Hattiesburg, Miss. ...." 7	Lake Charles, La. ...." 17, 18

## BROTHER A. D. ESHLEMAN

Miami, Fla. ....Nov. 7	Titusville, Fla. ....Nov. 15, 16
Delray, Fla. ...." 8	Daytona, Fla. ...." 17, 18
W. Palm Beach, Fla. ...." 9	New Smyrna, Fla. ...." 19, 21
Pierce City, Fla. ...." 10	Sanford, Fla. ...." 22, 23
Quay, Fla. ...." 11	Grand Island, Fla. ...." 24
Melbourne, Fla. ...." 12, 14	Apopka, Fla. ...." 25, 26

## BROTHER H. E. HAZLETT

Fort Wayne, Ind. ....Oct. 31	Patrick, Ky. ....Nov. 23
Portsmouth, O. ....Nov. 14	Paintsville, Ky. ...." 24, 25
Carter, Ky. ...." 15, 16	Emma, Ky. ...." 26
Ashland, Ky. ...." 17, 18	McRoberts, Ky. ...." 28, 29
Huntington, W. Va. ...." 19, 21	Lexington, Ky. ...." 30
Louisa, Ky. ...." 22	Greys, Ky. ....Dec. 1, 2

## BROTHER M. L. HERR

Chillicothe, Mo. ....Nov. 1, 2	Clinton, Mo. ....Nov. 16
Wheeling, Mo. ...." 3, 4	Coal, Mo. ...." 17
Macon, Mo. ...." 5, 7	Clinton, Mo. ...." 18
Burton, Mo. ...." 8, 9	Sedalia, Mo. ...." 19
Independence, Mo. ...." 11-14	Boonville, Mo. ...." 21
Deepwater, Mo. ...." 15	Jefferson City, Mo. ...." 22, 23

## BROTHER H. S. MURRAY

Dallas, Ore. ....Oct. 17	San Francisco, Calif. Oct. 27
Falls City, Ore. ...." 18, 19	San Jose, Calif. ...." 30, 31
Portland, Ore. ...." 20, 21	Paso Robles, Calif. ....Nov. 1, 2
McMinnville, Ore. ...." 22, 24	Santa Barbara, Calif. ...." 3, 4
Albany, Ore. ...." 25	Santa Paula, Calif. ...." 5
Ashland, Ore. ...." 26	Los Angeles, Calif. ...." 7

## BROTHER H. E. PINNOCK

Colfax, Wash. ....Oct. 27, 28	Coeur d'Alene, Ida. ....Nov. 9, 10
Moscow, Ida. ...." 29, 31	Soap Lake, Wash. ...." 11
Peck, Ida. ....Nov. 1, 2	Wenatchee, Wash. ...." 12, 14
Lewiston, Ida. ...." 3, 4	Okanogan, Wash. ...." 15
Spokane, Wash. ...." 5, 7	Oroville, Wash. ...." 16, 17
Benewah, Ida. ...." 8	Chesaw, Wash. ...." 18, 19

## BROTHER G. R. POLLOCK

Indianapolis, Ind. ....Oct. 24	St. Louis, Mo. ....Nov. 3
Madison, Ind. ...." 25	Springfield, Mo. ...." 4
Milan, Ind. ...." 26	Oklahoma City, Okla. ...." 5, 7
Dayton, O. ...." 27	Fort Worth, Tex. ...." 8
Pittsburgh, Pa. ....Oct. 29-Nov. 1	El Paso, Tex. ...." 10
Columbus, O. ....Nov. 2	Deming, N. Mex. ...." 11

## BROTHER V. C. RICE

Chancellor, S. D. ....Oct. 28, 29	Conde, S. D. ....Nov. 8, 9
Menno, S. D. ...." 31	Ipswich, S. D. ...." 11
Parker, S. D. ....Nov. 1, 2	Grisbane, N. D. ...." 12
Huron, S. D. ...." 3, 4	Bismarck, N. D. ...." 16
Lebanon, S. D. ...." 5	Max, N. D. ...." 17
Mellette, S. D. ...." 7, 10	Charlson, N. D. ...." 19

## BROTHER C. ROBERTS

Collingwood, Ont. ....Nov. 2, 3	Milverton, Ont. ....Nov. 17, 18
Singhampton, Ont. ...." 4	Palmerston, Ont. ...." 19, 20
Toronto, Ont. ...." 6-8	Mount Forest, Ont. ...." 21, 22
Brampton, Ont. ...." 10, 11	Harrison, Ont. ...." 23, 24
Guelph, Ont. ...." 12, 14	Gorrie, Ont. ...." 25, 26
Linwood, Ont. ...." 15, 16	Goderich, Ont. ...." 28

## BROTHER R. L. ROBIE

Michigan City, Ind. ....Oct. 26	Springfield, Mo. ....Nov. 3, 4
Gary, Ind. ...." 27	Monett, Mo. ...." 5
Bloomington, Ill. ...." 28	Joplin, Mo. ...." 7
Springfield, Ill. ...." 29	Wichita, Kans. ...." 8, 9
East St. Louis, Ill. ...." 31	Arkansas City, Kans. ...." 10
Lebanon, Mo. ....Nov. 1, 2	Tonkawa, Okla. ...." 11

## BROTHER W. J. THORN

Duluth, Minn. ....Nov. 2	St. Paul, Minn. ....Nov. 12, 14
Onamia, Minn. ...." 3, 4	Pease, Minn. ...." 15, 16
Superior, Wis. ...." 5	Princeton, Minn. ...." 17
Aitkin, Minn. ...." 7	Cambridge, Minn. ...." 18, 19
Ironton, Minn. ...." 8, 9	Minneapolis, Minn. ...." 21
Boy River, Minn. ...." 10, 11	Grantsburg, Wis. ...." 22

## BROTHER T. H. THORNTON

Clarksburg, W. Va. ....Oct. 31	Wallace, W. Va. ....Nov. 9, 10
Morgantown, W. Va. ....Nov. 1, 2	N. Martinsville, W. Va. ...." 11
Fairmont, W. Va. ...." 3	McMechen, W. Va. ...." 12
Philippi, W. Va. ...." 4, 5	Wheeling, W. Va. ...." 14
Fairmont, W. Va. ...." 7	Bellaire, O. ...." 15
Clarksburg, W. Va. ...." 8	Martins Ferry, O. ...." 16

## BROTHER S. H. TOUTJIAN

Nowata, Okla. ....Nov. 1, 2	Sapulpa, Okla. ....Nov. 12, 14
Coffeyville, Kans. ...." 3	Broken Arrow, Okla. ...." 15
Bartlesville, Okla. ...." 4, 5	Muskogee, Okla. ...." 16
Pawhuska, Okla. ...." 7, 8	Stigler, Okla. ...." 17
Barnsdall, Okla. ...." 9	Tamaha, Okla. ...." 18
Tulsa, Okla. ...." 10, 11	Fort Smith, Ark. ...." 19

## BROTHER J. C. WATT

Ridgetown, Ont. ....Oct. 29	Beamsville, Ont. ....Nov. 11
St. Thomas, Ont. Oct. 31, Nov. 1	St. Catharines, Ont. ...." 12
Aylmer, Ont. ....Nov. 2, 3	Niagara Falls, Ont. ...." 14, 15
Stratfordville, Ont. ...." 4	Niagara Falls, N. Y. ...." 16, 17
Toronto, Ont. ...." 6-8	Lockport, N. Y. ...." 18, 19
Hamilton, Ont. ...." 9, 10	Medina, N. Y. ...." 21

## BROTHER J. B. WILLIAMS

McRae, Ga. ....Oct. 29, 31	Milledgeville, Ga. ....Nov. 10, 11
Eastman, Ga. ....Nov. 1, 2	Waynesboro, Ga. ...." 12, 14
Dublin, Ga. ...." 3, 4	Augusta, Ga. ...." 15, 16
Port Valley, Ga. ...." 5	Harlem, Ga. ...." 17
Macon, Ga. ...." 7, 8	Thomson, Ga. ...." 18
Willard, Ga. ...." 9	Dearing, Ga. ...." 19