



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

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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BETHEL HYMNS FOR DECEMBER

Sunday	5 299	12 198	19 44	26 93
Monday	6 20	13 192	20 48	27 45
Tuesday	7 88	14 214	21 59	28 151
Wednesday	1 206	8 266	15 284	22 290
Thursday	2 14	9 312	16 114	23 212
Friday	3 126	10 Ap. C 17 213	24 96	31 324
Saturday	4 90	11 50	18 71	25 16

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.

1927 CONVENTION

It is the hope of the SOCIETY to hold a general convention in 1927. Several places have been suggested. We shall be glad to receive from the friends suggestions as to the best place, submitting the various reasons why the place named by you is most advantageous for the convention. We expect to decide this matter by the first of January next.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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No. 20

THE STONE OF ZION

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isaiah 28:16.

THIS is one of the prophecies relating to the kingdom of God. In due time it must have a fulfilment. Prophecies relating to Christ and his kingdom often have a double fulfilment; that is to say, the first fulfilment in miniature at the time of the Lord's first advent, and a second or complete fulfilment at the time of his second appearing. An examination of the prophecies relating to this matter seems to warrant the conclusion that such a double fulfilment is a safe rule to follow. The prophecy concerning the laying of The Stone in Zion comes within this announced rule. Some Scriptural proof in support of this rule may be of interest here.

² It is well known that the prophecy of Isaiah 61:1, 2 had a partial fulfilment at the Lord's first advent; and a complete fulfilment is taking place during his second presence. It is written in Psalm 102:16: "When the Lord shall build up Zion, he shall appear in his glory." The building up of Zion prophesied here to take place did not take place at the time of the Lord's first appearing, because he did not then appear "in his glory". Likewise the prophecy concerning Elijah and his work had a partial fulfilment in John the Baptist, but its complete fulfilment occurred during the second presence of the Lord. More Scriptural proof will be submitted as this argument progresses.

ZION

³ There was a typical Zion and there is a real Zion. God first established typical Zion, which foreshadowed the real. Zion means God's organization. A city is a symbol of an organization. Jerusalem means "city of peace", and represents God's people. The name Zion was used in connection with that city. It is called "the city of God", therefore it symbolizes God's organization. (Psalm 87:2, 3) Zion is also called "the city of David". (1 Kings 8:1) David was the chief man of the city because he was the king. David means beloved. David was a picture of Christ, the beloved Son of God, the chief One in God's organization.

⁴ When David brought the ark from Obed-edom he placed it in the tabernacle on mount Zion. From that time forward Zion represented the official part of the

city. (2 Samuel 6:10-17) Later the temple was built on mount Moriah. (2 Chronicles 3:1) Then the ark was removed to the temple. (2 Chronicles 5:2; 6:10, 11) Thereafter the name Zion was given to the place of the temple because that became the official part of the city of Jerusalem; and hence the name Zion was applied to the entire city.

⁵ The city of Jerusalem represents the entire people of God in a condition of peace with God, whereas Zion more particularly represents the official part of God's organization. Jerusalem was the chief city of the Israelites, and the Israelites were the typical people of God. (Exodus 19:5, 6) Zion was chosen by Jehovah as a place of habitation. (Psalm 132:13) God cast away typical Zion, and her house was left unto her desolate.

THE REAL

⁶ The people of Israel were the people of God under the law covenant. St. Paul is authority for the statement that 'the law was a type of good things to come'. (Hebrews 10:1) We are therefore warranted in concluding that typical Zion foreshadowed the real Zion of God's organization that shall stand for ever.

⁷ It seems that Jerusalem and Zion are sometimes used to mean the same thing. Strictly speaking, Jerusalem refers to all the people reconciled to God, all who form any part of his organization, and embracing therefore God's little flock and the great company class. Zion specifically means the official part of God's organization, and therefore refers to the ruling class. Those this side the vail who are received by the Lord and approved, after he comes to his temple, are designated as "the remnant" of Zion.

⁸ It is Zion, God's organization, that is symbolized by the woman who gives birth to the government or kingdom which is to govern the peoples of the earth. She also gives birth to the individuals who go to make up that official family. The government or kingdom is symbolized by the man child, whereas the individuals are the offspring or children of Zion. The individual members of Zion remaining on the earth after the birth of the government or nation are called collectively "the remnant of her seed". (Revelation 12:5, 17) "Before

she travailed, she brought forth" the man child, that is to say, the government; and afterward, or "as soon as Zion travailed, she brought forth her children".—Isaiah 66:7, 8.

⁹ "Jerusalem which is above . . . is the mother of us all." (Galatians 4:26) It is God's organization that gives birth to all who are born on the spirit plane; whereas Zion, symbolized by the woman, more particularly refers to the birth of the official family, Christ Jesus the Head and the faithful members of his body.

¹⁰ The Scriptures abundantly prove that Zion is God's organization through which he executes his plan and purposes. It is the city of the great King. (Psalm 48:2) "Yet have I set my king upon my holy hill of Zion." (Psalm 2:6) The prophet then declares that the law shall go forth from Zion that shall govern the people. (Isaiah 2:3) Again the prophet says that "God is in the midst of her"; that is to say, she is his and he is her stay. (Psalm 46:5) Zion is dear to Jehovah, and he will never forget her. (Isaiah 49:15) It is Zion that brings good news concerning the kingdom. (Isaiah 40:1, 9) "Jehovah is great in Zion," declares the prophet. (Psalm 99:2) God will establish Zion forever. (Psalm 48:8) "The Lord [Jehovah] will roar from Zion" in the expression of his wrath against the Devil's organization. (Amos 1:2) Zion is the city or organization of the Lord. (Isaiah 60:14) "Out of Zion, the perfection of beauty, God hath shined," and his official family shall for ever reflect his glory and beauty. (Psalm 50:2) In the fulness of time Zion shall appear in her beauty and glory and, all to the praise of Jehovah, she shall be the joy of the whole earth.—Psalm 48:2.

THE STONE

¹¹ It is in Zion, the prophet declares, that The Stone is laid. It is important for us to find the correct definition or meaning of The Stone. That definition must be in harmony and have the support of the Scriptures. All the Scriptures bearing upon the question seem to refer to one thing; therefore the following abstract definition is given which it is believed will be found to be supported by the Scriptures, to wit: The Stone means God's ANOINTED KING. It means the one appointed and anointed to carry out God's plan and purposes concerning man. Christ means "anointed one", therefore Christ Jesus is The Stone.

¹² Christ Jesus is often mentioned in the Scriptures as the King. His body members gathered unto him become a part of the King, hence the term King sometimes applies to the entire Christ. (Psalm 21:1-13) Furthermore St. Peter refers to Christ as the chief Stone and also the members of his body as living stones. (1 Peter 2:3-7) He quotes the prophecy from Isaiah and definitely identifies Christ Jesus, the anointed King, as The Stone. St. Paul corroborates this statement in Romans 9:33 and Ephesians 2:20-22. The

statement of the Psalmist also fully corroborates the conclusion that Christ, the anointed King, is The Stone.—Psalm 118:22; Acts 4:11.

¹³ Christ Jesus is also referred to as the kingdom. (Luke 17:21, DIAGLOTT) Necessarily the kingdom embraces the governing power, or royal line, and the realm. By establishing world powers the Devil attempted to copy the kingdom of God, which kingdom shall be the power that shall rule the earth in righteousness. But the prophet shows that God cuts out or takes out of his great plan, his realm, a Stone which becomes the true world power, and that it rules the earth. These scriptures fully establish the point that The Stone is God's anointed King. It is this Stone that is laid in Zion.

FULFILMENT IN MINIATURE

¹⁴ It is written: "The Lamb slain from the foundation of the world." (Revelation 13:8) The world, in the Scriptures, means an organization of and for man into forms of government under the supervision of an overlord. The foundation of the evil world is Satan, its invisible ruler and god. (2 Corinthians 4:3, 4) The world embraces both the invisible and visible parts; to wit, heaven and earth. The foundation of the new world of righteousness, upon which foundation is built the great structure for the blessing of mankind, is Christ Jesus. The foundation of the righteous world under Christ was laid at the time Jesus was consecrated at the Jordan. He was there selected and anointed to be the Ruler. From that time he was "the Lamb slain". That fixes the time for the laying of the precious and righteous foundation of the new world; to wit, the "new heavens and a new earth wherein dwelleth righteousness".—2 Peter 3:13.

¹⁵ But the laying of The Stone in Zion is not the same as the laying of the foundation of the new world. Zion is God's organization to carry out his plans and purposes, whereas the world is organized specifically for the benefit of man. The new world will be the organization of mankind into a government under the supervision of the righteous Overlord. Since Jesus, selected to be the new world's Overlord, is the beginning of the world of righteousness, he is the foundation of the world; and as the scripture above quoted says, he was "the Lamb slain from [the time of] the foundation of the world".

¹⁶ Israel, typical Zion, was falling away from God. The right to have a king had been taken away from her, and the declaration was made that such condition should obtain 'until he whose right it is shall come'. At the time Jesus came to the Jordan there was still a measure of God's favor being extended to Israel. She was not yet entirely cast away. John the Baptist was preaching to Israel: "Repent ye; for the kingdom of heaven is at hand." After his temptation in the wilderness Jesus also began to preach to Israel: "Repent: for the kingdom of heaven is at hand." (Matthew 4:17) Israel

must yet have an opportunity of accepting Jesus as the Messiah, the anointed King. At the time Jesus began thus to preach The Stone had not been laid in Zion, for two reasons: (1) Because Israel, that is to say, typical Zion, was not yet completely cast off, and real Zion had not in fact begun; and (2) because although anointed as King, Jesus had not yet been tried. The prophet, be it remembered, had written that at the time of the laying of the foundation Stone of Zion, which Zion is God's real organization, The Stone laid was a "tried stone".

¹⁷ During the three and one-half years of the ministry of Jesus Satan sought every possible means to destroy God's anointed King. Jesus was subjected to all manner of trials, tests and persecutions. He was tried and proven precious and sure. Then came the time for Jesus to offer himself to Israel as her King. At the time of his baptism at the Jordan the Jews did not know that Jesus was the anointed King, and therefore they could not accept him at that time. But during the three and one-half years that followed, God caused to be brought to the attention of the Jews, and particularly to the scribes, Pharisees and rulers, the evidence so clearly proving Jesus to be the anointed Messiah that there was no excuse for them to doubt it. Even they themselves had acknowledged that he was the One foretold by the prophets. Jesus had told them in such plain and convincing phrase that they could not doubt it.

¹⁸ The due time came for the ceremony of the laying of The Stone in Zion, which means the offering of Jesus to Israel as her King. In fulfilment of the prophecy, and at the proper time, Jesus rode into Jerusalem and presented himself as King. (Matthew 21:1-10) The scribes, Pharisees and rulers, the official part of typical Zion, rejected Jesus as King. On that day Jesus went into the temple and drove out the money changers, saying to them, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matthew 21:13) The day following Jesus pronounced the curse upon the fig tree, thus in symbol declaring typical Zion should bring forth no more fruit. He then entered the temple and told the chief priests, scribes and rulers of Israel that they had rejected the preaching of John the Baptist and had rejected the kingdom, and that harlots would go into the kingdom before they would. In the same connection he quoted the prophecy concerning The Stone. (Psalm 118:22) Then he said to them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matthew 21:43.

¹⁹ Then turning to the multitude Jesus addressed his speech to them and told them of the hypocrisy of their leaders. He concluded his speech to the multitude with the words, "And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted." (Matthew 23:12) Then directing himself to the scribes, Pharisees and rulers, he administered to

them the most scathing rebuke that was ever delivered against man. Concluding these words of rebuke he said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matthew 23:37, 38.

²⁰ Thus it is seen that it was at this time, when Jesus presented himself to Israel as King, that he was rejected; and then he withdrew God's favor from Israel, marking the end of typical Zion and marking the fulfilment in miniature of the prophecy, the laying in Zion of the foundation Stone, the tried Stone, the precious Stone and sure foundation. All who would ever be of true Zion must be builded upon that sure and precious foundation and be conformed to the lines thereof. The building of God, the true Zion, must follow in God's due course of time.

²¹ The selection of The Stone, the anointing and the laying of the foundation of the new world, that is to say, the new heavens and the new earth, took place at the time of Jesus' baptism in the Jordan. The laying in miniature of The Stone in Zion, the tried and proven One, took place three and one-half years thereafter, when Jesus presented himself to Israel as her King. The proof therefore is conclusive that God's anointed King is The Stone, and that the laying of The Stone is the presentation of the King to those over whom he would rule.

OTHER STONES

²² At Pentecost other stones for the temple of God began to be prepared. It was there that the disciples were begotten and anointed of the holy spirit as living stones for the temple. For three and one-half years thereafter this favor was given to individual Jews to the exclusion of others, even though the nation of Israel had ended. Then the way was opened for those of the Gentiles who were to be selected and conformed to the precious foundation Stone. The selection of the church progressed, and writing to the saints concerning that the apostle says: "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ."—1 Peter 2:3-5.

²³ From Pentecost until the second coming of the Lord other living stones have been selected and prepared for the temple, waiting for the time for the Lord to erect his temple. From the time of the beginning of the harvest until the Lord came to his temple is the day of God's preparation. (Malachi 3:1) During that period of time, to wit, the period of the harvest, the prophecy has been fulfilled, namely: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

COMPLETE FULFILMENT

²² Following the rule hereinbefore announced concerning the miniature fulfilment and the fulfilment in completion, we should now expect to find some proof of the complete fulfilment of Isaiah's prophecy. Adhering to another rule well understood, that prophecy cannot be understood until it is fulfilled or in course of fulfilment, if this prophecy has been fulfilled or in course of fulfilment we should now expect to find some proof thereof.

²⁵ When Jesus ascended on high Jehovah said to him: "Sit thou at my right hand until I make thine enemies thy footstool." (Psalm 110:1) From that time the Lord must wait until his Father's due time for him to act. (Hebrews 10:13) The period of time of waiting must continue until the end of the Gentile Times. In the meantime the selection of the church, the other living stones for the temple, and their preparation, must continue. In 1914 the Gentile Times ended. The time had now come for the anointed One of God to take his power and begin action. This work he did as the great Priest of the Most High God, typified by Melchizedek. Then began the fulfilment of the prophecy, as stated: "The Lord shall send the rod [authority to act] of thy strength out of Zion [saying], Rule thou in the midst [presence] of thine enemies. . . . Thou art a priest for ever after the order of Melchizedek." (Psalm 110:2, 4) Then followed the great fight in heaven between the mighty One of Jehovah and the Devil, resulting in victory for the great Priest of the Most High God.—Revelation 12: 7-9.

²⁶ At the first advent of the Lord Jesus, from the time of his consecration until his death, he was constantly beset by the Devil. He resisted the Devil. He withstood all manner of trials and temptations and persecutions and came off victor in every one of them. Hence at the time that he was presented as King to Israel he was the "tried stone". Now again he goes into action in 1914. He again engages the Devil in combat, and again he is the victor and casts the Devil out of heaven. Again he was tried and again he won the fight.

²⁷ Then followed the fulfilment of the prophecy of Isaiah in the completion. Then was laid in Zion the tried Stone, the anointed King of Jehovah God. In 1914 he began his activity as Priest of the Most High God and anointed King; and three and one-half years thereafter, to wit, in the spring of 1918, as the proof has heretofore been set forth in THE WATCH TOWER, he came to his temple; and to all professed spiritual Israelites he offered himself as King, which constitutes the laying of The Stone in its fulfilment or completion. That marks the time of the fulfilment of the prophecy, "Yet have I set my king upon my holy hill of Zion." (Psalm 2:6) That was the time that Jehovah said: "Thou art my son, this day have I brought thee forth." It can therefore be stated with confidence that the complete fulfilment of Isaiah's prophecy relating to the

laying of The Stone in Zion occurred in 1918, as shown by the facts.

CHIEF STONE

²⁸ In quoting the prophecy from Isaiah the apostle uses these words: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." (1 Peter 2:6) The Lord Jesus, the anointed King of Jehovah, is both the foundation and the chief Stone of Zion. The foundation stone of a building is laid in the ground and is not open to general observation. As the structure of the building progresses there comes a time when the angle stone or chief stone is placed in the building. It is this stone from which the plumb-line is dropped; it gives the proper angle to the building, and to this stone every stone in the building must be made to conform. This illustrates the fulfilment of the prophecy in miniature and in completion. The laying of the sure foundation was what took place at the time Jesus presented himself to the Jews as King. The laying of the chief corner stone took place when Christ Jesus, the anointed King of Jehovah, came to his temple in 1918. There it was that the plumb-line was dropped, and everybody who measures up to the temple must conform to the chief stone.

THE PURPOSE

²⁹ What could be the purpose of laying The Stone in the completion? This question seems to be answered in one word; to wit, judgment. The prophet says in connection with the laying of the Stone: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (Isaiah 28: 17) No judgment came upon God's spirit-begotten ones at the time of laying The Stone in miniature, for the reason that at that time there were no spirit begotten ones to judge. It was at Pentecost that the first ones were begotten of the holy spirit. This is another proof that the laying of The Stone in the completion must take place during the second presence of our Lord.

³⁰ The coming of the Lord to his temple is for the purpose of judgment. (Psalm 11:4, 5) The apostle declares that this judgment must begin at the house of God. (1 Peter 4:17) The parables of the Pounds and Talents corroborate this conclusion. That is the time when the Lord comes to his servants to take account with them. (Matthew 25:14-30) The Stone is laid before them, and then the judgment begins. When The Stone is set or laid the plumb-line is dropped, and all the the temple class must be measured thereby. The facts relating to the fulfilment of the prophecy show that in 1918 and thereafter the great test came upon the people of God, and the reason therefor is because the Lord had come to his temple and judgment had begun. His judgment also extended to nominal Christians, or all professed Christians of the denominations. A short time

thereafter nominal Christendom wholly and completely rejected Christ as King, by adopting the Devil's substitute, namely, the League of Nations, in the place of the kingdom. The anointed King whom God had set upon his throne, namely, The Stone, now laid in the completed sense, was wholly rejected by these systems of the world.

THE WORK

³¹ The prophet says: "And the hail [solid truths made plain and clear] shall sweep away the refuge of lies, and the waters [of truth] shall overflow [disclose] the hiding place." (Isaiah 28:17) When the Lord came to his temple those whom he found faithful he approved, and invited them to enter into his joy. Then followed in harmony with the Scriptures, flashes of light from the temple. (Revelation 11:19) The temple class began to have a clearer vision of God's purposes. They saw that the hiding place of these great lies was in fact the Devil's organization. Thereafter they began the most vigorous campaign ever prosecuted against the Devil's organization, and not only against ecclesiastics but against their allies whom the Devil has used to oppress and keep the people in darkness.

³² With the clear truths which even the unconsecrated can understand, the temple class are now sweeping away the refuge or bulwark of lies by which the Devil and his organization and agencies have blinded the people. This is one of the chief works in which the temple class have been engaged since 1922. Shall we not then say that the Lord has permitted the temple class to now see how he has been making use of them and that this is great cause for encouragement? The temple class seeing this, and having entered into the joy of the Lord, can continue to hurl forth the hail which shall completely disclose the hiding place of these hypocrites and lies, and which will enable the people to see that deliverance must come to them and will come through God's kingdom and through his anointed King.

³³ As hereinbefore stated, the foundation of the new world in miniature was laid at the time of the consecration of Jesus at the Jordan. Three and one-half years later the laying of The Stone in Zion in miniature took place. In 1914 the Gentile Times ended, and the Lord Jesus began to exercise his power as earth's rightful Ruler. There the foundation of the new world, consisting of the new heavens and new earth, was laid in the completion. Three and one-half years thereafter the foundation and chief corner stone of Zion is laid in completion. The Lord is now proceeding with his work of establishing the world. He is likewise proceeding with his work of completing Zion, by bringing together the living stones of the temple class and erecting them into the completed building of Jehovah God. These must now do a work in the name of the Lord.

³⁴ It is to this class, Jesus the Head and his body members, that God has committed the ministry of reconciliation. (2 Corinthians 5:18, 19) This is the temple

class, and it has nothing in common with the Devil's organization. It cannot sympathize with that organization, think well of it, or support it, but must be openly against it. "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Corinthians 6:15-17.

³⁵ Now the Lord has permitted his temple class to see the Devil's organization in its hideousness. Anything that his organization touches is unclean. The ecclesiastical systems form a part of his organization. Anything or person who supports Satan's organization is unclean. The great company class confined in its denominational prisons will have to be cleaned up. The temple class can have no sympathy with any part of this adversary organization; it must hold entirely aloof therefrom. But is the temple class to do nothing in behalf of those held in bondage to the Devil's organization? Most assuredly, yes! To those in that system must be carried the message of the kingdom. They must be told to come out of the prisons and show themselves.—Isaiah 49:9; 42:7.

³⁶ God has set his King upon his throne in Zion, and the kings of the earth must be told about this great truth. (Psalm 2:6, 10) The peoples of the nations must be told about the kingdom. (Isaiah 49:22, 23) The time approaches when God will make for himself a name, by dashing the kingdoms of this world to pieces. (Daniel 2:44) That will be the expression of his indignation, and he has declared that the testimony of his vengeance shall be given before he destroys Satan's organization. It is to the temple class that he has committed the work of giving this testimony. The members thereof are God's witnesses on earth. They are the watchmen in Zion who with joy will continue to proclaim the message of the kingdom as God's witnesses to the end. It is after the Lord came to his temple that the command must be fulfilled to preach the good news of God's kingdom before the great and final trouble.—Matthew 24:14, 21, 22.

³⁷ If only the consecrated would see these great truths, to wit, that The Stone has been completely laid in Zion; that the Lord has come to his temple; that those who are approved are under his robe of righteousness and have entered into his joy and must now express it! Surely none such would object to serving the Lord. How can we express our joy to the Lord except by telling others of his goodness and the blessings that his kingdom will bring? If one is really in the joy of the Lord, and therefore in the temple, he will be speaking of God's glory; and this he will do by declaring the message of his kingdom.—Psalm 29:9.

³⁸ So important does it appear that the friends should be more fully encouraged to enter the Lord's service that the Pilgrim brethren henceforth will be given two days at each appointment, holding meetings only in the evening, and spending the afternoons encouraging the friends and helping them to canvass in the field and get the books and literature into the hands of the people.

³⁹ Those who become offended at the Lord and his work, unless they are recovered from that offence, will stumble and fall. One of the important things in connection with The Stone is that the prophet declares that it becomes a stone of stumbling to both houses of Israel. In the Lord's providence THE WATCH TOWER in the near future will examine the prophecy with reference to the Stone of stumbling, and its relationship to those in present truth.

QUESTIONS FOR BEREAN STUDY

Do prophecies sometimes have a double fulfilment? Cite instances. ¶ 1, 2

What is Zion, and how is it variously designated in the Scriptures? What does Jerusalem represent? ¶ 3-7.

What is represented by the woman, the man child, and the children, in Isaiah 66:7, 8? Quote several promises and

declarations respecting Zion and explain their significance. ¶ 8-10.

What is the Stone that is laid in Zion? Why is Christ Jesus sometimes called the kingdom? ¶ 11-13.

What is the "world" mentioned in Revelation 13:8? Is the laying of the foundation of the new earth the same as the laying of the stone in Zion? ¶ 14, 15.

Was the stone laid in Zion at the beginning of Jesus' ministry? If not, why? How did he become a "tried stone"? ¶ 16, 17.

When and how was the stone laid in Zion? When was the foundation of the new earth laid? ¶ 18-21.

When will the temple be complete, and of what material is it built? ¶ 22, 23.

What two rules of prophecy should be kept in mind? Explain Psalm 110:1, 2, 4. ¶ 24, 25.

Has the Lord Jesus been twice "tried" as a chief stone?

When was this stone laid in the complete sense? ¶ 26, 27, 33.

How is it a foundation and at the same time a chief corner stone? Why does St. Peter refer to it in only the latter capacity? ¶ 28.

What is the purpose of laying the stone at this time? Did judgment come upon the church when the stone was laid in miniature at the first advent? ¶ 29, 30.

What special work began shortly after 1918? Explain Isaiah 28:17. ¶ 31, 32.

How does the temple class now regard Satan's organization, and what is their attitude toward those held in bondage thereto? ¶ 34-36.

What outstanding truths should give us great joy at this time? How can this joy be best expressed? How does the stone become a stumbling block to some? ¶ 37-39.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR DECEMBER 15

"He hath covered me with the robe."—Isaiah 61:10.

THE robe of righteousness is provided by Jehovah to be used by his beloved Son, the Bridegroom, as a covering for those of the bride class whom he approves when he comes to his temple. The robe is a symbol of approval. The righteousness of the saints is counted unto them by virtue of their being in Christ, and the robe symbolically represents this approval in righteousness. This robe is not furnished to the church at all times. The context shows that it is the approval which Jesus speaks to those whom he finds faithful when he comes to his temple. Those who continue loyal and faithful remain under that robe. Should any become unfaithful, of necessity they would lose the benefit of the robe of righteousness. It would mean that they would put off the wedding garment also.

Having the witness of the spirit that they have been privileged to come under the robe brings to them great peace and joy. It should be expected that the love of such for the Lord would increase. That would mean an honest endeavor put forth to serve the Lord and to praise and magnify his name. All such are anxious to have a part in this service. They see that the kingdom is here; that the day of deliverance is at hand and because of their love for the great Father of mercies and God of all comfort they are anxious to tell others about it.

Jehovah is the only true God. His is the only plan

of salvation and those of Zion rejoice to be privileged to tell others concerning him and his loving kindness toward the children of men.

TEXT FOR DECEMBER 22

"A royal diadem in the hand of thy God."—Isaiah 62:3.

THE diadem was fitted around the head, and to it was fastened the crown of the priest. It symbolized that the wearer was clothed with honor and authority. To the faithful followers of Christ Jesus this text is one of the exceeding great and precious promises. When the church is completed and for ever in glory with her Head, then she shall be an everlasting testimony to the goodness and loving kindness of God. Jehovah says that he will hold such in his hand as a crown of glory and as a royal diadem. This means that to the people he will make known who are of the class that have been born in Zion and are for ever in his house.—Psalm 87:5.

The manifestation of such goodness and unselfishness is what we should expect to proceed from the great Jehovah. Truly he is love. He is the perfect expression of unselfishness. To him all honor and glory is due; and yet he declares that those who are faithful followers of his beloved Son he shall exhibit with honor and glory to all his creation. These shall be clothed with honor and authority from Jehovah God.

Only a little while remains for the saints on the earth

to here declare before men the praises of Jehovah. Every one who really loves him will see to it that his time is well occupied by continuing to bless God out of Zion.

TEXT FOR DECEMBER 29

"Praise God in his sanctuary."—Psalm 150:1.

GOD chose Israel, and gave that people an opportunity to for ever praise his name. They failed. Israel's counterpart is found in the denominations of professed Christians. These likewise failed to devote themselves to the service and praise of the Lord.

Then during the harvest period God revealed his plan to a large number, and many of these failed to see their privilege of continuous service and praise to Jehovah God. The end of the age has come. Of all the peoples of earth who have heard the truth, there remains only a small remnant who delight to sing God's praises. These are they who remain faithful to the Lord when he comes to his temple. These constitutes the sanctuary of God. The divine command, spoken by the prophet of Jehovah is, "Praise God in his sanctuary." All who are found of the sanctuary class will be continually praising God out of Zion.

Soon the shackles that bind the peoples of earth will be broken and deliverance will come. The sanctuary class will be privileged to point the people to the great highway, and those who walk on that way in holiness

may go over it and fully return to God. The great Prince of Peace will lead them and bless them. In the fulness of time all the obedient ones of God's universe will be gathered together under one, Christ Jesus the Head of Zion. Then all creation of heaven and earth will be praising God for his mighty acts and according to his excellent goodness. The trumpet and the psalter, the harp and the timbrel, the stringed instruments and the reed instruments, the cymbals and every other instrument will be brought into action and sound the praises of Jehovah. To these instruments of praise will be added the perfect song of angels and men, and the creatures of heaven and earth; and the whole creation will resound with praises to his majesty and glory.

What a happy prospect God has set before us! Now the members of the temple class composing the sanctuary of God on earth are permitted to begin that song of endless praise. Throughout the year our consideration of texts has been concerning the praise of God proclaimed from Zion.

O member of Zion, what a happy lot is thine to now begin the song on earth! That blessed song of praise now begun shall never end, but will go on and on until every creature that hath breath shall be praising the Most High God because of his loving kindness expressed to all of his creation. Let no one of the temple class slack his hand until his work is done and until it shall please the Lord to present the members of his body faultless before the presence of the glorious throne of heaven!

INTERESTING LETTERS

LIKE A RIPPLING, REFRESHING STREAM

DEAR BROTHER RUTHERFORD:

I have just read your latest book *DELIVERANCE*, having been favored by the thoughtfulness of a loving brother in Christ who sent me a copy from England. It is a wonderful privilege God Almighty has bestowed on you to write that book. Truly it is one of those "channels", "streams of the river," which the Lord God is supplying to gladden the city of God at this crisis of the ages. It veritably resounds with the joyful music of a rippling river—"a stream ever copious, gliding along"

At times its stirring truths rush forth with a roar, like a stream down a cataract; vividly calling to the mind the powerful manifestation of God's retributive justice, when he "rises to the prey". Again it ripples along "mid the trees by the river", wending its way through the stones and pebbles of human suffering, sin and degradation that yet prevail, then onward to its happy destination—a pool to refresh and revive the parched ground of thirsting and hungering humanity.

I thank God that I am still in that condition of heart to rejoice greatly in the message of this great book, and in the privilege of passing it on to my fellow men on earth, and that in hearty cooperation with God's organization, Zion, and its visible channel, the WATCH TOWER BIBLE & TRACT SOCIETY.

Ever remembering you and your colaborers in your great labor of love before the throne of grace, I am

Your brother in the Master's service,

P. J. DE JAGER.—*South Africa.*

THANKFUL FOR PRIVILEGES OF SERVICE

DEAR BRETHREN:

I truly am thankful to the Lord for the food provided for his people through THE WATCH TOWER. I firmly believe that this is his servant and that each one in a position of influence has been set so by the Lord. (1 Corinthians 12:18) Not only that, but I believe that the Lord is closely guarding the interests of his church at this time; and that if he finds anyone unfaithful he is abundantly able to take that person away and put someone in his stead. Our prayers are that the Lord will grant you more and more light upon his Word as it becomes due, that we may have it through THE WATCH TOWER.

It has been my privilege to speak on World-Wide Witness days; and the Lord is letting me realize a hope that has long been with me, namely, to be able to appear before people and find words with which to explain what I believe to be true according to the Bible. I find that I need more and more experience, and the Lord lets me have it. After each public witness remember many things that I should have said; and sometime, I hope, I can remember them while I am speaking so those listening will have the benefit of them also.

May God continue to bless you all as you faithfully fulfil your covenant of sacrifice, is my earnest prayer.

Your brother by his grace

ARTHUR E. ANDERSON.—*Minn.*

GIDEON AND THE THREE HUNDRED

—NOVEMBER 28—JUDGES 7:1-25—

"Be strong in the Lord, and in the strength of his might."—Ephesians 6:10.

THIS study, of Gideon and his valiant band of three hundred men by whom Jehovah freed Israel from the hard oppression of the Midianites, is the only one of this series taken from the book of Judges; but it is the best known of the many stories in that record of stirring events. After Joshua's death Israel remained faithful for only a short time to the covenant to serve God into which they had entered with him at Shechem. Only about twenty years elapsed after Joshua's death before Israel fell into idolatry, doing evil in the sight of Jehovah by worshiping Baalim and the gods of the people round about them.—Judges 2:11-13.

² Because of this, as Jehovah had said, they fell under the power of their enemies. Their first oppressor was the king of Mesopotamia, from whom, on their cry after eight years, the Lord delivered them by the hand of Othniel, the son-in-law and nephew of Caleb. But the attractions of their neighbors proved too much for Israel; and soon they were again under bondage of the Moabites, then of the Philistines, then of the northern peoples under Jabin, from whose cruel rule they were delivered by Deborah and Barak.—Judges 4:2-24.

³ God did not trouble Israel's neighbors because of their idolatrous and wicked practices; but Israel was covenanted with him, and as they were to have blessings for fidelity to their covenant so they were to have tribulation if they broke it. (Leviticus 26) After a period of rest, Israel, because of further transgression of their covenant, fell under the grievous bondage of the Midianites, with whom the Amalekites and other peoples of the east, all enemies of Israel, were confederate. Israel, weak in the presence of their enemies, became the prey of these cruel raiders; and their well-favored land was desolated by them.

⁴ This Midianite oppression seems to have been very hard on Israel; for they came in large numbers, wasting the land and destroying its increase; and Israel, who ought to have dwelt as a prosperous people in a smiling land, were driven into the dens of their mountains and into caves and strongholds; and such corn as they sowed was reaped by their enemies. They cried unto Jehovah because of their afflictions; and he sent a prophet to remind them of their lack of obedience and to tell them what he had done for them and what he had promised to be to them.—Judges 6:8-10.

⁵ Though the prophet promised nothing as from Jehovah, it was soon apparent that he was undertaking for his people. An angel came and sat under an oak, apparently watching Gideon of Manasseh, who was threshing wheat nearby the winepress so as to hide his work from the Midianite raiders. Soon the messenger showed himself to Gideon and said to him, "The Lord

is with thee, thou mighty man of valour." (Judges 6:12) Gideon replied that, if so, he could not understand why the people were in such distress. Then came the message, as recorded: "And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"—Judges 6:14.

⁶ Gideon manifested his humility and lowliness of mind, but asked for a sign to prove that it was Jehovah who was speaking with him. With true eastern hospitality he desired his visitor, who had approached unseen, to wait while food was prepared. The angel promised this; and when the food was prepared he told Gideon to lay the flesh upon the rock and pour out the broth. Then the angel touched the flesh and the cakes with the end of the staff, and fire rose out of the rock and consumed them. This was Jehovah's sign to Gideon that the messenger was from him. Gideon built an altar and called it "Jehovah-shalom" or "the peace of Jehovah".—Judges 6:24.

⁷ But before Gideon could be entered upon his work he must be tested, to prove and to set his consecration. The test was a sharp one. He was called upon to prove it upon his father much as the Levites at Sinai proved theirs by their willingness to use the sword even upon their brethren. (Exodus 32:27) Gideon was told to throw down the altar of Baal which his father had built, and to cut down the grove of trees by the altar, and in its place to build an altar to Jehovah. Also he was to take one of his father's special bullocks and offer it upon the altar, using the wood of the grove for the fire. He destroyed the altar and the grove by night, because he feared his father and the men of the city.—Judges 6:27.

⁸ This destruction of the worship of Baal and of Ashtoreth, and the substitution of the worship of Jehovah, was symbolic. The little town was thrown into commotion. The people rose in anger, even though it was because of this sinful worship that the evil from which they cried for deliverance was upon them. Gideon's father, brought to his senses, said in answer to the clamor of the people, "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar." (Judges 6:31) To mark his own decision he named his son that day Jerubbaal, or destroyer of Baal.

⁹ Just about that time the Midianites with their confederates were gathered together and were pitched in the valley of Jezreel, not very far distant. Evidently they had come to collect Israel's harvest. The spirit of the Lord came upon Gideon and, sounding a war trumpet,

he there gathered to him out of the northern tribes of Manasseh, Asher, Zebulun and Naphtali an army of 32,000 men, though it was small in comparison to the multitude in the valley of Jezreel, which was at least four times as large.—Judges 7:12.

¹⁰ Still timid of himself, and desirous that he might have additional assurance that his call was of Jehovah, Gideon again asked for a sign. He would put a fleece on the floor (probably a threshing floor); and if the dew should be upon it only, he would take that as evidence that he was called by the Lord to save Israel. It was so, but that sign did not bring satisfaction. Probably he remembered that the fleece would more rapidly absorb the dew. Now he asked for a more definite test—that dew might be all round about, but the fleece dry. God answered him, and he was then satisfied of his call.

¹¹ Israel's army approached the Midianites, but the Lord told Gideon that the numbers with him were too many. Israel would surely say that *they* had driven the Midianites away, and the lesson of their peril and of Jehovah's help would be lost. Gideon was to bid all the fearful to return; and out of 32,000 men no less than 22,000 took the chance to go home; two out of every three were timid. But the Lord said that even yet there were too many; and a test, known only to Gideon, was put upon them which should disclose the ready and earnest.

¹² The test was severe and unexpected. Taken to the pool of fresh water to drink, only those were chosen who in their eagerness and watchfulness satisfied their need by using their hand to lap the water. Nine thousand seven hundred out of ten thousand lay down beside the water and satisfied themselves; these had not the spirit of fear, but they were not so alert as the few. The three hundred were set apart for the Lord's service, while the others remained in their tents.

¹³ That night the word of the Lord came to Gideon to tell him that he had delivered the hosts of Midian into his hand; but for his encouragement he was bidden to go with his servant into the valley where the Midianites were. There he heard a man telling a dream to his fellow, and the other answered and said, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host."—Judges 7:14.

¹⁴ Gideon was encouraged. He hasted back, divided his 300 men into three companies, put a trumpet into each man's hand, provided each with an empty pitcher and lamps or torches within the pitchers. He set the 300 round about the Midianites; and at a given signal they blew their trumpets, broke their pitchers, held their lamps in their left hands, blew with their trumpets in their right hands, and cried, "The sword of the Lord and of Gideon." (Judges 7:20) It was strange armor

with which they were provided—a lamp, a trumpet, and a war cry!

¹⁵ Thinking that they were surrounded with a large army the Midianite hosts were thrown into confusion. The Lord set every man's sword against his fellow, and they slew one another while fleeing for the fords of Jordan; and the men of Israel, the remainder of the 10,000 and the 22,000, began the pursuit. The fleeing bands were followed and destroyed; Israel's victory was complete. The Psalmist, writing of the flight of Midian, says of them that they were as stubble before the wind, driven as a wheel, or as fire burning a wood, as flames that set the mountains on fire. (See Psalm 83:13, 14) It was a battle and a rout long remembered in Israel, so much so as to be used of God as a figure of the battle of the great day of God Almighty. See Isaiah 9:4; 10:26.

¹⁶ That this battle and its main incidents and results are typical of things yet to be is clear from the Psalmist's reference already cited. There is nothing in the history of the church of God yet transpired which is comparable as antitype to type with this battle; no doubt it pictures some phase of the battle of Armageddon yet to be. It is written for the encouragement of God's people, those who now have the truth and who, crying to the Lord for the desolations of God's people, have been privileged to be called into his army. These take encouragement that will serve them in good stead for any and every work which the great Jehovah has for them to do.

¹⁷ It is evident that though Gideon was called a mighty man of valor by the angel he did not think this of himself. But the Lord knew him, and knew of the courage of faith which could rise from him, and of his qualities as leader in Israel as they were developed by the providences of God. The lesson brings us to the need for watchfulness for Jehovah's interests, for readiness to serve, for consecration demonstrated to him at any cost, for courage in the face of difficulties, and of the confidence that all such have in Jehovah that the battle is his, and that it is the sword of the Lord and of truth which will bring ultimate victory.

QUESTIONS FOR BEREAN STUDY

What course did Israel pursue after Joshua's death? What punishments came upon them as a result? ¶ 1-4.

How did God finally show compassion upon them? Who was Gideon and what qualities did he possess? What was the first sign given him by the Lord's messenger, and to what test was he then put? ¶ 5-8.

How many men responded to Gideon's call? What further signs did Gideon then ask of the Lord? ¶ 9, 10.

How was Gideon's army reduced to 300 men? How was he then encouraged? ¶ 11-13.

What strategy did Gideon use against the Midianites, and with what result? What lesson is taught us by these circumstances? ¶ 14-17.

RUTH AND NAOMI

—DECEMBER 5—RUTH 1:14-22—

"Thy people shall be my people, and thy God my God."—Ruth 1:16.

DURING the latter portion of the long period of the judges of Israel, which St. Paul says lasted about 450 years (Acts 13:20), and therefore a long time after Gideon's victory over the hordes of Midian, famine came upon the land of Judea. Famines were not unknown in that part of Canaan; each of the patriarchs, Abraham, Isaac and Jacob, experienced them there. It is probable that that land was subject to droughts, and that this was meant by the spies when they said that it ate up its inhabitants. (Numbers 13:32) But with Israel's entry into the land these famines would have ceased if they had been faithful to their covenant; for God had promised them that their sowing and reaping should constantly have his blessing and care.—Leviticus 26:3-5.

² The story of Ruth and Naomi shows that the famine was felt very sorely in and about Bethlehem. That it was persistent is evident; for Elimelech, a man of some note there, took Naomi his wife and their two sons from the fields he owned and farmed, and left to go into the land of Moab. This reveals that the famine was local to Israel, perhaps to Judea, and was not general all over that part of the country.

³ Elimelech's action in leaving Canaan tells that he had lost faith in God. He preferred the land of Moab, and the company of Israel's enemies, before the land of God's promise; he had more thought for the material welfare of his family than for their relation to the covenant and the hope of Israel. Elimelech may be said to have given up and to have despised the covenant into which he was entered by birth. This seems to be intended to be stated by the story; for, besides being a historic record of an actual occurrence, it is evidently typical. Bethlehem, the place he left, means "house of bread"; and the story discloses a typical application. In sending dearth God was still keeping covenant with Israel; therefore it was Israel's lack, and not God's neglect of his promise, which caused the house of bread to become a place of famine.—Leviticus 26:20.

⁴ Elimelech found Moab more attractive than Israel and he settled there. But he did not find Moab the land of life; he died there while yet in his prime. His two sons developed into manhood in Moab, and each married a daughter of Moab. They also died young and childless. Naomi was left with her two Moabite daughters-in-law.

⁵ After ten years had elapsed Naomi heard that the Lord had visited his people and had given them bread, and she determined to go back to Bethlehem. Orpah and Ruth decided to go with her, and all started on their journey of about sixty miles. On the way Naomi, believing that her daughters-in-law would do better to stay with their own people, bade them return

each to her mother's house. But there was much mutual love amongst them; for the two young women had been kind to their mother-in-law and to her sons, their husbands. They all wept together, but both Orpah and Ruth said that they would go with her to her people. Naomi stressed their future, seeing but little hope for their happiness in Israel. Then Orpah kissed Naomi goodbye and returned.

⁶ But Ruth cleaved to Naomi, and steadfastly persisted in her determination to go with her mother-in-law, whom she loved with a tender daughterly affection. But the narrative shows that there was much more than that which moved Ruth to go on. She had seen something of the life of Israel, and learned of Israel's God from Naomi. She said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16.

⁷ The two went on their way together and came to Bethlehem. The city was moved; and the people said, "Is this Naomi?" The sorrows of the ten years had aged and saddened her, and she said, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." (Ruth 1:19-21) It was at the time of the barley harvest that they returned. Ruth immediately went about to look for something to do to earn a living for Naomi and herself. She asked Naomi if she might go into the fields to glean, hoping, though a Moabitess, to find grace in someone's eyes.

⁸ Ruth happened to go into the field of Boaz, a wealthy kinsman of Naomi's husband. Finally Boaz came out from Bethlehem into the fields and greeted his reapers with "The Lord be with you", to which they responded, "The Lord bless thee" (Ruth 2:4), an artless, simple picture of capital and labor in mutual good-will; employer and employes both using the name of the Lord from the heart and with good intent.

⁹ Then Boaz noticed Ruth, and asked of his responsible man, "Whose damsel is this?" He was told that she was the Moabite damsel who had returned with Naomi and that she had requested to be allowed to glean and gather after the reapers; and the servant added that she had been working hard all day, tarrying only just a little time. Evidently she had borne the burden and heat of the day. Boaz went to Ruth and, calling her "daughter", bade her not seek any other fields in which to glean but to abide in his and close by his maidservants. He told her that he had instructed that she should not be molested and that she was to have freedom to the water which the young men had drawn.

¹⁰ Ruth modestly acknowledged his kindness, and Boaz replied that he had learned of her care for her mother-in-law, and how she had left her own land and people to come amongst a people whom she had not known. And then, in words which have become a sweet part of the Bible, he said, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." (Ruth 2:12) Boaz felt that Israel was honored by the coming of this Moabitish maiden.

¹¹ Ruth replied saying that she knew she was not like the maidens of Boaz's house, and she gratefully accepted his kindness. She was given freedom to eat with the reapers and took a place beside them; and Boaz placed himself near to her and he himself served her. When she had eaten sufficient she arose and returned to her task. Boaz then commanded his young men to see that there was plenty of gleaning left for her.

¹² Ruth gleaned till evening time, then beat out the ears of corn, and related to Naomi all that had happened through the day. Naomi, well versed in the ways of human nature, and seeing in the events of the day the hand of the Lord, told Ruth that Boaz was a near kinsman and, without explaining further, said to her, "It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." (Ruth 2:22) Ruth obeyed and kept by the maidens of Boaz all the time of the barley harvest, and all the time of the wheat harvest, and dwelt with her mother-in-law.

¹³ When threshing time had come Naomi thought to bring possible circumstances to a test or conclusion. She showed Ruth what should now be done. Naomi knew that there was an obligation upon Boaz to act on behalf of Naomi and Ruth; and, judging it would be unwise for her to put what she considered Boaz's obligation before him verbally, she took an unusual and somewhat daring course, advising Ruth to claim relationship by approaching Boaz's sleeping place at his threshing floor and, when she was laid down to sleep at his feet, to pull his coverlet partly over herself also. Boaz awakened and, discovering what had happened, asked who lay at his feet; and Ruth said, "I am Ruth, thine handmaid." (Ruth 3:9) She claimed kinship; for she said, "Thou art a near kinsman." Boaz was glad to have the claim but, realizing the difficulty for them both, bade her stay till the morning. He also told her that there was a still nearer kinsman whose claim must first be settled before he could act the part of kinsman.

¹⁴ With kindness of mind and true nobility of heart Boaz took the responsibility, called the town as witness to the nearer kinsman of the obligation that lay upon him; and when this unnamed kinsman declined the obligation because, though willing to have the inheritance he was not willing to marry Ruth, Boaz openly accepted it and Ruth became his wife. Ruth was all the dearer possession to Boaz because for a little

time there had been the possibility of her becoming the wife of the other kinsman.

¹⁵ Without doubt this intimate story of the life of these lovable people is introduced to give some links in the genealogy of Jesus; for it concludes with the generations of Pharez, the son of Judah, and links him with David. It connects Rahab the inn-keeper of Jericho with Ruth the Moabitess, and both with that family of Judah out of whom the expected one of Israel was to come.—See Matthew 1:5.

¹⁶ It is easy to see in Boaz and Ruth a picture of the union of Christ and his church. Ruth has ever been accepted by Christians as a picture of the church. Besides there is in this story a representation of Israel's losing faith in his covenant and being restored. Israel's house of bread, the favor of God, became subject to famine because of Israel's sin; and the law which seemed to him to be unto life was found to be unto death. (Romans 7:10) But the house of Israel, now so long estranged from the favor of God, will again enjoy the blessings of God in the land which God gave to their fathers and to them.—Ezekiel 36:28.

¹⁷ The dutiful, faithful Ruth well illustrates those who, called of God in Christ, have the spirit of service and seek to live in harmony with the hope of the gospel. Her course of unselfish devotion is a fitting example for the followers of Christ. And it can truly be said that only those who have that spirit will be found worthy to share the joys of the marriage supper of the Lamb.

¹⁸ But beyond these things there is in this story reference to the deep things of God. It has been suggested in THE WATCH TOWER (June 15, 1925, page 182) that the unknown kinsman of this story represents that one who once was a "morning star", but who became Satan the enemy of God. As for selfish reasons the unknown kinsman declined his obligation toward Ruth and toward the law, so Satan sought to serve himself rather than conform to divine requirements. He has long followed his own way, has become the outstanding opponent of God, and will meet his destruction when it pleases God to finish his purposes with him.

QUESTIONS FOR BEREAN STUDY

Who was Elimelech, and why did he leave Canaan? Why did God permit famine in the land of promise? ¶ 1-3.

Was Elimelech blessed in Moab? Who were Naomi, Orpah and Ruth? What noteworthy declaration did Ruth make to her mother-in-law? ¶ 4-6.

What happened when they reached Bethlehem? Who was Boaz, and what conversation passed between him and Ruth the day they met? ¶ 7-11.

What was Naomi's advice to Ruth, and what plan did she later propose? ¶ 12, 13.

What rule in Israel concerning widows and their kinsmen did Boaz recall, and what course did he adopt? Why is this story recorded? ¶ 14, 15.

What typical aspects does this narrative seem to possess? ¶ 16-18.

THE BOY SAMUEL

—DECEMBER 12—1 SAMUEL 3:1-10, 15-19—

"Speak, Jehovah; for thy servant heareth." 1 Samuel 3:9.

THE period of Israel's history covered by the Book of Judges lasted 450 years. (Acts 13:20) The book does not profess to give a history of Israel's life and doings during that long time, but its records reveal much of the general conditions which prevailed. The tribes held together, but more as a community of families with a common worship than as a nation. They were to be distinctive from the nations round about them, and indeed from all others, in their manner of communal life as well as in the fact that God had made lines of demarcation for them. They were not to marry with the other peoples; their seal of the Abrahamic covenant, circumcision, was to be kept in its spirit; and in their worship they were not to have any visible representation of their God. But their worship of Jehovah at Shiloh three times a year was their chief bond of union.

² There was no attempt on the part of the Israelites during these 450 years to set up a kingdom. This was in harmony with the divine will; for God intended them to be witnesses for him amongst the nations, a people without an army, a defenseless people, yet inviolable in the presence of their enemies, a constant witness to his care and protection.

³ The book of Ruth discloses that sometimes the people enjoyed a happy pastoral life, but from the Judges record of Samson's exploits it is evident that sometimes their lot was very hard indeed. Under the Judges the people had none of those burdens which bear so heavily on modern life. There were no taxes to burden the people; for there was neither police nor army. There was nothing which in these days corresponds to parliamentary representation, and therefore no particular reason for the people being thrown into opposing factions.

⁴ Sometime during that period the priesthood changed hands. It was transferred from the line of Eleazar to that of Ithamar, the younger son of Aaron. There is an entire silence as to why or when the change was made. In the later years their worship developed from simplicity into a regular system of organized worship and government. The priesthood became corrupt, and therefore very injurious to the people. There is no record in Judges of any keeping of the great feasts of the Lord, though the fact of the established priesthood makes it certain that some of the feasts were kept. Indeed, today's study from the opening chapters of the book of Samuel shows that a yearly visit to Shiloh was a recognized part of the Israelites' life. At the time of Samuel's birth Eli, of Ithamar's line, was high priest.

⁵ The book of Samuel opens with the story of Elkanah and his two wives, Hannah and Peninnah, a family of Mount Ephraim. Hannah the beloved wife had borne no child to him; but Peninnah, whom the Scripture

calls her "adversary", had several children. Hannah was continually provoked by Peninnah, and her life was made unhappy with her sorrow and her longing for a son. Her husband's love alone could not satisfy her; and she earnestly prayed to Jehovah for the blessing of a son, and vowed that if God gave her one she would devote him to the service of Jehovah.—1 Samuel 1:11.

⁶ We may not know whether or not Hannah in her heart desired to see the priesthood cleansed from its defilement, when she offered her prayer for a son; but it is worthy of note that Elkanah's going up to Shiloh yearly to worship and to sacrifice to Jehovah, accompanied by his wives, is associated in the record with the facts concerning Eli's two evil sons, Hophni and Phinehas, the priests of the Lord, who were there.

⁷ Though the priesthood was corrupt, the tabernacle was the house of God to Hannah; and there she poured out her heart to God in prayer. In her earnestness her lips moved, though no sound escaped them. Eli saw her and, apparently unaccustomed to such worship but rather accustomed to profligacy in the tabernacle courts, and thinking that she was drunk, bade her go home. It was hardship indeed to have her heart's sincere desire so evilly spoken of; but without retaliation of spirit she told him of the abundance of her complaint and of her grief, and Eli gave her his blessing and said, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him."—1 Samuel 1:17.

⁸ Hannah's prayer was heard; she became the mother of a boy whom she named Samuel, or "Asked of God". She did not go up to Shiloh again until the child was weaned; for she proposed to take him as early as possible and leave him there. When the child was of such an age that he could be left they went to Shiloh and took with them a notable offering to the Lord, three bullocks, with flour and a bottle of wine, and the child. Hannah made herself known to Eli the high priest and gave her boy to him, saying, "The Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."—1 Samuel 1:27, 28.

⁹ Apparently Samuel was not so young as to need care, and was old enough to do some little service for Eli and in the tabernacle courts. As Hannah left her boy with the Lord she prayed; and with prophetic gift she opened her heart and gave voice to a song of praise which has become one of the basic rocks of Scripture truth. See 1 Samuel 2:1-10.

¹⁰ The time was one of crisis in Israel, and God was arranging accordingly. Eli knew of his sons' transgressions and of their wickedness, but rebuked them only in mild terms. They went from bad to worse; not only did they take from the sacrifices the best pieces of meat for themselves, but were openly profligate in the taber-

nacle courts. Indeed the tabernacle courts became a rendezvous for profligate women, and the house of the Lord was made a center of evil rather than of good.

¹¹ The boy Samuel, girded with a linen ephod, ministered before the Lord in Shiloh; and year by year his mother made and brought him a little coat. (1 Samuel 2:18, 19) Samuel grew and was in favor with God and man. Eli did not succeed in stopping his sons in their evil ways; and God raised up a man to tell him that he should be cut off from the priesthood, that there should never be an old man in his house, and that his sons should go to other priests asking bread.

¹² The Scripture says, "The word of the Lord was precious in those days; there was no open vision." (1 Samuel 3:1) Apparently for many years there had been no messages from Jehovah through Eli at Shiloh. While Samuel was yet very young, God spoke to him. One morning before the day broke, and "ere the lamp of God went out in the temple of the Lord" and while Samuel slept, the Lord called his name. The boy heard and immediately answered, "Here am I." He ran to Eli, but Eli said that he had not called and bade the boy lie down again. Again the call came, and Samuel responded as readily as before. This readiness reveals much. The boy was willing and patient with the old man Eli; for though Eli denied calling him, yet Samuel, believing that he heard him, still readily obeyed. Eli finally perceived that it was the Lord, and he told Samuel this and how to reply when next the call came.

¹³ God again called and told Samuel all he was about to do to Eli and his house, and that the iniquity of the house could not be purged with sacrifice or with offering; that because Eli knew the wickedness of his sons and restrained them not his house must be judged for ever. Samuel lay until the morning, and then went about his work as usual, hesitating to tell Eli. But Eli wanted to know what had been said and, insisting, put the boy on an oath to tell him, which shows that Samuel was unwilling to do this. Samuel then told him every whit and hid nothing from him. Eli submitted; he said, "It is the Lord: let him do what seemeth him good." (1 Samuel 3:18) But the submission came too late. It was better than resentment, but it did not suffice to condone his past. He should have seen to it earlier that the will of God was done in his house.

¹⁴ Samuel grew and the Lord was with him, and all Israel from Dan to Beersheba knew that the Lord had raised up a prophet in Israel. Thus the Lord honored the boy Samuel. God honors youth with his message as he does old age. Years count for little with God. Long service and grey hair are honorable only if the life be found in the way of righteousness. Let the heart be right toward the Lord, and God will use one or another such persons as it may please him. The heart of one who is old in years is young when in the service of the Lord, and the heart of one young in years is mature when in the service of the Lord.

¹⁵ The keynote of the lesson as well as that of true service is found in the golden text, "Speak, Lord; for thy servant heareth." Evidently Eli's ears were not open. He had become set in his place of service and was not ready to listen to what the Lord might have to say to him. It was in this matter of the rejection of Eli and the placing of Samuel as God's representative that God said, "Them that honour me I will honour, and they that despise me shall be lightly esteemed."—1 Samuel 2:30.

¹⁶ It is the heart attitude which determines whether or not service rendered as for the Lord is really acceptable and is profitable to him who serves and to God. Eli and his sons ostensibly rendered God service, but their hearts were far from him; and therefore however much they appeared to serve, God could not honor them. Furthermore, such service is seen by this text as really despising God, for the reason that human desire is thought more of than God himself. The Lord's message stood Samuel in good stead; no doubt it proved a guiding word in his life. It was both a counsel and a warning. It has served other young men besides Samuel and will continue to do so.

¹⁷ It is a common saying that a time of crisis always produces the man capable of taking the situation in hand. That this is not true is being abundantly demonstrated at this time, when the whole world is in trouble, and leaders to show the way out are not forthcoming. But Israel, however unfaithful, were God's people and were under his care. Samuel was no chance happening. We have seen how he was prepared; first, the mother's faith and devotion, then the young boy's faithful service to Eli and to Jehovah. Thus God prepared his servant for the need, and thus he has done at all times.

QUESTIONS FOR BEREAN STUDY

What was the condition of Israel during the period of the Judges, and what served to hold the nation together? ¶ 1-3. What may we know concerning their priesthood during this time? ¶ 4, 10.

Who were Elkanah and Hannah? What was the burden of the latter's prayer before the Lord, and what did the high priest say to her? ¶ 5-7.

What did Hannah say and do when next she went to Shiloh? What did the child Samuel do there? ¶ 8-11.

Explain 1 Samuel 3:1. How and why did the Lord address the boy Samuel? How did Eli accept God's message? ¶ 12, 13.

What fact does God's dealing with young Samuel emphasize? What is the keynote and special lesson in this study? ¶ 14-16.

Can humanity produce a capable leader for every crisis, and was this true in the case of Samuel? ¶ 17.

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

"Hypocrisy and the True" "Character or Covenant—Which?"
Z April 1, 1926 Z May 1, 1926

Week of Dec. 5... ¶ 1-25 Week of Dec. 19... ¶ 1-23
Week of Dec. 12... ¶ 26-49 Week of Dec. 26... ¶ 24-48

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Santa Paula, Calif.Nov.	14	Maywood, Calif.Nov.	24
Ventura, Calif.	15, 16	Alhambra, Calif.	25, 26
Van Nuys, Calif.	17	Pasadena, Calif.	28, 29
Eagle Rock, Calif.	18	Monrovia, Calif.Nov. 30, Dec. 1	
Glendale, Calif.	19	Ontario, Calif.Dec. 2, 3	
Los Angeles, Calif. ..	21, 22	Redlands, Calif.	5, 6

BROTHER G. R. POLLOCK

Pittsburgh, Pa.Nov.	1	El Paso, Tex.Nov.	10
Columbus, O.	2	Deming, N. Mex.	11
St. Louis, Mo.	3	Phoenix, Ariz.	12, 14
Springfield Mo.	4	Yuma, Ariz.	15, 16
Oklahoma City, Okla. ..	5, 7	Los Angeles, Calif. ..	21
Fort Worth, Tex.	8	San Bernardino, Calif. "	28

BROTHER C. W. CUTFORTH

Saskatoon, Sask.Nov.	7, 8	Calmar, Alta.Nov.	22
Kinistino, Sask.	10, 11	Bulford, Alta.	23
Prince Albert, Sask. ..	12, 14	Camrose, Alta.	25, 26
Richar' Sask.	15, 16	Coronation, Alta.	28, 29
North Battleford, Sask. "	17	Swalwell, Alta.Nov. 30, Dec. 1	
Edmonton, Alta.	19, 21	Beiseker, Alta.Dec. 2, 3	

BROTHER V. C. RICE

Bismarck, N. Dak.Nov.	14	Archer, Mont.Nov. 24	
Max, N. Dak.	15, 16	S. obey Mont.	25
Charleson, N. Dak. ..	18	Ancndale, Mont.	26
Dore, N. Dak.	19, 21	Tampico, Mont.	28
Froid Mont.	22	Wolf Point, Mont.	29
Reserve Mont.	23	Brockton, Mont.	30

BROTHER H. H. DINGUS

Salisbury, N. C.Nov	14	Liberty, N. C.Nov.	24
Barber, N. C.	16	Greensboro, N. C.	25
High Point, N. C.	17, 18	Reidsville, N. C.	26
Lexington, N. C.	19	Durham, N. C.	28, 29
Winston Salem, N. C. "	21, 22	Stem, N. C.Nov. 30, Dec. 1	
Greensboro, N. C.	23	Henderson, N. C.Dec. 2, 3	

BROTHER C. ROBERTS

Guelph, Ont.Nov. 12, 14		Gorrie, Ont.Nov. 25, 26	
Linwood, Ont.	15, 16	Goderich, Ont.	28
Milverton, Ont.	17, 18	Avonforth, Ont.Nov. 30, Dec. 1	
Palmerston, Ont.	19, 20	Stratford, Ont.Dec. 2, 3	
Moumt Forest, Ont. ..	21, 22	London, Ont.	4, 5
Harriston, Ont.	23, 24	Sarnia, Ont.	6, 7

BROTHER G. H. DRAPER

Lyman, Miss.Nov	9	Rosepine, La.Nov. 22, 23	
Biloxi, Miss.	10, 11	Lake Charles, La.	24
New Orleans, La.	12, 14	Glenmora, La.	25, 26
Jeanette, La.	15, 16	Kelly, La.	28, 29
Lake Charles, La.	17, 18	Sikes, La.Nov. 30, Dec. 1	
Leesville, La.	19, 21	Shreveport, La.Dec. 3, 5	

BROTHER R. L. ROBIE

Fonca City, Okla.Nov. 12		Alva, Okla.Nov.	22
Red Rock, Okla.	14	Mooreland, Okla.	23
Perry Okla.	15	Shattuck, Okla.	24
Pawnee Okla.	16	Follett Tex.	25
Enid, Okla.	17	Woodward, Okla.	28
Ringwood, Okla.	19	Blair, Okla.	29, 30

BROTHER A. D. ESHLEMAN

Pierce City, Fla.Nov.	10	Sanford, Fla.Nov. 22, 23	
Quay, Fla.	11	Grand Island, Fla.	24
Melbourne, Fla.	12, 14	Apopka, Fla.	25, 26
Titusville, Fla.	15, 16	Orlando, Fla.	28
Daytona, Fla.	17, 18	Palatka, Fla.Dec. 1, 2	
New Smyrna, Fla.	19, 21	Green Cove Spr., Fla. "	3, 7

BROTHER W. J. THORN

St. Paul, Minn.Nov. 12, 14		Centuria, Wis.Nov.	23
Pease, Minn.	15, 16	Taylor's Falls, Wis. ..	24, 25
Princeton, Minn.	17	Ellsworth, Wis.	28
Cambridge, Minn.	18, 19	Eureka Center, Minn. "	29
Minneapolis, Minn. ..	21, 26	Owatonna, Minn. Nov. 30, Dec. 1	
Grantsburg, Wis.	22	Rochester, Minn.Dec. 2, 3	

BROTHER H. E. HAZLETT

Portsmouth, O.Nov.	14	Paintsville, Ky.Nov. 24, 25	
Carter, Ky.	15, 16	Emma, Ky.	26
Ashland, Ky.	17, 18	McRoberts, Ky.	28, 29
Huntington, W. Va.	18, 21	Lexington, Ky.	30
Louisa, Ky.	22	Gray, Ky.Dec. 1, 2	
Patrick, Ky.	23	Lexington, Ky.	3

BROTHER T. H. THORNTON

McMechen, W. Va.Nov. 12		New Castle, Pa.Nov.	19
Wheeling, W. Va.	14	Youngstown, O.	21
Bellaire, O.	15	Sharon, Pa.	22, 23
Martins Ferry, O.	16	Farrell, Pa.	24
Steubenville, O.	17	Erie, Pa.	26, 28
Toronto, O.	18	Painesville, O.	29, 30

BROTHER W. M. HERSEB

Kentville, N. S.Nov.	14, 15	Glace Bay, N. S.Nov. 26, 28	
Halifax, N. S.	16, 17	Pictou, N. S.	29
Truro, N. S.	18, 19	Springhill, N. S.	30
Stellarton, N. S.	21, 22	Amherst, N. S.Dec. 1, 2	
Sydney, N. S.	23, 24	Moncton, N. B.	3
Whitney Pier, N. S. ..	25	Alma, N. B.	5

BROTHER S. H. TOUTJIAN

Broken Arrow, Okla.Nov. 15		Pryor, Okla.Nov. 22, 23	
Muskogee, Okla.	16	Muskogee, Okla.	24
Stigler, Okla.	17	Peggs Okla.	25
Tanahba, Okla.	18	Locust Grove, Okla. "	26
Fort Smith, Ark.	19	Henryetta, Okla.	28
Sallisaw, Okla.	21	Oklmulgee, Okla.	29, 30

BROTHER M. L. HERR

Independence, Mo.Nov.	11-14	Jefferson City, Mo.Nov. 22, 23	
Deepwater, Mo.	15	Hannibal, Mo.	24, 25
Clinton, Mo.	16, 18	Palmyra, Mo.	26
Coal, Mo.	17	Quincy Ill.	28
Sedalia, Mo.	19	Keokuk, Ia.	29, 30
Boonville, Mo.	21	Hamilton, Ill.Dec.	1

BROTHER J. C. WATT

Niagara Falls, Ont.Nov.	15	Erie, Pa.Nov. 26, 28	
Niagara Falls, N. Y.	16, 17	Westfield, N. Y.	29, 30
Lockport, N. Y.	18, 19	Clymer, N. Y.Dec.	1, 2
Medina, N. Y.	21	Jamestown, N. Y.	3, 5
Rochester, N. Y.	22, 23	Conewango, N. Y.	6
Batavia, N. Y.	24, 25	Tonawanda, N. Y.	7

BROTHER H. E. PINNOCK

Wenatchee, Wash.Nov.	12, 14	Port Hill, Ida.Nov.	23
Okanogan, Wash.	15	Sandpoint, Ida.	24, 25
Oroville, Wash.	16, 17	Missoula, Mont.	26
Chesaw, Wash.	18, 19	Pablo, Mont.	28
Danville, Wash.	21	Missoula, Mont.	29
Spokane, Wash.	22	Deer Lodge, Mont.	30

BROTHER J. B. WILLIAMS

Harlem, Ga.Nov.	17	Raymond, Ga.Nov.	26
Thomson, Ga.	18	Atlanta, Ga.	28
Dearing, Ga.	19	Tallapoosa, Ga.	29, 30
Union Point, Ga.	21	Rockmart, Ga.Dec.	1, 2
Athens, Ga.	22, 23	Rome, Ga.	3, 5
Atlanta, Ga.	24, 25	Rock Springs, Ga.	7