



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 (ecclesiastism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33. Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in 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 'partaker of the divine nature,' and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-21; 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.

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CONVENTION AT INDIANAPOLIS, IND.

The Bible Students will hold a three-day convention at Indianapolis, beginning January 25th and concluding with a public meeting Sunday, January 27th. This convention will be addressed by Brothers Rutherford, Wise, Thorn, Stewart, Murray, and H. Howlett. For further particulars address Brother E. R. Dunn, 1120 W. 30th St., Indianapolis, Ind.

COMMITTEE APPOINTED

Agreeable to the resolution passed by the annual meeting of the SOCIETY the following committee has been appointed to collect data and prepare manuscript as a memorial to Brother Russell, to wit: Brothers C. J. Woodworth, W. E. Van Amburgh, W. E. Page, E. D. Sexton, J. A. Bohnet. Any of the friends desiring to contribute to this may address C. J. Woodworth, 18 Concord Street, Brooklyn, New York.

CHILDREN'S NEW BOOK

The new book for children, "The Way to Paradise," will not be ready for shipment until about February 1. Single copies, 65c; in quantities of 50 or more, 40c each. Orders may be sent at any time. The book will contain 256 pages, with 40 illustrations. We hope it will be specially helpful for the juvenile classes.

A song book is also being published to go with this child's book. It contains a number of songs especially adapted for use by children.

BETHEL HYMNS FOR FEBRUARY

Sunday	3 264	10 267	17 284	24 54
Monday	4 189	11 149	18 71	25 146
Tuesday	5 259	12 106	19 103	26 147
Wednesday	6 217	13 208	20 315	27 332
Thursday	7 23	14 141	21 222	28 293
Friday	1 49	8 174	15 27	22 87
Saturday	2 119	9 46	16 328	23 242

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THE OUTLOOK FOR 1924

"The kingdom of heaven is at hand."—Matthew 10:7.

THE year 1924 opens dark and black to those who know not God. To the Christian it opens with a resplendent brightness never before experienced.

So dark it is to the non-believer that he is bowed down with sorrow and despair. So bright it is to the faithful follower of Jesus that he lifts up his head and, looking up, rejoices because he knows that the day of deliverance is at hand. The prophet Joel described it from the worldly viewpoint thus: "A day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." (Joel 2:2) Jesus of Nazareth referred to the same day from the viewpoint of the faithful Christian as a day of joy and rejoicing, because it marks the time for the glorification of the church and is a harbinger for the early liberation of the oppressed peoples of earth. What a contrast! Truly it is the worst of times and it is the best of times: The worst of times for the world, and best of times for the church of this day.

²In this hour of darkness upon the earth and gross darkness upon the people Jehovah, through his prophet, says: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of

Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord." (Jeremiah 23:1, 2)

Unto the faithful followers of Jesus Jehovah says: "Be glad in the Lord, and rejoice, ye righteous and shout for joy, all ye that are upright in heart."—Psalm 32:11.

³Down through the corridors of the ages come thundering the words which nineteen hundred years ago Jesus uttered: "The kingdom of heaven is at hand." To those who with joy hear and repeat this message the Lord says: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."—Psa. 89:15.

⁴It is only the truly consecrated now that know and appreciate the Jubilee sound; and it is the light of the Lord's countenance that now enables them to walk in the narrow way and weather the storm that is beating upon all things visible. It is now, above all other times, essential for each member of the house of sons ye on earth to be in close touch with the Lord and to walk in the light of his loving countenance. This scripture, without a doubt, applies to the time of the Lord's presence. The word "countenance" is from the root word mean-



The Kingdom of Heaven is at Hand

Year Text 1924

Matthew 10:7

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ing the face, the appearance, one present. To appreciate the real import of Psalm 89:15 and to have the blessings it implies, one must not only believe in the presence of the Lord, but must love his presence and rejoice in it. Thus doing, he will be diligent in his endeavor to walk in the light of his presence and to call attention of others to the joyful message of the hour.

THE KING

⁸There can be no kingdom without a king. The words of the text imply the presence of the King. These words were spoken by Jesus as a command to his followers nearly nineteen centuries ago. At that time Jehovah had anointed him to be King of kings and Lord of lords, the duties of which office he would assume long thereafter. This anointing he had received at the time of his immersion in the Jordan. This was made manifest by the voice from heaven saying, "This is my beloved Son, in whom I am well pleased." He who was to be King of the earth was there. He began his ministry by declaring this fact, and he has commanded his followers ever thereafter to proclaim this great truth.

⁹It pleased God to have associated with Christ Jesus, the great King, the 144,000 members of the royal house; and he made provision therefor accordingly. The royal house of God is a spiritual house, each member being of the divine nature. This royal line is the highest of God's creation, and to the Head of that royal line Jehovah grants preëminence over all things.

¹⁰But he who was anointed to be King must, before he could reign, die as a man and be raised out of death to the divine nature. This was accomplished, and he was exalted above all others and given a name above every name. It was his death and resurrection and the presentation of his merit in the divine court that opened the way whereby the other members of the royal line could be selected.

¹¹It was after Jesus had made announcement of his kingship that he told his disciples that he must lay down his life and take it up again in harmony with the commandment which he had from Jehovah. (John 10:18) He must then abide the Father's good time and pleasure when as King he would take unto himself his power and reign, at which time he would have associated with him his bride, as members of the royal house. Hence he said to his disciples before his departure: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."—John 14:2, 3.

¹²During the eighteen and more centuries past, God has been selecting through Christ Jesus those who shall constitute his bride and, therefore, be members of the royal line. These being first justified by Jehovah through faith in the precious blood of Jesus, and begotten to the divine nature and inducted into the body of Christ, have through the Head received also the anointing to be kings

and priests unto God and unto Christ and to reign with him. (Revelation 20:6) The time must come then, when the kingship would embrace not only the Head, but all the members of the body.

¹³The fact that Christ Jesus would return and receive unto himself his bride, the church, is definitely fixed by the above scripture. The time of his coming the Scriptures clearly indicate would be in A. D. 1874. Prophecy now fulfilled, which we call the physical facts, shows that his second presence dates from that time. What would be the first work that he would do after his second presence?

GATHERING THE SAINTS

¹⁴The fact that Jesus said: "I will come again and receive you unto myself," is proof conclusive that at his second presence he would begin the gathering of the saints together for the purpose of receiving them. In harmony with this thought the prophet of God had previously written: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psalm 50:5) This time of gathering Jesus designated as a harvest time, during which time there would be a harvesting work. It is reasonable to conclude that he, as the Master of the harvest, would begin the work of gathering the saints together immediately upon his return; and that this work of the harvest, the gathering, would continue in some degree until the last member of that royal family is gathered unto the Lord. The physical facts establish beyond all question that since 1874 the Lord has been harvesting the saints by gathering them together from all quarters of the earth and from every denomination, and outside of all denominations.

TIME OF THE HARVEST

¹⁵There is nothing in the Scriptures that positively and definitely fixes the duration of the harvest period. By the process of reasoning, in the light of the parallel dispensations, we have been taught and have believed that the harvest of the Gospel age covers a period of forty years. The facts as they have occurred, however, raise a doubt as to this time being correct. Whether we date the harvest from 1874 or from 1878, the fact still remains that the work of gathering the saints has covered a period of more than forty years. The best proof that the harvest is not done is the fact that it is still in progress. Since Jesus used the natural harvest of the nation of Israel to illustrate the harvest of the saints, then we would be justified in carrying the illustration to the further point of time or duration as indicated by the time of the Jewish natural harvest. The natural harvest of Israel began with the presentation to God of the first sheaf of wheat after the Passover and continued until Pentecost, a period of fifty days.

¹⁶From Doctor Smith's "Bible Dictionary," page 516, we quote:

¹⁴"Pentecost, that is, the fiftieth day, or Harvest Feast, or Feast of Weeks, may be regarded as a supplement to the Passover. It lasted only for one day; but the modern Jews extend it over two. The people, having at the Passover presented before God the first sheaf of the harvest, departed to their homes to gather it in, and then returned to keep the harvest-feast before Jehovah. From the sixteenth of Nisan seven weeks were reckoned inclusively, and the next or fiftieth day was the Day of Pentecost, which fell on the sixth of Sivan (about the end of May) (Exodus 23:16, 34:22; Leviticus 23:15-22; Numbers 28:26-31; Deuteronomy 16:9-12; 2 Maccabees 12:32; Acts 2:1, 20:16; 1 Corinthians 16:8). The intervening period included the whole of the grain harvest, of which the wheat was the latest crop. Its commencement is also marked as from the time when 'thou beginnest to put the sickle to the corn.' The Pentecost was the Jewish harvest-home; and the people were especially exhorted to rejoice before Jehovah with their families, their servants, the Levite within their gates, the stranger, the fatherless, and the widow, in the place chosen by God for His name, as they brought a freewill-offering of their hand to Jehovah their God.—Deuteronomy 16:10, 11."

¹⁵If we assume that the harvest of the wheat class, namely, the saints, began with the beginning of the second presence of our Lord in 1874, then would it be unreasonable to conclude that the harvest must continue for fifty symbolic days, or fifty literal years? If so, then we might expect the harvest to end fifty years after 1874, or with the year 1924. If this be true, what a wonderful incentive for the saints to be watchful, prayerful, active, and rejoicing in their privileges to have a part in the Lord's work in these concluding days of the harvest. That would mean that the selection of the royal family would be completed with the end of 1924. If this be true, then surely with confidence the saints now on earth can announce with the opening of this year, "The kingdom of heaven is at hand," because all the members of the royal line are about completed for the kingdom.

ITS MEANING TO THE CHURCH

¹⁶Surely there is not the slightest room for doubt in the mind of a truly consecrated child of God that the Lord Jesus is present and has been since 1874; that the harvest has been in progress during that time; that most of the saints have now been gathered. Therefore, can there be a reasonable doubt about the early completion of the church and its glorification in view of the fulfillment of prophecy? Do not all the physical facts about us indicate just exactly what we expected during the concluding hours of the church's earthly pilgrimage?

¹⁷Then should we expect the closing days of the harvest work and witnessing for the Lord to be all joy and no trials? To answer this question we must take into consideration the words of Jesus relative to the last work of the church. It seems quite clear that the last work of the church while in the flesh is to be that of proclaiming the good news that Satan's empire is falling; that the kingdom of heaven is here, and the blessing that the people will reap from that kingdom. Concerning this Jesus said: "And this gospel of the king-

dom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14) The root word from which the word "end" is taken in this text is "*telos*"; and the meaning given to it by Doctor Strong is: "The point aimed at, as a limit, final or uttermost."

¹⁸The Lord's words here then, we would understand, mean to say: The point aimed at, as a limit of the work of the church while in the flesh, the final and uttermost part of that work, is and will be that of proclaiming the good tidings of the end of the old order and that the kingdom of heaven is here and of the blessings it will bring; and this should be done as a witness to the nations; that when this work of witnessing is done, that is, the end or final point aimed at, then will follow the great tribulation that will completely wreck all the nations.

¹⁹Necessarily there must be much joy in the heart of the Christian while proclaiming this blessed message, because it means the bringing to the people that which will comfort and console them in the hour of distress. It means to tell the groaning creation that the time for their deliverance is at hand. At the same time the words of Jesus in the context show that this final work to be done will be accompanied by many severe tests and trials. In verse thirteen he says: "He that endures unto the end, the same shall be saved." Here the word "end" is translated from the same Greek word "*telos*." Therefore we conclude that the endurance must relate to the same time that this message is to be delivered. If those who endure to the end are to be saved, the converse of the statement is true: That those who do not endure to the end will not be of the royal family. Since the endurance to the end and the preaching of the gospel of the kingdom referred to the same time, then it follows that there will be much to endure. The word "endure" means to bear trials, have fortitude, patiently suffer and persevere. Persevere means to persist in any business or enterprise undertaken, to maintain a purpose in spite of counter influences, opposition or discouragement; not to give over or abandon what is undertaken. The inference is, therefore, that there will be a great temptation to relax, to become discouraged, to yield to opposing influences and to give over or abandon the final work.

²⁰The only conclusion to be drawn from these texts is that having put our hand to the plow we must keep on; that since the Lord has committed to his people the interests of his kingdom and commanded that these interests can be properly cared for by proclaiming the message of his kingdom, then a failure or refusal to do so would preclude one from being of the royal line. Strange as it may seem, many of these fiery trials, which will tend to discourage, will come from amongst the consecrated. St. Peter concerning this said: "Beloved, think it not strange concerning the fire that is among you to try you, as though some strange thing had happened unto you." Many of these trials will be due to

the fact that one is tired, worn and weary, nervous and irritable. They will find it easy to misunderstand and will be often misunderstood. Petty matters will be magnified into larger ones; and one will remark: "It is strange that a brother or sister in the truth would make it so disagreeable for me." Being warned against such we are not to think it strange; but let each consecrated child of God study to provoke his brethren to love rather than otherwise and to do everything within his power to aid his brother to keep in the active ranks of the Lord's little ones, and to enable him to march on with even step that he may rejoice as he goes.

²¹But let no one become discouraged because of these temptations or tests. Let him endure with joy. St. James says: "Beloved, we count them happy which endure." And again: "Count it all joy when you fall into divers temptations, knowing this, that the trying of your faith worketh patience." One of the trials peculiar to the church in its last experiences, of necessity must be patient endurance, and in order to stand this trial each one's faith must be strong. The apostle Paul makes it clear that those who are ultimately received into the Lord's family as members of the royal house must endure joyfully to the end. "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Hebrews 3:6) We conclude, therefore, that the Christian continuing persistently as a witness for the Lord will find much to endure, but the joy will far overbalance the fiery trials if our faith and love continue strong. For our encouragement St. Paul says: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Corinthians 4:17.

²²It means, therefore, for the church, the concluding work will be accompanied by fiery trials and tremendous joy. The wise virgins will have the oil of joy in their vessels. The faithful servants will have responded to the invitation of the Lord to enter into his joy. They will rejoice greatly because of the presence of the King and his kingdom, and will delight to tell others about it. They will rejoice in the fact that their own deliverance draweth nigh, and with greater joy will they rejoice in the hope of early seeing the Lord face to face; and when the trials are the most severe, they will remember these precious words: "The joy of the Lord is your strength."

INCREASED OPPORTUNITIES

²³Full consecration means an agreement with the Lord to be faithful unto death. It should matter not, then, whether we have one year or ten years more for activity in witnessing to the kingdom. We should meet these opportunities with gladness of heart. Every indication points to the fact that 1924 will be a year of tremendous activity in witnessing to the Lord's kingdom. The year 1923 was by far the greatest year of activity since the

beginning of the harvest. Reference to the annual report proves that fact. During 1924, by the Lord's grace, the work will be pushed to the uttermost parts of Christendom that the witness may be given in harmony with that command. Therefore, at this time let each faithful soldier of the cross say to his brethren, as he comes in contact with them: "Fear thou not; let not thy hand be slack."

SALES SUPERVISION

²⁴For the encouragement of the faithful workers in the field we take this occasion to say that the records in our office show that during the past year the classes which have followed explicitly instructions and suggestions sent out from time to time by the SOCIETY, have obtained the best results and the workers have received the greater blessings. This is exactly as we should expect it. If we believe the Lord is directing his work in an organized manner, then what else could we expect than that he would direct his work in the sales of literature and books in a harmonious manner? We hope during the year to see every consecrated one engaged in some part of the service work, giving what time each can. We urge upon the classes, in harmony with the Apostle's admonition, that every class and every one in every class do show forth the same diligence to observe the prescribed rules for pushing the Lord's work and to do everything in their power to further the interests of the kingdom that is at hand.

GLORIFICATION SOON

²⁵If we have received the truth in the love of the truth, then we shall not be so deeply concerned as to just what day or hour we can finish our course here on earth; but our chief concern will be to please the Lord at all times, delighting to do his holy will. Whether 1924 ends the harvest work or not (and no one knows for a certainty) we do know that the completion and glorification of the church is near at hand. That fact alone should thrill every consecrated heart; for it means entering into the presence of the Lord, where there is fulness of joy and pleasures for evermore.

²⁶It means that the time draws near when we shall make the acquaintance of the glorious guardian angels that have faithfully watched our interests at the direction of our Lord. What pleasure it will be to greet these lovable creatures and to have them tell us of the many times they have rendered aid to us to keep us from stumbling or falling! We shall delight to tell them of our love.

²⁷It means that we shall meet those whom we have known as faithful workers in the cause of the Lord, and whom we have loved and lost for awhile only. It means to be united together with them forever in endless joy, never to be parted again. Each one of these will be a bright shining star in the kingdom of our Father, differing in brilliancy, to be sure, yet all glorious within the palace of the King.

The WATCH TOWER

²⁸It means that we shall soon make the acquaintance of all the members of the royal house of sons, the beauty of whom even the Lord himself has desired. Clothed in their garments of glory, the countenance of each shining with the everlasting love of God, followed by the bridesmaids, this glorious company of priests and kings will be presented spotless before the throne of Jehovah. What a spectacle of wonderment that will be!

²⁹It will mean that soon, if faithful, we shall see the Lord of glory face to face and tell him of our love for him as we desire. He who purchased us with his own precious blood, covered us with the robe of his righteousness, advocated our cause in the courts of Jehovah, led us through the narrow way, shielded and protected us, delivered us from our enemies and brought us safely to our glory home, is the Lord of lords and King of kings. He it is that will present his glorified bride before the Father's throne amidst the pæans of entrancing music of the heavenly chorus.

³⁰It means that soon we shall see Jehovah, the Eternal One, who never had a beginning and who shall never have an end; who is love and whose love planned it all for us. We shall then see his glorious countenance and abide in his presence. We shall then be of the kingdom and shall appreciate the words of his holy prophet, who wrote for our encouragement and benefit: "For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance. For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved."—Psalm 21: 6, 7.

³¹These are some of the precious promises made for us to hold before the people of God for their encouragement. Let every one now in the narrow way, journeying toward the kingdom, be encouraged and comforted thereby. A little while, and we shall see him face to face, and know him even as we are known. Then we shall dwell in his house forever, beholding his beauty and continuing to gain knowledge in his temple.

³²The outlook for the year is marvelous. Be encouraged and press on, O ye Israel of God. "The kingdom of heaven is at hand."

TO THE WORLD

³³The world has long lain in darkness under the oppressive power of the mimic god, the devil. So thoroughly has he been entrenched that he thought he could never be dislodged. But the mighty King is here, and is now dashing to pieces Satan's empire, and will destroy all of his wicked works. It is a major operation. Necessarily it will be attended by much pain and suffering. It is to be a time of tribulation such as mankind has never known; and, thanks be to God! Jesus tells us there will never be another. The nations of earth are now in great distress. Soon the peoples thereof shall go down into the very depths, and the trouble will melt the souls of the haughty and of the proud. The whole world will reel

to and fro and stagger like a drunken man, and come to its wit's end. Then shall the people cry unto the Lord in their trouble, and he will deliver them out of their distress.

³⁴But before this, the darkest hour, the church must hurry to place some food within the reach of suffering humanity; some food upon which the minds of the people may feed that there may be planted within them a hope. It is the will of God that this shall be done. (Matthew 24: 14) Therefore let every member of the Lord's consecrated on earth keep in mind that 1924 is, and must be, a year of strenuous activity. The Lord will grant the necessary strength to his people, and their joy in the Lord will be their strength.

THE KINGDOM

³⁵Out over the blackness of earth's darkest night shall burst forth the brilliant rays of the Sun of Righteousness rising with healing in its beams. It will bring peace and rest to the weary souls. The kingdom is pictured as being in two phases, one part toward the north, that is, toward the throne of Jehovah, the celestial center of all the universe, the seat of the divine empire; and the other toward the south, the earthly phase of the kingdom directed by the faithful men of old raised to power and authority, acting under the supervision of the Christ. The valley between, formed by these two phases of the kingdom, will furnish a place of refuge and blessing to the poor and oppressed, who are hungering and thirsting for righteousness. Into this valley of blessings they shall flee, and there find sweet relief.

³⁶Behold, the blind, the lame, the halt, the sick, the worn, the weary, the oppressed, and the poor—all hurrying into this valley of blessing. And why? Because the King of Glory is reigning in righteousness. The new government is upon his shoulder; it is a government of equity and justice administered in behalf of all people. The people shall then learn to call his name Wonderful, because there is none like unto the great King. They will learn that he is the great Counselor, because he shall show them the way over the highway of holiness that leads to endless joy. They will learn that he is the mighty God next to Jehovah, because he exercises all power for good. They will learn that he is the Everlasting Father, because the King will grant life everlasting to those who obey his law. They will learn that he is the Prince of Peace, because he will establish peace on earth and never again will it be disturbed. Under his peaceable and righteous reign the people who obey will be granted health and strength, happiness and life. Fear will flee away from them, and in that blessed day every man shall sit under the vine (the rulership of the Christ) and under the fig tree (the earthly phase of the government), and none shall make them afraid. This glorious and happy work will continue until all the people shall praise him; and throughout the earth shall

resound their songs of gladness, saying one to another: "Let everything that hath breath praise the Lord."

³⁷The 144,000 kings, under the headship of the great King of kings, Christ Jesus, will be privileged to give these blessings to mankind. Now, even this day, the God of heaven is speaking to the kingdom class on earth through his prophet, thus: "Say among the nations that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously." (Psalm 96:10) *This is a call to action. Blessed the Christian who hears and obeys this call.* "Wherefore gird up the loins of your mind, be sober and hope to the end."

³⁸The outlook for 1924 is wonderful. It is inspiring. It is thrilling. Rejoice, ye sons of God, ye prospective kings, as you herald to the world the message of deliverance, "The kingdom of heaven is at hand."

"Watchman, tell us of the night;
For the morning seems to dawn.
Traveler, darkness takes its flight;
Doubt and terror are withdrawn.
Watchman, will earth's sorrows cease,
And God's will on earth be done?
Traveler, yes, the Prince of Peace,
Earth's appointed King, has come!"

QUESTIONS FOR BEREAN STUDY

How does 1924 open to the world? How is it described by the prophet Joel? What is the Christian's view, and did Jesus refer to it? ¶ 1.
What is Jehovah's indictment against the pastors and shepherds in nominal Zion? ¶ 2.
What does it mean to walk in the light of Jehovah's countenance? ¶ 3, 4.
Who is the King, and what was necessary for the King to do before he could reign? ¶ 5-8.
When and how are the under-priests and under-kings selected? ¶ 9, 10.
When and how are the saints gathered? What is that period of time called? ¶ 11.
How long is the "harvest," and what is the evidence? ¶ 12-15.
What does the "harvest" mean to the Church? What should be its message? What experiences will accompany the proclamation of the message? ¶ 16-18.
What is the significance in the word "end" in Matthew 24:14? And "endure"? ¶ 17-19.
What are the conclusions to be drawn from these words? Will some of the trials come from within our own ranks? ¶ 20.
What scriptures will bring us joy and happiness, if we exercise ourselves in them? In what light should we view our earthly pilgrimage? ¶ 21.
If we are in the midst of fiery trials within our ranks and without, how is it possible simultaneously to have tremendous joy? Whence does that joy come? ¶ 22.
Assuming that full consecrations are the only acceptable kind, what does it imply? ¶ 23.
The best sales success—the one the Lord specially blesses—comes from following what course? ¶ 24.
What are the logical, joyful and inspiring thoughts that come into our minds as we contemplate the glorification of the saints? ¶ 25-32.
Why does the world see only darkness and blackness, and have perplexity of mind as they allow themselves to think soberly of the future? ¶ 33.
What object has the Lord in view in placing the kingdom message before the world? ¶ 34.
What will dissipate the dense cloud hanging over the world? ¶ 35.
As we visualize the Millennium, what do we see? Why? ¶ 36.
What is the meaning of Psalm 96:10? What will it mean to those who fulfil it in themselves? ¶ 37, 38.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JANUARY 16

"The Lord [Jehovah] hath prepared his throne in the heavens."—Psalm 103:19.

THE kingdom for which Christians were taught by the Great Master to pray, and for which they have prayed and continue to pray, is Jehovah's kingdom. Jesus said: "When ye pray, say: Our Father which art in heaven, hallowed be thy name. Thy kingdom come," etc. While it is true that Christ Jesus will be king over all the earth, yet he will exercise this authority in complete harmony with Jehovah and in accordance with Jehovah's will. All things are from the Father; and there is one Lord Jesus, by whom are all things. (1 Corinthians 8:6) The kingdom, therefore, is God's kingdom and Christ's kingdom.

The text for the week shows Jehovah hath prepared his throne in the heavens. Throne is a symbol of sovereign power and authority. It means that he who possesses the throne has original jurisdiction and supreme power, absolute authority; and that there is none above him. It means that that power and authority is exercised without limitation. "Heavens," as used in this text, has reference to the celestial universe. The group of the Pleiades is supposed to be the center of the celestial universe, the place of the throne of Jehovah, from which supreme authority is exercised. "Prepared," as

used in the week's text, means to set up or establish. We therefore understand that Jehovah has established, or set up in the heavens, the place of sovereign authority, and from there directs all things of the heavens, and in due time will direct all things of the earth through Christ.

When Jesus ascended on high he was assigned by the Father to the highest place of favor next to Jehovah and upon his throne, and put into the place of supreme authority next to the Father. (Philippians 2:9, 11; Revelation 3:21) It seems quite clear that Jehovah purposes to rule the new world through the new creation, particularly through Christ Jesus, the Head thereof; and that in the exercise of this power over the things of the earth, the Church will be associated with Christ Jesus as kings and priests unto God and unto Christ. (Revelation 20:6) For the comfort and encouragement of the Church while running in the narrow way Jesus gives this exceedingly great and precious promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 3:21.

The very fountain of all authority proceeds from Jehovah God; and as this authority relates to the government of the earth and the restoration of man it is exercised through Christ. His throne, or seat of judg-

ment of original jurisdiction and supreme authority, Jehovah has set up or prepared in the heavens. He has been making ready the new creation or royal family for many centuries, which is now about complete. The Head thereof has already begun the exercise of power relative to the earth, and is dashing to pieces the evil nations and systems preparatory to the complete establishment of his kingdom of righteousness, peace and eternal blessings, through which blessings will flow out to all obedient ones of earth. Thus we have a brief outline or picture of the exercise of divine authority relative to the blessing of mankind. The keener our appreciation of this fact the more marvelous it appears to us, that the great Jehovah God would be pleased to take from among men those whom he is transforming into the likeness of his beloved Son, Christ Jesus, and to make them joint-heirs, joint-judges, joint-rulers of things pertaining to the earth. Meditation upon this wonderful arrangement should cause us to walk humbly before God and diligently seek to know and to do his holy will.

TEXT FOR JANUARY 23

"I have set my king upon my holy hill."—Psalm 2: 6.

WITHIN the meaning of this text the word "hill" is used to symbolize the highest place in God's holy kingdom. As we have seen in the week's text preceding, the kingdom is Jehovah's kingdom because all the arrangement is from him. Here the Prophet, as the mouthpiece of Jehovah, speaks of Christ Jesus as God's King, whom Jehovah has placed in the highest position of authority relative to his kingdom. This text seems clearly to have its application at a time certain. That time is when the great King, Christ Jesus, assumes his power and begins his reign.

Jesus Christ has been King ever since he was anointed at the Jordan, and particularly from the time he ascended on high and sat down at the right hand of Jehovah. But before beginning his reign he must wait until the Gentile times end. His presence dates from 1874. The forty years following that date seems to be a day of preparation. With the end of 1914 came the time when 'he whose right it is takes his power and authority and begins his reign.' This was done just at the time when the nations were tumultuously assembling and going to war. They continue their military preparations for the great battle of Armageddon.

The people imagine that present world powers can bring their desire by giving to them a government of peace and happiness. This is a vain imagination. At the same time the ruling factors of the present evil world take counsel together against Jehovah and against his anointed, the Christ, and say in substance: We will not have this Christ to rule over us; let us break their bands asunder and cast their cords from us. Their imagination is vain, and their efforts will be in vain. The time has come that Jehovah has placed his king upon the throne.

It is the transition period, hence the time of the great battle between the beast and the Lamb, which conflict will end with the Lamb being completely successful and in which victory will be associated with him the over-coming saints.

What a wonderful time to be on the earth and witness the passing of the old and the incoming of the new ruling power! What a great privilege and blessing to have some part in announcing to the sin-sick and suffering world that the King of glory is set upon his throne, and that soon the blessings, for which they have long hoped, will be offered to mankind, and the kingdom will bring the desire of every honest heart. These things should be a great incentive to the Christian to press on with vigor, declaring with joy "the kingdom of heaven is at hand." Surely all the members of the new creation this side the veil, who appreciate the blessed time in which we are now, will possess and exercise a zeal peculiar to the King's house in making known to others his glorious kingdom. These glad tidings must go to the nations of earth as a witness before the end. Let every one who loves the Lord supremely, have his or her part in proclaiming the message.

TEXT FOR JANUARY 30

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

GOVERNMENT means the exercise of authority in the administration of the laws and rules of actions, directing the people what is right and prohibiting that which is wrong.

"Shoulder" represents the place of bearing burdens. The burdens or responsibilities of administering the new government rest upon Christ. Since the time when man was expelled from Eden he has been attempting to invent and to establish a form of government that would bring to him ease and comfort, peace and prosperity, liberty and happiness. Good men have sacrificed their lives to the end that they might accomplish this good result. Their efforts have been in vain. This is due to their own imperfection and to the fact that Satan, the mimic god, has influenced the mind and course of men; and now after more than six thousand years of effort to establish a desirable government man has reached his extremity, and failure stares him in the face.

Jehovah knew all this from the beginning. He planned to let man learn his lesson by experience. He provided redemption for the human race and is preparing his royal house, has set his throne in the heavens, has set his King upon his throne, and soon will give to the people a government that will more than fulfil their honest desire. The burden of that new government rests upon Christ Jesus, the King of kings and Lord of lords. We are not left in doubt as to what kind of government that will be. "Behold, a king shall reign in righteousness." (Isaiah 32: 1) The masses of mankind have long desired

to have a righteous government, but now realize their helplessness to establish such. But the time is at hand when they will learn the right way. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26: 9) This is true because "judgment also will I lay to the line and righteousness to the plummet." (Isaiah 28: 17) Judgment means the fixed laws of Jehovah; and therefore he will require, through Christ, the people to observe his fixed laws, and they will learn to be as righteous as the plummet is true.

Until now the whole creation has been groaning and travailing in pain, waiting for the manifestation of the royal family of Jehovah's kingdom. (Romans 8: 19, 22) The whole world is groaning because it sees nothing

upon which to base a hope. Now is the time for the Christian to exercise his God-given commission to "bind up the broken-hearted and comfort those that mourn," by telling the people that a righteous government is here, because the kingdom is at hand. Surely one of the joys of the Lord at this time is that the time has come to take his power and bind Satan, cleanse the earth of wicked systems and establish a righteous government. He invites the members of the Church this side the veil to enter into this joy. Have you entered into this joy? Remember, "The joy of the Lord is your strength"; and surely seeing these wonderful events transpiring, every child of God will rejoice in declaring: Behold the King of glory. His kingdom is at hand.

THE MAKING OF A BOOK

THERE are forty major operations in the manufacture of a cloth-bound book, and twenty additional operations in the making of the electroplates from which it is printed. In other words, every book must pass through that many processes from the time it is prepared in manuscript by the author until it finally reaches the shipping room of the bindery. These processes are, briefly, as follows:

- | | |
|---|--|
| 1 Writing the manuscript | 19 Folding the end sheets |
| 2 Editing and marking it for the compositors | 20 Pasting the end sheets |
| 3 Setting up the type into galleys | 21 Smashing the books flat |
| 4 Proof-reading the galleys | 22 Sewing |
| 5 Correcting the type galleys | 23 Slicing the books apart after sewing |
| 6 Making the "dummy" (pasting the proofs into page form) | 24 Trimming the books to size |
| 7 Arranging the type into pages | 25 Gluing the backbone of the books |
| 8 Reading the page-proofs | 26 Rounding and forming the backbone |
| 9 Correcting the type pages | 27 Gluing the crash hinge onto backbone |
| 10 Locking up the type pages for electroplating | 28 Lining the backbone |
| 11 Making the plates (there are twenty different operations in platemaking) | 29 Cutting the cloth for the covers |
| 12 Locking up the plate forms for printing (64 pages in each form) | 30 Cutting the cardboard for the covers |
| 13 Piling the paper stock for the presses | 31 Making the covers |
| 14 Printing the forms | 32 Printing the covers |
| 15 Folding the sheets into folios | 33 Ironing the covers |
| 16 Bundling and storing the folded parts | 34 Rounding the backbone of covers |
| 17 Gathering the folios into books | 35 Gluing covers onto the books |
| 18 Cutting the end sheets | 36 Stacking books into standing presses to dry |
| | 37 Emptying the standing presses |
| | 38 Inspecting the finished books |
| | 39 Storing the books into bins |
| | 40 Packing and shipping |

Of the above operations sixteen are done by machine, and twenty-four are accomplished by hand. In order to do the sixteen mechanical operations there are forty-five machines employed in the SOCIETY'S plant (for type-setting, printing, binding, and platemaking), with a capacity of 7,000 books per day.

NEW YEAR GREETING

"A Happy New Year unto those who have learned
How rich are the guerdons which labor has earned;
And a Happy New Year to the weary, who cling
Through sorrow and pain to the cross of the King.
Far down thy fair vista, blithe New Year, we see
The sun gleam of the beautiful Sabbath to be;
From afar o'er the billows of trouble we hear
The anthems of praise and the notes of good cheer.
God speed the full time when all idols shall fall,
And the banner of Jesus wave high over all;
When the nations shall walk in the light of the Lord,
And Eden's lost verdure to earth be restored.

"Dear Christ, by thy passion, thy grace and thy power,
Assist us, uplift us, in each clouded hour,
And still, by denial, bestowal, delay,
Whatever is needful, oh give us, we pray!
The year that is far above rubies shall be
The year of our lives that is closest to thee.
And precious and sacred our changes shall grow,
If heaven-light o'er them in tenderness glow.
Let the burdens of woe, and the conflicts of care,
Alike be relieved by the breathings of prayer;
And happy, or only resigned, let us raise
Each morning and evening the songs of our praise."

ISRAEL SAVED AT THE RED SEA

—JANUARY 27—EXODUS 12:37 TO 18:27—

GOD'S POWER MANIFESTED AGAINST EGYPT—MOSES HAPPY IN ISRAEL'S DELIVERANCE—FAITHLESS ISRAEL SORELY TRIED
—ISRAEL ALSO TYPE OF WORLD.

"Jehovah is my strength and song, and he is become my salvation."—Exodus 15:2.

THE sudden shock which Israel felt when the angel of death passed through the land, and all the first-born of Egypt were slain, served God's immediate purpose of obtaining freedom for his people. The Egyptians not only were willing to let Israel go, but wanted them to be gone. They realized that fighting for Israel were forces altogether beyond their power to withstand. Gold, silver, and jewelry were offered Israel, no doubt to induce them to depart quickly. The Egyptians did not know, nor was there any reason why they should be told, that Israel were ready for the march to freedom. Israel went out of Egypt in the early morning a rich people (Exodus 12:36), free and unfettered, with not a dog to bark as they went, and not a feeble person amongst them. (Psalm 105:37, 38) They were led, not directly towards Canaan, but towards the Red Sea; for God had still some manifestation of his love and power to display. Pharaoh would come to think Israel were badly led, and that Jehovah had not discernment; for Israel were "entangled in the land."—Exodus 14:3.

²The stirring events of the past months, which had culminated in that awful night to Egypt, and in Israel's experience in being sheltered by the passover "blood", and then delivered—saved in a double sense, their first-born saved, and themselves saved from Egypt—must have stirred many in Israel to fervor and a high exaltation of spirit; and all would see the hand of Jehovah stretched out to their aid.

³But the shock of the loss of their first-born prostrated Egypt only temporarily, and the madness of Pharaoh quickly returned. He was soon again in the attitude of defiance; and as Egypt was not yet broken (even as France and Britain are not yet broken by the great war's destruction of life and material wealth), Pharaoh and his officers of war and state, believing that no further hurt could now come to them, determined to bring Israel back to bondage. By the time Pharaoh had gathered his army, Israel were at the sea, led there by the angel of the Lord and the cloud. (Exodus 13:21, 22) As Israel waited for guidance, they saw the Egyptian army approaching. They were seized with terror; for they could not possibly withstand the Egyptians, and they had no escape. They blamed Moses for their predicament, and forgot God.—Psalm 106:7.

GOD'S POWER MANIFESTED AGAINST EGYPT

⁴God had showed Moses that he had further purpose with Egypt (Exodus 14:1-4); and Moses bade the people trust in their God, who had manifested such wonderful power on their behalf, and who had such good purpose towards them. The meekness and largeness of Moses' heart which were later so manifest in his character, and without which no man can be a worthy leader of God's people, were already showing. He bore the complaints of the people uncomplainingly. He said to the people: "Stand still, and see the salvation of the Lord. . . . The Lord shall fight for you, and ye shall hold your peace." (Exodus 14:13, 14) He further declared that that was the last time they should ever see the Egyptians.

⁵Moses realized that this matter was Jehovah's, and that this powerful and arrogant people in attacking Israel were fighting against God. But when he went to the Lord for guidance, the Lord said: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." (Exodus 14:15) The measure of rebuke in this word seems

to mean that Moses should have expected to lead his people out of their danger even through the impassable sea. The Lord continued: "Lift up thy rod and stretch it over the sea," as if he would remind Moses of all that had been done in Egypt by that rod, and as if Moses should have taken for granted that as the Lord had led them to the sea Moses would be expected to use his miracle-working rod to make a way through it.

⁶The Lord then moved the cloudy light from before Israel to behind them, thus giving them a sense of protection by shutting off their enemies from sight. This also confused the Egyptians; for they could not know what the Israelites were doing. As Moses stretched forth his rod, the waters divided before it. The Psalmist says of this wonderful thing: "What ailed thee, O thou sea, that thou fleddest?" (Psalm 114:5) The Lord raised a strong wind all night; and a path was made and kept through the waters.

⁷Israel entered on the new road, and God blessed their going. As the cloud moved, following Israel, the Egyptians saw what had happened, and pressed on, now determined to destroy Israel. When the Egyptians were in the midst of the sea, the light of the moon failed them, and the heavens darkened. A heavy thunderstorm with vivid lightning arose (Psalm 77:16-20), so unusual in that land. They realized that God was fighting for his people. They turned to flee, but found their going hard. The sea returned to its strength, Pharaoh's army was caught, not a man or horse was saved, and there the power of Egypt was broken. The faithful servant of the Lord must not be at the disposal of his own imperfect judgment. He must when God commands be as ready to stretch forth the rod for the destruction of the enemies of God as he was to stretch it forth for the salvation of the people of God.

MOSES HAPPY IN ISRAEL'S DELIVERANCE

⁸Israel was free. The sea now rolled between them and the land of bondage, and their enemies were destroyed. There was no possibility of renewed attack. Moses, upon whom so heavy a burden had lain, broke into the song of triumph from which our Golden Text is taken. This song is lifted into the realm of prophecy because the event which it records is typical. It is the first triumphant song of the Bible, which fact marks the event which it records as typical of the final victory of God over the hosts and power of sin. It may be said to be the basis of all the songs of triumph which follow; for it both sets the key for all subsequent prophetic songs, and determines their style.

⁹We have previously noted that wherever in the Scriptures the Lord's people are called upon to sing, or words are put into their mouth as rejoicing in a realized deliverance, that word always has reference to the time of the return of the Lord and the establishment of the kingdom of heaven, and to his people's victory over sin and the forces of evil. Psalms 95 to 98 are examples of this usage in the Scriptures. The songs of Moses and Miriam (Exodus 15:1-21), are therefore prophetic expressions for the Lord's people of this day, rejoicing in all the triumphs of his grace and goodness towards them, and in the break-up of the powers that have oppressed mankind.

¹⁰The Bible student cannot fail to see the correspondency of the Lord's people. The secret is, of course, that its Author is God; and that the things he wrought for the deliverance of Israel were illustrations of the things which

should be brought to pass when he would destroy the kingdom of Satan and the world powers, and the present evil order of things.

¹¹The Bible student cannot fail to see the correspondence between the song on the further shore of the Red Sea, and the song of those who stand on the "sea of glass," who have gotten the victory over the beast and his image, who are harping with the harp of God, and who sing the song of Moses the servant of God, and the song of the Lamb. (Revelation 15:2,3) These are delivered from the power of the beast, and are serving God in the light of his revealed will glorifying his name while yet the opportunities of service are open to them.

¹²Not only does the deliverance of Israel represent the salvation of the church when Satan's powers are being destroyed, but it is also a picture of the deliverance of the individual member of the body of Christ, his getting his freedom from the bondage of evil. He who is buried with Christ dies to the authority of Satan and is made free in Christ. He is translated from the kingdom of darkness into the kingdom of God's dear Son. (Colossians 1:13) Satan sometimes shouts from his side of the sea, and tries to make the child of God believe he is not yet freed; and sometimes he succeeds to the extent of producing needless fears. The consecrated followers of Jesus may not hope to get deliverance from all human weakness, but he must realize his deliverance from Satan's authority.

FAITHLESS ISRAEL SORELY TRIED

¹³There is another type in these events: The deliverance of Israel, God's chosen people, from Egypt represents also the deliverance of God's human sons (Acts 17:28,29) from the bondage of all the powers of evil. The leaders of this evil order are dragging the world on to a conflict with God which will bring distress upon the peoples and destruction upon themselves; and it will only be when the destroyers of the earth are destroyed that the peoples will be ready to listen to the word of truth, and to accept the new arrangement of the kingdom of heaven. It will not now be a long time before the delivered human family will take up the song of the Redeemer. They will rejoice in their Moses, the Christ, and will bless God for his goodness to them even when they had no respect to his will.

¹⁴Without any more delay than was necessary for the ordering of the march, the Israelites were led forth. Again they turned southward towards Sinai. They came to Marah, where, to their intense disappointment, the waters of the place were bitter. Under the burning heat of the eastern sun a lack of water is a great calamity; and the somewhat ungrateful people immediately fell to murmuring against Moses, saying, "What shall we drink?" Moses cried unto the Lord, and the Lord showed him a tree which, cast into the waters, made them sweet. The incident is related very briefly; but from the setting it is evident that the occasion was an important one in the eyes of the Lord; for "there the Lord proved them." (Exodus 15:25) It was a time of testing, and there the Lord began to make conditional arrangements for their blessings. Their freedom from the diseases of Egypt was dependent upon their acceptance of his ordinances.

¹⁵From Marah Israel moved to Elim, "where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters." (Exodus 15:27) Elim was a restful place, as if God, now in a special relationship with his people, would bring them to a place of rest and blessing. Israel stayed some time in Elim; and afterwards they were led into the wilderness between Elim and Sinai. The wilderness had no food for such a multitude; and the whole congregation murmured against Moses and Aaron,

saying that they wished they had died by the hand of the Lord in Egypt, where they sat by the flesh-pots and ate bread to the full, rather than be led by Moses and Aaron to be killed with hunger in the wilderness. These murmurers were so perverse that they would not see that all these miracles were Jehovah's manifestation of himself. They persisted in seeing nothing beyond some endeavor of Moses and Aaron, even as some now see only human endeavor in the direction of the Lord's work. Apparently without any call from Moses, the Lord arranged to give them bread from heaven; and the manna was God's answer to the murmurings of the people. From that time the manna continued to fall until, forty years later, Israel crossed the Jordan and were in the land of promise. With the coming of the manna God manifested himself to Israel; for he would have his people know that he had heard their murmurings.—Exodus 16:10-12.

ISRAEL ALSO TYPE OF WORLD

¹⁶From the wilderness of Sin the people were led to Rephidim, where there was no water to drink. When the people chided with Moses, he replied that really they were tempting the Lord; for they even questioned: "Is the Lord among us or not?" They quickly forgot both the mercy and the power of their Great Deliverer. Moses cried to the Lord, and told him that the people were almost ready to stone him. It was then that Moses was told to smite the rock. "And there shall come water out of it, that the people may drink." (Exodus 17:1-6) Meribah was a place with bitter memories.

¹⁷In the light of present truth it seems almost self-evident that in this journey of Israel from the Red Sea to Sinai God has given a picture of the early journeying of the human family as it starts up the highway of holiness. After its freedom from Satan it will need shepherding; it will find that the brackish waters of human nature and desire can be made sweet in God's own way. The branches of the tree which sweetened the waters of Marah may well represent acceptance of and compliance with the will of God, which will adjust the thoughts of mankind, and sweeten their minds. The pleasures of rest at Elim represent the sweet refreshment which mankind will get from the twelve wells of water, the church of God, and from the shade of the threescore and ten palm trees, the ancient worthies, then princes in all the earth. (Psalm 45:16) The manna which came in the wilderness easily represents the bread of life which will be given to the hungry, and as yet unreasonable, people; and the water which flowed from the rock at Rephidim as easily represents the water of life-giving truth which will flow freely supplying every need. The journey from the Red Sea to Sinai, which was Israel's objective, therefore represents the world's progress from the time of its deliverance from Satan until it comes to a time when it must enter into a covenant with God.

QUESTIONS FOR BEREAN STUDY

What were the immediate circumstances surrounding Israel's exodus? ¶1.
How was there a "double" salvation? What should have been the result to Israel? ¶2.
Is the hard-hearted, worldly spirit difficult to break? Why was Israel seized with terror? ¶3.
What were some of the outstanding characteristics of Moses? ¶4.
Was Moses excusable for waiting for God's further direction? ¶5.
How and why were the Egyptians now confused? ¶6.
Describe the swallowing up of the Egyptians in the sea. ¶7.
Explain how the song of Moses is lifted into the realm of prophecy. ¶8.
What peculiar thing is there about the songs of triumph recorded in the Bible? ¶9.
How can the Bible be ever new, since it was written from 1,800 to 3,500 years ago? ¶10.
Who stand upon the sea of glass? What do they sing? ¶11.
What does the deliverance of Israel typify? What is our privilege as respects Satan's influence? ¶12.

Name another typical feature. What are the leaders in churchianity now doing? Is the world to have deliverance also? ¶ 13.
Where was Israel's next experience? Were they happy? Did God further test them? ¶ 14.
Where did Israel next go? Was food plentiful? How were they

fed? How did God continually manifest himself on behalf of Israel for the next forty years? ¶ 15.
Where did Israel next stop? Now what happened? How did God come to the rescue? ¶ 16.
What are the typical lessons the Bible student may draw from this narrative? ¶ 17.

WHAT ISRAEL LEARNED AT SINAI

—FEBRUARY 3—EXODUS 19:1 TO 24:8; LEVITICUS 19; DEUTERONOMY 4:32-40—

GOD MANIFESTS HIS RIGHTEOUSNESS AT SINAI—SINAI REPRESENTS THE MILLENNIAL KINGDOM—THE CHURCH APPROACHING THE HEAVENLY MT. ZION.

"Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (Deuteronomy 6:5)
"Thou shalt love thy neighbor as thyself."—Leviticus 19:18.

WHEN God by his angel appeared to Moses near Mount Horeb and gave him the commission to go to Egypt for the deliverance of his people, he told Moses to bring Israel to him in Horeb (Sinai). The picture presented by Exodus 19:3-7 is of God waiting at Sinai for his chosen people. When Israel reached Sinai Moses immediately went up the mountain, as if to report to God. God told Moses his purpose, and sent him back to ask the people if they were ready to enter into a covenant with him. It was a loving welcome that God gave them. In the words of our lesson, he told them how he had sent for them, delivered them, and then had borne them on eagles' wings to himself. Israel must have wondered why God now took so great an interest in them. The right-minded would understand that God was working out his own purposes, and that the time had come when he could do this; for without doubt Moses had shown that God had a set time for their deliverance. But the loyal-hearted would trust, even though they did not understand why God had permitted so great a tribulation to come upon them in Egypt. This was the first time-prophecy to be fulfilled. Like all God's subsequent works it reveals that he keeps exact time in all his plans.

²His mighty works in Egypt had shown what great consideration God had for his people. They were his first-born among the nations; the others were his children also, but Israel was to have the first-born's portion and rights. However, his covenant of blessing was not with them, but with their fathers: Abraham, Isaac, and Jacob; though it is evident from the declarations respecting the covenants that God purposed that these should have associated with them a company of ministers who should be their servants. The particular work God had for Israel is revealed in our lesson. He would make them a nation of priests; an elect nation to serve the non-elect nations.

³Israel reached Sinai in the third month. The events of the journey from the Red Sea, apart from the miracles of Egypt, were in themselves sufficient preparation for the covenant into which they were to enter. They had seen the deliverance from Egypt, and water had been given out of a rock. At Rephidim there was provided a supply of water sufficient for their needs during the long wait at Sinai. God had it stored ready, and in due time the hidden reservoir was tapped. Bread had fallen from heaven in constant supplies sufficient for the daily needs of all that great multitude. Without weapons of war they had resisted their enemy Amalek, and had prevailed. That this action of Amalek was of particular importance is shown by the fact that after the battle Moses erected an altar which he called Jehovah-nissi (Exodus 17:15); that is, "The Lord is my banner." God there raised his banner and declared war with Amalek, which meant the certain destruction of that people. Amalek represents those who would keep God's people from their

inheritance, who would prevent God from blessing his people, who would prevent the world from entering into the covenant blessings which God has for his children. God declares war against all such; and their end is destruction.

GOD MANIFESTS HIS RIGHTEOUSNESS AT SINAI

⁴The people were willing to enter into covenant relation with God, and Moses returned to report this. He was sent down to tell the people to be ready against the third day, when the terms of the covenant should be stated. But when the third day came it proved to be a day of dread glory. Thick darkness gathered about the mountain, and it seemed to be on fire. A heavy thunderstorm gathered, with much lightning and apparently much rain. The whole mountain was shaken with an earthquake; and out of the darkness, and above the thunder there was the sound of a trumpet waxing louder and louder, and then a voice speaking in the hearing of the people all the words of the Ten Commandments. (Hebrews 12:18, 19, 26) These phenomena seemed to be more than flesh and blood could stand; and the people fled from the presence of God. They asked that Moses should stand between God and them, and said: "Let not God speak with us, lest we die."—Exodus 20:19.

⁵After this demonstration of the presence of God and after the people had heard God speaking, Moses was called to go up the mount of God. He was there forty days, during which time God gave him various instructions which were to be considered part of the covenant, and certain obligations concerning their domestic relationships, and of their worship of himself.

⁶How Moses cast down the two tables of stone on which God had written the commandments, and how these were rewritten is almost common knowledge.

⁷Israel saw by these things that though they were a specially favored people, there were obligations on them which must be kept if they were to retain their place of favor. At Sinai they learned something of the righteousness of God. They also learned something of their inherent weakness and of their dependence upon God's merciful provision to receive and accept them even in their weakness. The position is given by Paul in Romans 7:7-13. Israel went out of Egypt as God's favored people "alive" to the hope of Canaan. But when the Law was given, it both revealed and quickened sin in them; and Israel "died." Every good man in Israel realized he could not get nor retain the favor of God by keeping the covenant of Sinai. The very provision of the Law *not* to do: "Thou shalt not"—and it was almost wholly negative in character—stirred the fallen nature to do those things which were forbidden. But the associated provision of a priesthood, also instituted at Sinai, led the people to the merciful provision of God in the sacrifice for sin and sin-atonement. So the Law in its severity, and also in the

provision of a priesthood for the covering of sin, pointed to Christ.—Galatians 3:24.

⁸Though God had his special purpose in Israel for themselves, for their instruction, and that they might enjoy his favors, he had other purposes also. Here something of permanent value was done for the world. There were two things which God at that time purposed to do for the benefit of men: (1) The Canaanites, whose land Israel was soon to enter, had become so corrupt as to be a positive danger to the race. God therefore determined to destroy them as he had destroyed Sodom. They were among men as a cancer is to the human body; and Israel was God's instrument to exterminate them, lest the world should sink in corruption. (Leviticus 18:3, 22-25) (2) At Sinai, in the covenant which God made with his people, and in the statutes and ordinances which he gave for their guidance in all things, those which affected their social and national relationships, there was health-giving medicine for the world.

⁹What God did in Egypt when he smote Pharaoh and destroyed the power of Egypt was a lesson for the world for all its days as to the authority and power of God; and without doubt the world was thereby very vitally and directly affected for many years, and, but less directly, it has been affected ever since. Also the Law of Sinai has been a preservative to the nations as well as a guide. Christendom, while professing to follow Christ and his teaching, really took the Ten Commandments of Sinai as its standard, and has in its error been of some service in pointing out the righteousness and the sanctions of God's laws. But as it was with the Jews, so is it with Christendom. The salt has lost its savor: it is cast out, and will be trodden under foot.—Matthew 5:13.

SINAI REPRESENTS MILLENNIAL KINGDOM

¹⁰Sinai is thus seen as very closely related to the establishment of the kingdom of heaven, when the righteous requirements of God will be made known to *all* men. And Sinai does in a very special way represent the kingdom. Bible Students have long known that in the symbology of Scripture mountains represent kingdoms (Isaiah 2:2); but they have not always perceived that Sinai is God's pictorial representation of his kingdom. This is shown in several ways; but perhaps most particularly when on the fifth of the seven occasions Moses went up the mountain. (Exodus 24:12, 15) Then Moses at God's bidding took seventy of the elders of Israel and Aaron and his sons; he took also Joshua. After the mountain had been climbed to a considerable height, and after some days waiting there, Moses left the seventy elders while he and Joshua went through the cloud which rested on the mountain, into the blue sky above it. Here is God's representation of his kingdom. Moses on the top, above the cloud, represented the Christ; and Joshua, his servant, represented the great company class, the "servants" of the Christ; while below the cloud, but still up the mountain, neither party seeing each other, were the seventy elders of Israel, representing the ancient worthies who shall be princes in all the earth. At the foot of the mountain were the people gathered, waiting to hear what Moses and their elders might bring from God, representing the world of mankind getting guidance and blessing through the powers of the kingdom.

¹¹Those who refuse to see in these incidents more than historical records are those who refuse him that speaks from heaven (Hebrews 12:25); for God as truly speaks to his people now through these records as he spoke in the ears of Israel on that day, for the phenomena of Sinai were also symbols of those things which accompany the second presence of the Lord. Sad to say, nearly all the clergy of Chris-

tendom refuse to accept these records as being truthful. To them these are imaginary, not historical. Therefore they are not prepared to hear what God is saying, and they are unable to discern the voice and manifestation of God in the strange things of this day. Sinai is being repeated on a grand scale: God now speaks by his Word. The world will soon be brought to an experience where the terrors of the manifestation of God are upon them. Like Israel they will call for someone to stand between them and God; and they will then see that God has already provided a Mediator, even Jesus and his joint-heirs in the kingdom, and that the Mediator is ready to take up his work.

THE CHURCH APPROACHING HEAVENLY MT. ZION

¹²The manifestation of God at Sinai was wonderful. There has been nothing like it before or since. Moses referring to it says: "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" (Deuteronomy 4:33) It was God's direct evidence to his chosen people that he was with them. No human agency could have produced that which Israel saw and heard and felt at Sinai; there can be no explanation; there must be either acceptance or rejection. The Apostle in Hebrews refers to God's demonstration at Sinai, and speaks of the Church's approach to the heavenly Mt. Zion, where God is. But besides that simile he states there is a time coming when the voice of God will shake heaven and earth: The experience of Israel at Sinai corresponds with that which the world must have in the establishment of the kingdom of heaven. The quaking mountain represents the kingdoms of this world when shaken at the presence of God. "And I will shake all nations, and the desire of all nations shall come" (Haggai 2:7), when God manifests his holiness, and will demand from the world that which he asked of Israel. The messages of truth are God's means of shaking the earth to its foundations, and while his messengers declare there is an inheritance for the world of mankind, even the restitution blessings which all the prophets of God have declared; but it can be enjoyed only as men come into harmony with God, loving him with all the heart, and each loving his fellow men as he loves himself.

¹³Though natural Israel in so many ways prefigured spiritual Israel, their experiences being for types of things that should happen to spiritual Israel, the footstep follower of Jesus does not look to Sinai as his guide. He sees that there Israel represented the world of mankind brought before God in the establishment of the kingdom, rather than any experience in the life of spiritual Israel. The nearest experience in the life of spiritual Israel which corresponds to Sinai is Pentecost, where also there was a manifestation of the power of God; but the great dissimilarity shows these are not type and antitype. To spiritual Israel was given the spirit of truth, not only as a blessing to the whole Church, but to be within each member as a quickening power. Hence as the apostle Paul shows, the righteousness of the Law is wrought in every one begotten by the spirit. To such the Law of Sinai is not necessary, for the spirit within him works righteousness.—Romans 8:4; 10:4.

¹⁴Our lesson calls attention to the ordinances of Moses as given in Leviticus 19. The Ten Commandments, as given in the two tables of the Law, cover the whole ground of man's relationship to God and to his neighbor. But beyond those there were many things in which Israel were instructed which sharpened and pointed the Law as embodied in the Ten Commandments, but which, as stated, were of a negative character. The Ten Commandments represent the covenant; but the ordinances which Moses spoke, some of which are given in Leviticus 19, tell of the obligations of that cove-

nant, even as the justification of the follower of Jesus, who is consecrated to God, obligates himself to follow the will of God. The fact of justification, with its obligations of a previous consecration, is not in itself sufficient; for the just shall live by his faithfulness, and not because he has been justified by faith.—Hebrews 10:38, *Rotherham*.

¹⁵Besides the negative phase of the Law as denoted in the Ten Commandments, there is the positive phase to which they inevitably point, and which is expressed by our Golden Text. A law to abstain from the worship of other gods, and to refrain from doing injury to a neighbor, when received by a good heart, inevitably leads to the positive, sincere worship of God, and to love for one's neighbor. This is the summary of the Law as given by our Lord (Matthew 22:37-40); this standard all who would have life must attain.

QUESTIONS FOR BEREAN STUDY

How did God speak to Moses at Mt. Horeb? What was the question put to Israel upon their arrival at Sinai? How is God shown to be a God of order? ¶ 1.

What was Israel's portion? In what way was Israel a nation of priests? ¶ 2.

What had Israel seen in their travels toward Sinai? Whom does Amalek represent? ¶ 3.

Describe the scene just before Moses was called into the mountain. ¶ 4, 5.

What was the lesson to Israel respecting the breaking of the tables of stone and the rewriting of the commandments? What is Paul's argument? ¶ 6, 7.

What two things did God do which are of permanent value to the world? ¶ 8.

What lesson is there in the smiting of Egypt? In what way has the Mosaic law been beneficial to the world? ¶ 9.

In symbolism, what does "mountain" represent? How does the scene of Sinai represent the blessing of the various classes in Messiah's kingdom? ¶ 10.

Are these things more than historical facts? Are the preachers prepared to hear the "voice" of God? If not, why not? ¶ 11.

What was God's direct evidence that he was with his people? To what does Paul liken it? What is the antitype? ¶ 12.

Do spiritual Israelites look to Sinai for guidance? How do Sinai and Pentecost compare? ¶ 13.

The Ten Commandments cover the ground of what? What do they represent? How is justification maintained? ¶ 14.

How is the negative character of the Law taken by Jesus and transformed into a positive declaration? Quote Jesus' words. ¶ 15.

AN INTERESTING LETTER

ACTIVITIES IN SOUTH AFRICA

DEAR BRETHREN IN CHRIST:

I feel sure that you would be interested to have a slight record of the remarkable work that has been done in the colporteur field by two of our sisters, who have been a long time members of the Johannesburg Ecclesia. Their names are Sister L. Theron and Sister E. Adshade. Some months ago they decided to give up their duties as teachers in the Government Education Schools and to devote all their time to the work of the Lord in the colporteur field. The period I particularly wish to speak of covers only three months, during which a tour was made through the northern districts of Natal and the Transvaal. During this time 3,222 calls were made in thirty-one various places visited and a total of 3,188 books were sold as follows:

Vols. SCRIPTURE STUDIES	1,218
HARPS (mostly large)	1,041
"Millions"	929
	<hr/> 3,188

This is quite a remarkable record, and entailed tireless activity and zeal.

In one of the letters received from one of the sisters, she says: "I seem to have been going at top speed all the time, catching all sorts of trains, perishables and goods, all the same to me as long as I could get to my destination. Often have I arrived late at night, the train being unduly delayed, at a lone station; but, true to his promise, the Lord never leaves one in the lurch. On every occasion he put it into the heart of someone to help me. It strengthens one's faith and increases one's love to see his devoted and providential care.

"One day after reading again that beautiful article on 'Service Essential,' I was so excited that I could not sleep. At last I got up, held out the map, and discovered that we were leaving out Barberton and some other places on a branch line off our route, and at once determined that we should not leave them out. I mentioned it to my companion; and we decided that she should go there while I came on and finished my section. The place I visited next was a very small place; I made only eighteen calls, but I sold forty-nine Volumes, sixteen 'Millions,' and thirteen large HARPS. I had very little sleep the night before, only three

hours; for I was talking until 11:30 p.m. to some very interested people and then packing up to 2:00 a.m. and up again to catch a train at 5:30 a.m. I would just love to tell you all the little experiences we get, and how obviously our Savior is leading us; but I have not the time."

In a further letter, written from Middelberg in the Transvaal, the same writer expresses satisfaction at receiving her colleague back after the separation; and she finds that it is a better way to divide up their energies in visiting the small places, but for the larger places it is better to work together. She continues:

"I have had tremendous opposition here; for the majority of the Dutch people have been greatly prejudiced by the ministers. . . . Thus far we have put out six sets, some odd volumes, sixty HARPS and ninety 'Millions.' I have convinced three people thus far who are deeply interested since the lectures and who enjoy the volumes very much. . . . The first day I went to the private houses I landed at the house of one of the three Dutch ministers here. I spoke to his wife; and after a while she said: 'I'll call my husband; he is a minister and would like to see the books.' I hid my surprise by saying, 'Yes do; I would like to speak to him.' He came to the door quivering with rage and maligned the truth, our dear Brother Russell, and all of us very unmercifully. I felt very sorry for him and spoke to him gently yet firmly. Gradually he calmed down, but would not accept a HARP. His wife, I could see and feel, was deeply impressed by what I was telling him, and several times suggested that he should take a book; but he would not, saying that he would not have a book in his house written by Russell. I told him that he would read it in the very near future and deeply regret, too, that he had not done so before. What was my delight the next morning when my landlady came to my room for a HARP, saying that somebody had called for one late last night. After some persuasion she told me how this minister's wife gently tapped on her window pane after she had gone to bed, gave her 2/6, and asked her if she could get her a book but not to tell anybody for fear her husband should hear. She stole away from the house after he had gone to bed. Another Nicodemus! It made me realize afresh how important it is that we should tell the truth in love, and always remember our dignity as ambassadors for Christ."

Your brother in the service of the Lord,

H. ANCKETILL, *South Africa*.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Orchid, Va.	Jan. 14	South Hill, Va.	Jan. 24
Newport News, Va.	" 15	Emporia, Va.	" 25
Norfolk, Va.	" 16	Petersburg, Va.	" 27
Currituck, Va.	" 17, 18	Crewe, Va.	" 28
Norfolk, Va.	" 20, 22	Keysville, Va.	" 29
Exmore, Va.	" 21	Dolphin, Va.	" 30
Suffolk, Va.	" 23	Repub. Grove, Va.	Jan. 31, Feb. 1

BROTHER J. A. BOHNET

Fenton, Mich.	Jan. 14	Findlay, O.	Jan. 24
Durand, Mich.	" 15	Fostoria, O.	" 25
Port Huron, Mich.	" 16	Marion, O.	" 27
Mt. Clemens, Mich.	" 17	Lima, O.	" 28
Brightmoor, Mich.	" 18	Port Wayne, Ind.	" 29
Plymouth, Mich.	" 20	Garrett, Ind.	" 30
Adrian, Mich.	" 23	Auburn, Ind.	" 31

BROTHER B. H. BOYD

Tampa, Fla.	Jan. 1, 2	Punta Gorda, Fla.	Jan. 11
Oldsmar, Fla.	" 3	Fort Ogden, Fla.	" 13
St. Petersburg, Fla.	" 4, 6	Lakeland, Fla.	" 14
Bradentown, Fla.	" 7	Avon Park, Fla.	" 15
Sarasota, Fla.	" 8	Moore Haven, Fla.	" 16
Arcudia, Fla.	" 9	West Palm Beach, Fla.	" 17, 18
Port Myers, Fla.	" 10	Key West, Fla.	" 20

BROTHER J. W. COPE

Madison, Wis.	Jan. 2	Cripple Creek, Colo.	Jan. 28
Monticello, Wis.	" 3	Goldfield, Colo.	" 29
Gratiot, Wis.	" 4	Colorado Springs, Colo.	" 30
Dubuque, Ia.	" 6	Trinidad, Colo.	" 31
Omaha, Neb.	" 7	Walsenburg, Colo.	Feb. 1
Denver, Colo.	" 13	Pueblo, Colo.	" 3
Colorado Springs, Colo.	" 27	Holly, Colo.	" 4

BROTHER A. J. ESHLEMAN

Birthingright, Tex.	Jan. 11, 13	Normangee, Tex.	Jan. 23, 24
Greenville, Tex.	" 14, 16	Teague, Tex.	" 25
Lone Oak, Tex.	" 15	Corsicana, Tex.	" 27
Denison, Tex.	" 17	Kerens, Tex.	" 28
Sherman, Tex.	" 18	Athens, Tex.	" 29
Dallas, Tex.	" 20, 22	Brownshoro, Tex.	" 30
Mc Kinney, Tex.	" 21	Tyler, Tex.	" 31

BROTHER A. M. GRAHAM

Scranton, Pa.	Jan. 14	Pottsville, Pa.	Jan. 22, 23
Throop, Pa.	" 15	Shamokin, Pa.	" 24
Benton, Pa.	" 16	Northumberland, Pa.	" 25, 28
Nanticoke, Pa.	" 17	Danville, Pa.	" 27
Hazleton, Pa.	" 18	Sunbury, Pa.	" 29
Mahanoy City, Pa.	" 20	Selings Grove, Pa.	" 30
Tamaqua, Pa.	" 21	McClure, Pa.	" 31

BROTHER W. M. HERSEE

Kitchener, Ont.	Jan. 9	Stouffville, Ont.	Jan. 17
Guelph, Ont.	" 10	Lindsay, Ont.	" 18, 20
Preston, Ont.	" 11	Cameron, Ont.	" 21, 23
Galt, Ont.	" 13	Haliburton, Ont.	" 25, 27
Milton West, Ont.	" 14	Peterboro, Ont.	" 28, 29
Brampton, Ont.	" 15	Havelock, Ont.	" 31
Markham, Ont.	" 16	Smiths Falls, Ont.	" 31

BROTHER J. H. HOEVELER

Piedmont, Ala.	Jan. 14	Montgomery, Ala.	Jan. 23, 24
Boaz, Ala.	" 15, 16	Selma, Ala.	" 25
Pell City, Ala.	" 17	Notasulga, Ala.	" 26
Seddon, Ala.	" 18	Columbus, Ga.	" 27
Lincoln, Ala.	" 19	Seale, Ala.	" 28
Birmingham, Ala.	" 20	Eufaula, Ala.	" 29
Littleton, Ala.	" 22	Clayton, Ala.	" 30, 31

BROTHER G. R. POLLOCK

Lynden, Wash.	Jan. 14	Aberdeen, Wash.	Jan. 22
Everson, Wash.	" 15	Olympia, Wash.	" 23
Bellingham, Wash.	" 16	Long Branch, Wash.	" 24, 25
Blaine, Wash.	" 17	Puyallup, Wash.	" 27, 29
Mt. Vernon, Wash.	" 18	Enumclaw, Wash.	" 28
Tacoma, Wash.	" 20	Stanwood, Wash.	" 30
Chehalis, Wash.	" 21	Everett, Wash.	" 31

BROTHER B. M. RICE

Greensburg, Ind.	Jan. 16	Mitchell, Ind.	Jan. 24
Madison, Ind.	" 17	Sparksville, Ind.	" 25
New Albany, Ind.	" 18	Montgomery, Ind.	" 27
Louisville, Ky.	" 20	Orleans, Ind.	" 28
Nashville, Ind.	" 21	Salert, Ind.	" 29
Martinsville, Ind.	" 22	Jeffersonville, Ind.	" 30
Bedford, Ind.	" 23	De Pauw, Ind.	" 31

BROTHER V. C. RICE

Ada, Okla.	Jan. 13, 15	Noble, Okla.	Jan. 22
Hickory, Okla.	" 14	Norman, Okla.	" 23
Stratford, Okla.	" 16	Oklahoma City, Okla.	" 24, 25
Purcell, Okla.	" 17	Edmond, Okla.	" 27
Elmore, Okla.	" 18	Redrock, Okla.	" 28
Wynnewood, Okla.	" 20	Perry, Okla.	" 29, 31
Paoli, Okla.	" 21	Pawnee, Okla.	" 30

BROTHER C. ROBERTS

Elmvale, Ont.	Jan. 10	Harriston, Ont.	Jan. 23
Collingwood, Ont.	" 11, 13	Norman, Ont.	" 24
Meaford, Ont.	" 14, 15	Mount Forest, Ont.	" 25, 27
Warton, Ont.	" 16	Fordwich, Ont.	" 29
Mar, Ont.	" 17	Wingham, Ont.	" 29
Owen Sound, Ont.	" 18, 20	Goderich, Ont.	" 30
Allenford, Ont.	" 21, 22	Seaforth, Ont.	" 31

BROTHER R. L. ROBIE

Atascadero, Calif.	Jan. 15	Maywood, Calif.	Jan. 24
San Luis Obispo, Calif.	" 16	Hawthorne, Calif.	" 25
Orcutt, Calif.	" 17	Long Beach, Calif.	" 27
Santa Barbara, Calif.	" 18, 20	San Pedro, Calif.	" 28
Santa Paula, Calif.	" 21	Pasadena, Calif.	" 29
Eagle Rock, Calif.	" 22	Monrovia, Calif.	" 30
Sawtelle, Calif.	" 23	Alhambra, Calif.	" 31

BROTHER W. J. THORN

Elyria, O.	Jan. 10	Delaware, O.	Jan. 18
Bellevue, O.	" 11	Lancaster, O.	" 20
Lorain, O.	" 13	Wilmington, O.	" 21
Sandusky, O.	" 14	Cincinnati, O.	" 22
Fremont, O.	" 15	Covington, Ky.	" 23
Fostoria, O.	" 16	Greensburg, Ind.	" 24
Marion, O.	" 17	Indianapolis, Ind.	" 25-27

BROTHER T. H. THORNTON

Indianapolis, Ind.	Jan. 15	Powhattan, Kan.	Jan. 23
Terre Haute, Ind.	" 16	Horton, Kan.	" 24
Vandalia, Ill.	" 17	Kansas City, Mo.	" 27
East St. Louis, Ill.	" 18	Leavenworth, Kan.	" 28
St. Louis, Mo.	" 20	Lawrence, Kan.	" 29
Jefferson City, Mo.	" 21	Topeka, Kan.	" 30
St. Joseph, Mo.	" 22, 25	Riley, Kan.	Jan. 31, Feb. 1

BROTHER J. B. WILLIAMS

Saulte Ste. Marie, Ont.	Jan. 12, 13	Brampton, Ont.	Jan. 23
MacLennan, Ont.	" 14	Guelph, Ont.	" 24
Warren, Ont.	" 15	Milton, Ont.	" 25
North Bay, Ont.	" 17	Toronto, Ont.	" 27
Bracebridge, Ont.	" 18	Preston, Ont.	" 29
Orillia, Ont.	" 20	Galt, Ont.	" 30
Barrie, Ont.	" 21	Kitchener, Ont.	" 31

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