



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

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

W.T.B.&T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, 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 (ecclesiasticalism) 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 21:28-29

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"Hypocrisy and the True" "Character or Covenant—Which?"	
Z April 1, 1920	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

CALENDAR FOR 1927

Knowing that our readers desire a calendar we have selected a very appropriate one for the 1927 year text. It will be printed in four colors and is desirable for framing. It will contain the year text and a calendar for each day, but no other texts. It will contain the Bethel hymns. This will be ready for the holidays. The price will be 25c. In lots of fifty or more 20c.

YEAR BOOK

Many brethren have called attention to the fact that our "Manna" texts have been in use now for upwards of twenty years and that the consideration daily of some other texts of the Scriptures might prove profitable.

The annual report this year will be too voluminous to be published in the WATCH TOWER.

The 1927 year text will be, "O Lord, how manifold are thy works!"

Therefore the SOCIETY is publishing a book entitled **THE I. B. S. A. YEAR BOOK**.

It will contain a brief history of the SOCIETY and its purpose; the annual report of the SOCIETY's work for 1926; the year text for 1927; the weekly prayer-meeting texts appropriate thereto together with comments; a text for each day, closely related to the year text with appropriate comments in harmony with present truth.

The book will contain two hundred fifty or more pages, handsomely bound in royal purple, gold stamped and embossed. It will sell for 50c a volume. It will be ready for the holidays. You may send your orders now.

ERRATUM

In the published list of participants of the 1926 memorial services the class at Victoria, B. C. was inadvertently omitted. They reported 117 communicants.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLVIII

NOVEMBER 1, 1926

No. 21

A STONE OF STUMBLING

"And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem."—Isaiah 8: 14.

IN A FORMER issue of THE WATCH TOWER the laying of The Stone in Zion was considered. Now we consider the same Stone as a sanctuary and as a Stone of stumbling. It will be found in the outworking of the divine plan that God's anointed King becomes a sanctuary to the faithful remnant class and that he becomes a stone of stumbling to both houses of Israel; that some of these who stumble are ensnared by the course of action which they take, and that others are ensnared and fall because of the way they think. The prophecy has its fulfilment in miniature and in completion; in miniature at the first advent of our Lord, and in completion during his second presence.

THE STONE

² Where the inspired writer in the New Testament quotes a prophecy from the Old Testament and makes application of it we know that such application is correct. In the same sentence the Apostle Paul quotes a part of Isaiah 8: 14 and a part of Isaiah 28: 16, to wit: "Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." (Romans 9: 33) He applies the prophecy primarily to Israel after the flesh, but that in no wise interferes with its application to what Israel foreshadowed. Since Israel after the flesh foreshadowed spiritual Israel we may expect to find, and do find, that the prophecy has a wider application to the antitype.

³ In the same connection St. Peter quotes Isaiah 28: 16 and Isaiah 8: 14, and does not apply the prophecy to natural Israel. His application without doubt is to spiritual Israel: "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. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed."—1 Peter 2: 6-8.

⁴ Jesus quoted at the same time from Isaiah 8: 14

and Psalm 118: 22, 23, and applied the prophecy, identified The Stone, and indicated who would stumble and with what result to those who did stumble. While in the temple, speaking to the chief priests and elders, he said: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? . . . And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Matthew 21: 42, 44.

⁵ It is essential to keep before the mind the correct definition of The Stone. As heretofore defined it is "God's anointed King". It means the One whom God has appointed, anointed and empowered to rule. The words of Jesus from the above quotation, and what he said in connection therewith, identify himself as the anointed One of God who is The Stone. The laying of The Stone has to do with Christ Jesus as the anointed King, presenting himself as King, in harmony with his Father's will. The Stone is the true and sure foundation upon which God erects his building to completion, and by and through which he will govern the earth. When that Stone is laid, particularly in completion, it becomes a testing stone upon which all who claim to be in Christ must be and are tested. When tested thereby, The Stone becomes a place of sure refuge to some and a stone of offense and stumbling to others. Some fall over The Stone and are broken; and upon some The Stone falls, and they are destroyed. The laying of the stone in its completion took place when God's anointed King came to his temple in 1918. Thereafter the real test came.

MINIATURE FULFILMENT

⁶ It quite clearly appears that this prophecy concerning The Stone of stumbling has both a miniature and a complete fulfilment. The miniature fulfilment was at the time the Lord offered himself as King to Israel, and shortly thereafter; while the complete fulfilment occurs during his second presence, particularly in 1918 and thereafter. The record of the miniature fulfilment seems

to have been written to enable the people of God to understand and appreciate the complete fulfilment.

⁷ The two houses here mentioned that stumble and fall over The Stone have heretofore been understood as being the house of Israel after the flesh and the nominal spiritual Israel. This, however, could not be what the prophecy means. There are two separate and distinct houses of Israel, both at the miniature fulfilment and at the complete fulfilment.

⁸ At the time of our Lord's first appearing Israel, while being one nation, was separated into two classes or divisions, to wit: those of the north and those of the south country. Jesus came from Galilee, the north country. Eleven of his apostles came from the same country of the north. In the north country the common people predominated. In the southern part of Palestine was to be found the clergy, made up of the priests, Pharisees, Sadducees and doctors of the law. Judas was the only one of the disciples who came from the south country. There was a marked difference between the peoples of the two parts. All of the nation of Israel constituted God's typical organization, symbolized by Jerusalem and Zion. All therefore made up the whole house of Israel; and yet it can with propriety be said that there were two portions of that house, or two houses. God had foretold through the prophet that the people of the north country should see a great light, and this they did see. Jesus fulfilled this prophecy, as it is recorded.—Isaiah 9:1, 2; Matthew 4:12-16.

⁹ The ruling class of the southern country predominated. This class claimed to know the law and the prophecies. They did hear Jesus, and had every reason to believe that he was the anointed One foretold by the prophets. (Matthew 2:6; 8:2-4; 12:24-38) The leaders or official part of Israel were duty-bound to read the law and the prophets to the people. The common people had learned to expect a King who would come and expel their oppressors, and who would then feed them and make their existence one of ease and happiness. Their desire for the kingdom was entirely selfish. (John 6:10-15) Because these common people did so believe, and believed that Jesus was the One, they would have taken him by force and made him King had not our Lord prevented it. (John 6:15) When the time came for the laying of the foundation Stone in Zion in miniature, Jesus rode into Jerusalem and there offered himself as King. The common people, composing one house of Israel, thinking the time had arrived when their really selfish desires were to be fulfilled, applauded the approach of Jesus and supported him by their words. But a little later, when the real test came, they forsook him. They stumbled and fell. A small remnant remained faithful to the Lord.

¹⁰ The other house of Israel, made up of the clergy, priests, Pharisees, Sadducees and those who reigned with them, to wit: the profiteers and politicians, were also expecting a king. They, too, were entirely selfish in

their expectations. They had not thought of giving glory to God. They relied upon their own righteousness by virtue of the law, and of their own importance, and were expecting that a king whom the prophets had foretold would come, and that he would make them the chief ones in the kingdom. When Jesus did come and present himself as King these Jews were completely disappointed and became offended; and they stumbled at The Stone and fell, as the prophet had foretold, which facts the Apostle Paul afterwards records as a fulfilment thereof.—Romans 9:29-33.

¹¹ The offering of himself to Israel, both to the common people and to the ruling classes, as their King, marks the time of the laying of The Stone in Zion in miniature. Both branches of the house of Israel according to the flesh, that is to say, the common people and the ruling class, were offended at him, stumbled and fell. This finds its exact counterpart in the complete fulfilment of the prophecy at this end of the age. At the time of our Lord's first advent there could have been no judging and falling of the spiritual house of Israel, because at that time there was none. No one at that time had been begotten of the holy spirit; none were begotten until Pentecost, which was some time afterwards. The greater fulfilment of this prophecy, therefore, must be found at and during the second presence of Christ.

COMPLETE FULFILMENT

¹² Following the rule heretofore announced, of the miniature and the complete fulfilment of prophecies relating to our Lord, we must expect to find that the rule applies with reference to the division of spiritual Israel into two houses, and with reference to the stumbling of these houses over The Stone.

¹³ Throughout the Gospel Age the message concerning the kingdom of God has been preached, and many have heard that message. Those claiming to be followers of Christ and therefore Israelites after the spirit, foreshadowed by natural Israel, have been divided into two separate companies or divisions, to wit, first, the clergy class, made up of both Catholic and Protestant clergymen in particular, together with the leaders and teachers, and as Jeremiah calls them, "the principal of the flock" (Jeremiah 25:33-35); and second, the great multitude of Christian people, so-called, who have joined the church systems and who have had some expectation of the coming of God's kingdom.

¹⁴ The clergy have expected and claimed that by reason of their calling, their learning, their association, their titles and their influence they would have much more important places in the kingdom than would any other class. They had concluded that because of their importance they must proceed to establish the kingdom for the Lord and that therefore they must bring into their churches the rich and the influential, and make

them the principal of the flock; then that they should get themselves into politics and participate in the ruling of the nations, and thereby convert the world. They have not considered the glorifying of the name of God. Their hopes and expectations have been entirely selfish, and they have acted accordingly.

¹⁵ The common people have been kept down and caused to suffer much, and have looked forward to the kingdom about which they have heard something, hoping that they might be taken to heaven and thereby relieved of all their woes and sufferings and be granted everlasting ease and comfort and happiness. Their chief purpose has been to escape eternal torment and have an easy time. Their desires for the kingdom also have been entirely selfish. But among both the clergy and the common people there has been a small number who have loved the Lord and have been devoted to him, and whose hopes for the kingdom have been unselfish. Such describes generally the condition of the two classes in the church nominal throughout the Gospel Age and up to the time of the harvest.

¹⁶ The time came for the Lord to begin his harvest work, during which time he would be present and direct the same. There the kingdom began to be announced and the truth brought to the attention of Christian people as it had not been since the days of the apostles. Quite a number from the denominational systems heard and accepted the truth. Some of these were clergymen, while others were from the common people. They were gathered together from every denomination, Catholic and Protestant, and rejoiced in what they saw concerning the divine plan. Now mark that of this house of Israel, those who have believed the harvest kingdom message, there have been two separate and distinct classes, to wit, those who have reasoned that because of their learning and their position in the church as leaders or elders they should have the chief place in the kingdom; and, second, those who have accepted present truth and have really liked it and have looked forward to the time when they might be taken to heaven and be relieved of all their earthly toils and there enjoy for ever ease and comfort.

¹⁷ It is a well-known fact that at the conventions held by those of present truth during the past several years, while the friends have talked much about the kingdom the common theme of conversation has been: "When are we going home? When shall we be relieved of earth's woes and enter the kingdom and rule with the Lord?" Has not the motive of both the classes above mentioned, of those in present truth, been largely selfish? There have been some among each group, however, who have been really devoted to the Lord because they love the Lord, and who above all things desire to do his will. These have gone forward in the service of the Lord because they unselfishly desire to glorify his name.

¹⁸ Now we can see clearly that the facts show that there were two separate and distinct houses of Israel

after the flesh, and that there have been two separate and distinct houses of Israel after the spirit, to wit, nominal Christianity and those of present truth; and that of the nominal house of Israel there have been two separate and distinct divisions; and that of those in present truth there are two separate and distinct divisions. If the prophecy is to have a larger and complete fulfilment at the end of the Gospel Age, then we must expect the stumbling of some from "both the houses of Israel"; that is to say, both from the denominations and from those of present truth.

THE TEST

¹⁹ The Stone becomes "a stone of stumbling" after it is laid in Zion, and not before. It was in 1918 that the Lord came to his temple and presented himself as King. That marked the time of the complete fulfilment of the prophecy of Isaiah 28:16 concerning the laying of The Stone in Zion, which subject has heretofore been discussed in THE WATCH TOWER. The laying of The Stone is the presentation of the Lord as King at the time he comes to his temple, which time was three and one-half years after he took his power and authority and began his operations against the Devil's rule. The proof of this was set forth in THE WATCH TOWER of August 1, 1926.

²⁰ The Lord comes to his temple for the purpose of judgment. (Psalm 11:4-6; Malachi 3:1-3) Judgment must begin at the house of God, which means that those who are really consecrated to the Lord are the first ones to be judged. (1 Peter 4:17) But, even though a little out of order, let us first consider the judgment of nominal Christendom, which claims to be spiritual Israel, and thereby clear the way so that we can have a better view of the consecrated class of present truth and which class, as the other house of Israel, is indicated by the prophecy.

²¹ Before 1918, to wit, in 1917, the proof was brought plainly home to nominal Christendom, the one house of Israel after the spirit, that the Lord had returned and that the time for the kingdom was at hand. This was particularly indicated by the publication of a manifesto by clergymen of London, which was sent to all clergymen throughout the earth. In 1918 The Stone was laid in Zion, and the Lord then and there presented himself as King when he came to his temple.

²² Thereafter, to wit, in January, 1919, the nominal house of Israel, represented by the ruling ones of the systems, openly rejected the Lord as King and rejected his kingdom; and fearing that their prominence might be overlooked and that they would not get the most important places, they proceeded to establish God's kingdom for him. They here assumed to have a cause of offense against the King as preached to them. They did become offended, within the meaning of the text, and stumbled and fell over The Stone, the anointed King, and set up the League of Nations, the Devil's institu-

tion, which they hailed as the political expression of God's kingdom on earth. There the nominal house of Israel after the spirit completely fell.

MEASURING STONE

²³ Through his prophet the Lord God says to the church: "For, behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts." (Zechariah 3:9) It will be observed that in this prophecy of Zechariah the terms "Joshua" and "Joshua the high priest" are used. (3:1, 8) "Joshua" used alone refers to the members of the body of Christ this side the vail who have not yet proven themselves as overcomers; whereas "Joshua the high priest" is a picture of the glorified Christ, the anointed King. In 1914 Jesus Christ, the glorified One, began operations against Satan in heaven, expelled the evil one from heaven and cast him out into the footstool of God, to wit, the earth. —Psalm 110:1, 2; Revelation 12:1-9.

²⁴ In 1918 Jehovah God placed upon his throne his beloved and anointed King, in fulfilment of prophecy. (Psalm 2:6-8) That was at the time our Lord came to his temple. That corresponded to the time when the prophecy was fulfilled, to wit: "Behold, the stone that I have laid before Joshua." This same Stone, the anointed King, is also called "a chief corner stone". (1 Peter 2:6) This is the chief stone or angle stone by which all other stones of the temple of God must be measured, and all the approved ones must be engraved with the engraving like unto the chief stone. This prophecy says: "Behold, the stone that I have laid before Joshua [the true church class]: upon one stone shall be seven eyes: behold, I will engrave the graving thereof." Otherwise stated, each one of the "living stones" (1 Peter 2:4, 5) who is to be tested must be tested by the angle or chief corner stone.

²⁵ Seven is a symbol of completeness; therefore the "seven eyes" mentioned by Zechariah symbolize the complete light of truth concerning God's plan. It is with the physical eye that we have a vision of tangible things. It is with the mind's eye that we have a vision of intangible things; that is to say, we have a mental vision of the plan of God through the eye of the mind. This prophecy of Zechariah therefore seems clearly to say: Upon Christ the anointed King of God is shining the complete light of truth concerning God's plan; the time has come for those of the temple class to have a clearer vision of that light of truth; the temple of God is now open and there are flashes of light coming forth therefrom, wherein is laid The Stone that reflects the complete light of truth. —2 Corinthians 4:6; Revelation 11:19.

²⁶ It is to be expected that greater light would come to the church after the Lord appears in his temple; and that this increased light reflected from the King, that is to say, The Stone, would not only measure the temple

class but would serve as a great test to all of the consecrated.—Revelation 11:1; 21:15.

THE FACTS

²⁷ It was in 1918 that the great trial and test began upon the church. That, as we understand, marked the end of the Elijah work. It was in 1919 that the church for the first time saw the distinction between the Elijah and the Elisha work. It was in 1922 that the church awoke for the first time to the importance of making a tremendous witness in the earth. Then followed a clearer vision of the kingdom, and particularly of the parables relating to the kingdom. Accordingly the eyes of understanding of the members of the church have been opened to a broader vision of God's wonderful provision for them and for mankind, and of the work that is now to be done. It was after the coming of the Lord to his temple that the church saw that wonder in heaven, "a great red dragon," the Devil's organization. It was also after the Lord's coming to his temple that the church saw "another great wonder in heaven", the woman who gives birth to the man child that is to rule the world.—Revelation 12:1-5.

²⁸ As the "Joshua" class, representing the incompleting church this side the vail, have looked upon that glorious Stone upon which there are seven eyes, symbolizing complete light, their vision and appreciation of God's plan has continued to increase; and those who have walked in that increased light have greatly rejoiced, and still rejoice. Does it not seem that this is the reason why the church has had a broader understanding of God's plan during the past few years, and why the witness for his kingdom has taken on such a tremendous impetus as compared with times past?

"ROCK OF OFFENCE"

²⁹ That glorious Stone, now laid in Zion, has also become "a rock of offence" to some who were long in present truth. Note the prophet says: "A rock of offence to both houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." A gin means a spread net for the feet, which catches the unsuspecting one by the feet. The word snare means a noose or hook for the neck, and is used for the purpose of catching creatures by the neck. Now be it noted that those who take offence at the greater light resulting from the King in his temple (Isaiah 6:1-10), represented by The Stone laid upon which there are seven eyes (Zechariah 3:9), fall into the Devil's trap. Some of these he takes by the neck and others he takes by the feet, as indicated by this prophecy and as shown by the facts in fulfilment of prophecy.

³⁰ When the Lord came to his temple in 1918 the test came; and some who had selfishly looked forward to the time when they might be in the kingdom and reign, thus reasoned and said: "The work is all done. From this time forward the SOCIETY is cast off. We are the

little flock. We will do no more work. We will let the great company class finish the work, and those who work in the name of the SOCIETY will constitute the great company class. We will listen to nothing more that claims to be light upon God's Word coming through the SOCIETY. No more service will we do." That was false reasoning. They used their heads in a wrong way. The noose ensnared them by the head or neck, and they fell. They were offended at their brethren who continued to proclaim the kingdom message and therefore were offended at God's anointed King, Christ Jesus, in his temple. They did not think right, because their motives were selfish; and the light reflected from The Stone (Zechariah 3:9) became to them darkness and blinded them, and they stumbled over The Stone. They fell upon The Stone and were broken, even as the Lord had foretold.—Matthew 21:44.

³¹ Others of present truth claimed to have certain other reasons for being offended at the SOCIETY. Some based their cause for offense upon certain things which appeared in THE WATCH TOWER, and with which they did not agree because they did not understand. Some became offended because they did not receive some special place in the service or were not clothed with as much prominence as they thought they were entitled to. Some said in substance: "Things are not going the way they should go. Too much is said about service, and about the adversary, and about the Devil's organization, and about the King and the kingdom; Brother Russell's will is not being followed; and because of these things we will have nothing more to do with the SOCIETY."

³² These now turned away and walked another way, and soon they walked back into the world. They became open opponents of the SOCIETY and its work, and developed into bitter enemies. Their claimed offense was against the SOCIETY; but in fact their offense was against the Lord, the anointed King, because they were offended at his manner of conducting his work. They were not willing to leave to the Lord the judgment of any one in his organization that might go wrong. They desired to do the judging themselves. By reason of their selfishness they turned to bitterness, and they forsook the kingdom work and the King. They walked away from the Lord. The Stone became to them a gin; that is to say, the Devil entrapped them by the course of action which they took and ensnared their feet. Thereafter they walked in the opposite way of truth. Having once been supporters of the kingdom, and having turned against the anointed King and his kingdom, The Stone fell upon them; and their fate is announced by the Lord Jesus as being ground to powder.—Matthew 21:44.

³³ Therefore it is clear that at the end of the age, when the Lord came to his temple and The Stone was laid in completion, there were two houses of Israel after the spirit—those of the nominal system who claimed to be the Lord's constituting one house, and the other house

consisting of those who accepted present truth. Also there are two divisions of each of these two houses. The anointed King became a stone of stumbling and a rock of offense to both of these houses. The physical facts are in complete harmony with and fit the prophecy exactly. In harmony with this God's prophet said: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."—Isaiah 1:9.

³⁴ The remnant is made up of those who love the Lord God and his law. These are the ones whom the Lord approves when he comes to his temple. These are the ones to whom he commits all the interests of his kingdom. He uses them to give his message concerning the planting of the heavens and the laying of the foundation of the earth. (Isaiah 51:16) To such Jehovah says: "Ye are my witnesses that I am God." (Isaiah 43:10,12) These are the ones who have on and keep on the wedding garment, and who receive the garments of salvation and are brought under the robe of righteousness. (Isaiah 61:10; Matthew 22:11,12) Such are the watchmen who see eye to eye, and who together lift up the voice in singing the praises of Jehovah. (Isaiah 52:7,8) These are members of "The Servant" of the Lord; those who delight to carry the message of the kingdom to the people, to point the people to the highway, to gather out the stumbling stones, and to lift up God's standard to the people to which the people may rally.—Isaiah 62:10.

³⁵ To such faithful witnesses, those who continue faithful, The Stone is a sanctuary and a complete refuge, even as the Lord has promised. (Isaiah 28:5,6) Those who are in this position, and who so continue faithful to the end, shall stand with the Lord of lords and King of kings in his great battle against the Devil's organization, and shall be granted a place with him in his kingdom. (Revelation 17:14; 2:10) The test of necessity must continue till the end; and those who stand in the test, and are brought off victorious, must continue faithfully and unreservedly, prompted by love, in the service of the Lord.

HEAD OF THE CORNER

³⁶ Before the birth of the man Jesus the prophet of God wrote: "The stone which the builders refused is become the head stone of the corner." (Psalm 118:22) When Jesus was addressing the Jewish clergy he quoted this prophecy. (Matthew 21:42) It could not have had a fulfilment at that time. The context shows that the fulfilment of the prophecy takes place after the Lord is present the second time and when he comes to his temple. Its fulfilment corresponds to the fulfilment of Isaiah 61:10, when the Lord gives to the temple class the garments of salvation and the robe of righteousness.

³⁷ Then it is that the temple class realizes that Christ Jesus is become the head of the corner and that the forces are rapidly gathering to the great battle of God

Almighty. The context of the prophecy is proof of this: "I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Psalm 118:21-25) The temple class now sees this prophecy in course of fulfilment and rejoices.

³⁸ Throughout the Gospel Age all the clergy and leaders in the church systems have claimed to represent the kingdom on earth and have declared that they have waited and hoped for its coming. But when the King came and presented himself as King, the same class rejected the King and allied themselves with the Devil's organization completely. Nevertheless God set his King upon his throne in Zion. (Psalm 2:6) There he became the head Stone and the corner Stone, to which every stone in the building of God must now be conformed.

³⁹ Leaders in the work of the harvest time, those engaged in proclaiming the message of the second presence of the Lord and the setting up of his kingdom, also claim to be of the building of God. When the Lord came to his temple and presented himself as King, and commanded all to go forth and proclaim these great truths and to be his witnesses, many of these leaders in the church rejected the King and rejected the message and turned away from the kingdom work. They became offended and fell. Christ Jesus now became the Head of the corner, the chief One of the building, the One to which all others must be conformed; and both houses of Israel, to wit, the nominal house and many of the real house, stumbled and fell. Only the remnant survived, and only the remnant will survive to the end.

⁴⁰ What lessons do we get from these great truths? The lesson to be emphasized seems to be this: That those who are pleasing to the Lord and who have his approval must joyfully conform to the will of God; that their every motive must be entirely unselfish; and that they must delight to serve the Lord because they love him. These are not anxious to get away from the earth merely to get a place of ease and authority and comfort, but they are anxious to please God and to glorify his name; and to this end they hurry on in his service. Those who thus have and manifest the spirit of the Lord he designates "the remnant", and these joyfully obey him. This remnant class is the class that the Devil now is attempting to destroy. (Rev. 12:12, 17) These now must learn that their safety depends on remaining with Christ in the temple and continuing, without slacking the hand and without becoming weary in well doing, to proclaim the praises of God out of Zion. —Zephaniah 3:16; Galatians 6:9.

⁴¹ This time is fraught with great peril because the test is on, and the Devil is trying to destroy them that

keep God's commandments and have the testimony of Jesus Christ. (Revelation 12:17) Those who are of the remnant because of their faithfulness, and who continue loyal and faithful, need not fear. The prophecy says that The Stone shall be to them for a sanctuary. A sanctuary means a holy place, an asylum, a place or condition of safety. Those who remain in Christ and under the robe of righteousness furnished to the bride are promised special protection by Jehovah as long as they there continue. When the great battle of God Almighty is on, even if these are still on earth, the promises of God are that they shall be shielded and protected. The Lord's promises are sure. He never fails in one. Note some of his exceeding great and precious promises which apply now, and which will apply in a more emphatic sense as we near the end:

⁴² "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the remnant of his people." "In that day" means the day of the Lord's vengeance, and to the faithful remnant he promises special protection.—Isaiah 28:5.

⁴³ Again says Jehovah through his prophet: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isaiah 43:2) Those who remain faithful even though passing through the fire shall not be injured.

⁴⁴ In corroboration of this God gives another promise through his prophet: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psalm 91:10-12) The faithful ones shall not stumble over The Stone, God's anointed King. His kingdom work will not become an offense to them, but they shall rejoice in the light reflected by The Stone upon those of the temple class, and shall delight to go on in the service until it is finished.

⁴⁵ With full assurance those of the remnant will, with united efforts, give the witness to the name of Jehovah, continuing to proclaim his praises out of Zion. To such the promise is that they shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ; that they shall dwell in the house of Jehovah for ever and behold his beauty, and continue to be the recipients of his grace and loving kindness.

QUESTIONS FOR BEREAN STUDY

Why is the Stone of Isaiah 8:14 called a sanctuary and also a stone of stumbling? ¶ 1, 5.

Cite New Testament proof of the double fulfilment of prophecy. ¶ 2-4.

Does the prophecy of Isaiah 8:14 have a double fulfilment? What is primarily meant in this text by "both the houses of Israel"? Why did they stumble? ¶ 6-11.

How is Israel after the spirit divided into two houses, and what has been the ambition of each? ¶ 12-15.

Are those in present truth divided into two classes as well as those of nominal Christianity? Explain fully. ¶ 16-18, 33.

When did the Stone become a stumbling block? What was the Lord to do when he should come to his temple? What are the evidences that he has come? ¶ 19-22.

What is the stone mentioned in Zechariah 3:9? Who is pictured by "Joshua the high priest", and why is his title omitted in certain verses of the prophecy? ¶ 23, 24.

Why were there "seven eyes" upon this stone? What marked the end of the Elijah work and the beginning of the Elisha activities? ¶ 25-28.

Why is the Stone called "a rock of offence", a "gln" and a "snare"? How did some in the church take offense in 1918 and thereafter? ¶ 29-32.

Who are "the remnant", and how are they variously identified in the Scriptures? ¶ 34, 35.

When does Jesus become "the head stone of the corner" (Psalm 118:22), and who are "the builders" who refuse him? ¶ 36-39.

What lessons do we get from these great truths? What are some of the special promises to those who find the Stone a sanctuary? ¶ 40-45.

SAMUEL THE JUST JUDGE

—DECEMBER 19—1 SAMUEL 7: 3-12, 15—

"Direct your hearts unto Jehovah, and serve him only."—1 Samuel 7: 3.

ALL the time of Samuel's early years the Israelites were either actually under the dominion or lived in fear of the Philistines, their fierce, war-loving neighbors in the southwest of Canaan. But when Israel realized that Samuel was the Lord's prophet the people rallied in faith and in courage. Whether or not Samuel aroused them to a sense of their loss of the blessings they might have from God if they were faithful to him, we do not know; but it is related that Israel gathered themselves to do battle with the Philistines in the endeavor to throw off their yoke. The Lord permitted the Philistines to defeat them; for Israel's priesthood needed purging.

² Israel then said that if the ark was taken with them they would of necessity conquer their enemies; they thought no enemy could stand before it. They took it; Hophni and Phinehas, Eli's sons, being in charge. When it reached the army the people shouted with a great cry as if victory was already theirs. The Philistines, hearing the cry, were afraid; but rousing themselves they defeated Israel, captured the ark, and slew Eli's sons. The terrible news of Israel's loss and of the disaster to his family was carried to aged Eli at Shiloh; and as he heard it he fell backward from his seat and broke his neck. Thus his house ended that day in disaster. Those in charge at Shiloh hastily took down the tabernacle structure and carried it away. The Philistines came quickly and swept away all that was left; and thus in utter destruction ended Israel's first ecclesiastical establishment.

³ The ark was taken to the towns of the Philistines, but plague broke out wherever the ark rested, and the Philistines loaded it on an ox cart and turned the oxen towards the borders of Israel. For twenty years it was in the little town of Kirjath-jearim. There was no tabernacle erected to shelter it, and therefore there were no sacrificial or other services such as the law called for. After twenty years Samuel, moved by God, actuated Israel to a revival of their duty and their hopes; and the people cleansed themselves from idols, ever the pol-

luting trouble in Israel. They gathered to Mizpeh of Benjamin, and there under the guidance of Samuel they renewed their covenant with Jehovah.—1 Samuel 7: 4-7.

⁴ The Philistines, hearing of Israel's gathering, prepared to attack them; and Israel, unprepared, seemed to be helpless before the enemy. But their helplessness was their safety; for it caused them to cry to Jehovah. He answered them by a sign in the heavens: A thunderstorm, altogether unusual and therefore unexpected, came up; and the Philistines were dispersed by it in great fear. Israel won a great victory over them at that time, and the Philistines were quieted for many years. Samuel set up a stone and called it "Ebenezer" (a witness), saying, "Hitherto hath the Lord helped us." (1 Samuel 7: 12) The Lord thus blessed his people when they called upon him, and gave them the rest necessary for their development.

⁵ It was evident that Samuel was a capable leader and organizer; and, as had been the custom with their deliverers, he was now made judge in Israel. He established a regular series of assizes, though it is not certain that he traveled in the northern part of the kingdom. He established Ramah as his headquarters, and there built an altar, evidently a substantial structure; for only a few years ago a Palestine explorer discovered at Ramah the foundations of a great altar which, evidently very ancient, may well have been the foundation of Samuel's altar.

⁶ Later Samuel set his sons to share in the work of judging Israel. But they were not true men; hence justice was perverted. The people gathered together and voiced their complaints, and went to Samuel, asking him that a king might be appointed in Israel and that they might be made like the peoples round about them. Samuel was sorely hurt by this; but the Lord comforted him, saying that really the people had turned against Jehovah rather than against Jehovah's prophet.

⁷ Saul of Benjamin, the tallest person amongst them, a man after the people's own heart and evidently, as

later history shows, a man of ability and with great possibilities before him, was chosen king. Before long Saul distinguished himself in a skirmish with the Philistines, and the people were pleased with their king.—1 Samuel 11: 14, 15.

⁸ Samuel now gathered Israel to confirm the kingdom to Saul. Samuel witnessed to the people of the constant goodness of God, and did not refrain from reminding them of his own integrity. He had served them without fear and without seeking favor, as a servant of God caring for his people, and as a man amongst his fellows endeavoring to do them good. He told them of their need of constant watchfulness; and, for a solemn ratification of his words, not for his own sake but for theirs, he called for a witness from heaven. God answered by thunder, as once before, and at an altogether unexpected season.—1 Samuel 12: 16-18.

⁹ Samuel's purpose was to show the people that they had transgressed against God and against his guidance of them. Their call for a king was not because of need (for Jehovah was better to them than a thousand kings), but because they were like the other peoples in disposition, and wanted to make a show in the flesh. Israel's establishment as a nation was that God might have a people who were to witness in the eyes of other peoples that Jehovah is God; and Israel, in wanting to be like the others, effectively stopped the possibility of this phase of their witness to him.

¹⁰ As Samuel talked with them the people realized their lack toward God, and asked Samuel to pray for them. He assured them of the mercy of God, and said that he would continue to intercede for them. Samuel and prayer are associated all the days of the prophet's life. He came into the world in answer to his mother's prayer; his name, which means "Asked of God", was a constant reminder to them and to him of the prayer of his mother. He carried Israel on his heart before God, and prayer for them was ever ready on his lips. He said that it would be sin for him not to intercede for them. God had relieved him of the particular care he had in judging Israel; for that phase of his work, which had given him a very busy life, was taken over by King Saul. But Samuel might not drop his interest in the Lord's people; to do so would be for him to sin against all that he knew. He was obligated to keep his interest, his trust; and he could keep it best by prayer.—1 Samuel 12: 23.

¹¹ Samuel is the last of the judges of Israel, and was himself like a king. Also he was prophet in Israel; and as Israel had no priesthood in office, Samuel, already a priest, acted as nearly as was possible in the office of high priest for Israel. Thus in some measure he was typical of the great One who was to come who should be Prophet, Priest and King. Samuel was a king-maker. He anointed Saul to be king; also, in later days, when that man of opportunities, who made much profession of humility and service but who in his heart had the spirit

of self-will and therefore rebellion, was cut off because of it, Samuel was sent to anoint David, the youth of Bethlehem, to be king in Israel in Saul's stead.

¹² It had already been disclosed by Moses (Deuteronomy 17: 14) that God intended that in due time Israel should have a king, and that the kingdom of Israel should be a type of his great kingdom, and its king a type of the great King whom he would set up in all the earth. But the people of Israel were wrong in their motive for wanting a king, and were to be blamed for thus seeking to have one. Without doubt when the time had come that God would have a king in Israel he would have put the desire for one into the minds of his people; perhaps directly by his prophet, or in some other manner he would have made them understand that his time had come.

¹³ The whole history of the election and the reign of Saul shows that the people made a serious mistake, one which led them into many difficulties. In this crisis which brought pain to Samuel the Lord made his way easy for him; for though he was deprived of much service yet he became very fond of Saul, and it was a pleasure to Samuel to see Saul king in Israel, and to support him in his kingly office.

¹⁴ It is not without significance that the record of Samuel the judge is not included in the book of Judges but is in one which, while bearing his name, is yet one of the books of the kings. The two books known in the A.V. and A.S.V. as the first and second of Samuel are in the Septuagint named the first and second Book of Kings. We have already noted that Samuel was a king-maker in that he anointed the first two kings of Israel, and had much to do with instructing them in their duties.

¹⁵ The Bible does not directly say how much of the subsequent prosperity of the kingdom was due to the institution of regular worship and to the administration of justice under Samuel, or as a result of his suggestion; but there can be little question that much was owing to his wise organization. The schools of instruction which gathered young men, known as "sons of the prophets", were organized by him; also it is probable that he did much to set in order the temple service.

¹⁶ Samuel himself is known as the first of the prophets. Peter says, "All the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts 3: 24), evidently referring to the fact that the prophetic office began with Samuel and was continued. As leader of the people in the ways of the Lord, as beginner of their schools of learning for the training of men to teach the people, as starter of the system of administration of justice, as instructor of Saul and, above all, as the ever ready mouthpiece of Jehovah, Samuel stands eminent in Israel.

¹⁷ All this is particularly interesting to the people of God in these days when God is setting up that kingdom of which Israel under David was a type. Here are les-

sons for such as to faithfulness to God's interests, to seek them at all times, and to prayer for those interests.

¹⁸ Samuel's mistakes are seen in his neglect to bring his sons to judgment; all the more blameworthy because he himself had been brought into prominence through Eli's lack in this very thing. And Samuel got a mild rebuke from God because he clung to Saul after God had so plainly rejected him. (1 Samuel 16:1) But his mistakes, though serious, seem small in comparison with the great and good service he did for Israel and for Israel's God.

QUESTIONS FOR BEREAN STUDY

What was Israel's condition during Samuel's early years? What happened to the ark during these days? ¶ 1, 2. When and why did Samuel gather the people to Mizpeh, and what happened there? ¶ 3, 4. What else did Samuel do in behalf of the people? Why did Israel desire a king, and were they pleased with the one chosen? ¶ 5-7. What conviction did Samuel now bring to the minds of the people? ¶ 8-10. In what capacities was Samuel typical of Christ? Did God intend that Israel should be a kingdom? ¶ 11-13. Why is not the work of Judge Samuel recorded in the Book of Judges? What other work did he do? ¶ 14-16. What lessons may we derive from this study? What error did Samuel commit? ¶ 17, 18.

REVIEW: MOSES TO SAMUEL

—DECEMBER 26—

"Surely his salvation is nigh them that fear him; that glory may dwell in our land."—Psalm 85: 9.

THE Israelites were kept at Sinai for a little over a year. The time was spent in giving instruction in the law of Jehovah, but was also intended as a time of recuperation for the people after the hardships of Egypt and the exciting time of their deliverance. Without doubt they were much refreshed and strengthened by the long rest. Also during the second half of the period the tabernacle, which was to be the dwelling-place of the ark and the center of their worship, was being made. When their new year came, and the tabernacle was set up, and the priesthood set in perfect order for service, there was still a little further time of waiting while instruction was given as to their conduct in the land whither they were going.

² At last the Israelites were ready to move on. It was with rejoicing that the people prepared. Moses' relative Hobab was with them at the time, and Moses urged him to go with Israel to the land of their inheritance. "Come thou with us," he said, "and we will do thee good." In the lifting of the cloud and in the ark going forward Moses saw God in action for the sake of his people; and he sang both as the ark went and as it came to rest: 'God arose to scatter Israel's enemies,' and 'God returned to rest with his people.'—Numbers 10: 29, 35, 36.

³ But the first few days of the journey disclosed the natural depravity of the people; the hardships which they found in the particularly hard part of the wilderness into which the ark led them showed that they were not specially wanting the favors which God had for them. The Israelites never asked God to intervene on their behalf, and they were never very grateful for his goodness to them.

⁴ At last, after several trying experiences, Israel arrived at the borders of Canaan. Many were already rebellious in spirit; and the people readily fell in with a

suggestion that spies should be sent to report on the land, and, presumably, to ascertain what the prospects were for a successful attack upon its inhabitants. Moses approved of the suggestion; and, God agreeing, a man from each tribe (Levi not participating) was sent. They took a good survey of the land, and after forty days returned to the camp.

⁵ The spies' report resulted in disaster. They brought some samples of fruit and gave a fair report of the country; but, evidently referring to the fact that sometimes Canaan was troubled by droughts, they said that the land 'ate up its inhabitants'. Also they said that the natives were warlike and strong, and that giants were there who made them look and feel like grasshoppers.

⁶ The people broke into rebellious unbelief towards God; they repudiated Moses as their leader and determined to appoint one of their own to lead them back to Egypt, preferring anything they might meet in Egypt to going forward. All that God had done for them, all his promises, were unheeded or forgotten. They had lost faith, and had no will to believe. This almost unbelievable condition was probably the result of their indulgence to excess in the diet of flesh for which they had craved, and which God had sent them. Evidently the manna was much more suited to the wilderness condition than was a diet of meat. Indulgence either of the flesh or of the fleshly mind will break down any good.—Psalm 78: 26-31.

⁷ Because of their rebellion against God they were debarred from going into Canaan, and were sentenced to wander and die in the wilderness during a period of forty years—only their children should live to enter the land. The sentence fell upon all over twenty years of age, save only the two faithful spies, Joshua and Caleb. The sentence began to take effect at once. The people went into oblivion in the wilderness, wandering in a solitary way; and for more than thirty-eight years there is hardly a record of their doings.

⁸ A new generation arose; but as these were brought up by parents and kinsmen who had rebelled against God, neither were they free from the spirit of disobedience. As the time approached when God's purpose must be fulfilled trials, tests, came and again the murmuring spirit was disclosed. Even Moses and Aaron now came under the ban of God's displeasure, because they did not honor God when God would give the people water out of the rock. Moses spoke unadvisedly with his lips, says the Psalmist (Psalm 106:33); he called the people rebels, and Aaron was evidently at one with him in this. For this lack of faith ("Ye believed me not," says the Lord, in Numbers 20:12), and their neglect to honor God, both of these leaders were deprived of entrance into the land of desire.

⁹ Nor was Moses' earnest plea for the remission of the sentence of any avail. But, noble man that he was, he did not let his service for God and for the people become slack by the setback. God honored him in his death. In these circumstances, without doubt, there was a type being worked out. Moses represented the law, which "was weak through the flesh" (Romans 8:3), and which could never take Israel into their inheritance.

¹⁰ Israel was close on the borders of the land of promise for some time. Moses died overlooking the land, and Israel mourned for him for a month. Then Joshua, already appointed, a man in whom was the spirit, and who in his companionship of service to Moses knew better than any other man how to conduct the work of serving the people, was put into the office of leader. (See Numbers 27:18.) As his name Joshua means "Savior", and is the same as "Jesus", it was fitting that this man should be appointed to lead the people to their inheritance. Joshua was no seeker of position, but he surely had the spirit of service; and the fact that such a capable man as he had been content and willing to humbly serve under Moses for forty years is an indication that he had the ability to lead others, for only those who faithfully serve are really fitted to be leaders.

¹¹ The work which Joshua was called to do was in effect a continuance of Moses' work, to bring it to a completion; his was a work in two phases, much as the work of Elijah and Elisha were one. He did his work valiantly; but the fact that a word of encouragement, "Be thou very courageous," is given several times to Joshua indicates that he was of a retiring rather than of a bold nature. It is clear that he was not self-confident. He was told that if he would have success he must observe the law, and that to this end he should study it day and night; that he must know no fear, and must let nothing discourage him; that he must be neither dismayed nor affrighted. Being a man of energy he at once proceeded with his work.—Joshua 1:10, 11.

¹² The Lord led the people through Jordan at flood time, a great miracle. Then when in the enemy country all the males were circumcised; for it would not be in harmony with the fitness of things were an uncircumcised

people to fight the battles of the Lord. This act performed at such a time would be as madness unless the people were assured of the protection of their God; for temporarily it rendered them physically helpless in the face of their enemies. But God preserved them; the miracle of stopping the rush of Jordan for the Israelites to cross over had put the fear of Jehovah into the hearts of their enemies.

¹³ The angel of the Lord now appeared to Joshua, announcing that he had come as captain of the Lord's hosts. This was exactly what such a man as Joshua would desire. He was then instructed how to attack Jericho. It was to be done in the unmilitary fashion of marching round the walls to the sound of trumpets; and he was told that on the seventh day, after six days of once marching round and six times on the seventh day, the seventh march round on this final day should conclude with a great shouting of the people, and then the city's walls should fall. Joshua complied and the victory came to Israel as promised.

¹⁴ There can be no question as to this being an act of God, intended to manifest his presence with his people; unless indeed the account is rejected altogether. But if it be rejected then all that is associated with the account, and things which follow after, must also be rejected as imagination. If it is admitted that there is a personal God who will manifest himself to his people and give witness of himself, then it is to be expected that he will sometimes manifest himself by superhuman power. It was by the act of God that the walls of Jericho fell, but they would have continued to stand firm except for the faith of the Israelites. Thus faith co-operates with God. This happened that the people might be assured that their warfare thus commenced would be brought to a successful termination in the conquest of the land.

¹⁵ Joshua at once led Israel into their general campaign; but immediately they got a setback at Ai through the sin of Achan who, because of it, was punished with death, in which his family also was involved. God thus as definitely manifested his determination to have his people pure as he had showed that he would be with them in their fighting. For six years or more the warfare continued, sometimes against combinations which, though apparently the more dangerous, were yet an advantage to Israel's cause, because one conquest meant the defeat of many confederates.

¹⁶ At last came the end of the great battles; and Caleb, now eighty-five years of age but energized by the fighting, asked for the inheritance promised by Moses. It was Hebron he asked for, one of the most difficult of places to possess; for it was a strong city, and a family of giants dwelt there. But his courage, his faith, his loyalty, and his physical strength were the same as when forty-five years before he had "wholly followed the Lord".—Deuteronomy 1:36.

¹⁷ The land was now divided amongst the tribes. The

division was by lot; but it is evident that God guided the casting of the lots (See Proverbs 16:33.), for the portion that fell to Judah included the area already given to Caleb, who belonged to that tribe. The people now settled down after their warfare, and were not zealous to drive out all the people of the land as God had commanded. Their neglect proved a great danger to them; but Joshua, shortly before he died, realizing this, called all the people together and caused them to enter into a solemn covenant before God that they would follow his example and would 'wholly follow the Lord'.

¹⁸ It was a happy covenanted people that Joshua left. They were now settled in their own land, with neither taxes to pay nor army to maintain; with no politicians to disturb or disrupt their existence, and with God as their defense and their blessing in life. But Israel soon fell away from their fidelity to God and began to join in the licentious practices of their Canaanitish neighbors. Because of this, according to God's covenant, they were soon subjected to bondage. As they cried to the Lord he delivered them, then they disobeyed and would again go into bondage, later to be delivered; and for some hundreds of years they passed through such experiences. One victory they had over Midian proved so great a deliverance that God made it typical of the greater deliverance of the world of mankind from the bondage under which it suffers. The rout of Midian is typical of that of the enemies of God in the battle of Armageddon.—Psalm 83:11-15.

¹⁹ Amidst these vicissitudes of Israel's life, we are given the beautiful story of Ruth and Naomi. Because there was a famine in the land, Elimelech of Bethlehem

went with his family to live in Moab. He had lost faith and hope in Jehovah, but the foreign land proved a land of death to him. The story of Ruth's leaving the land of Moab and her faith in Jehovah is one of the sweet stories of the Bible. The man of Israel had no faith in Jehovah, but the woman of Moab had; and God richly rewarded her. She became a mother in Judah's line, from which came David and later the Savior of the race.

²⁰ The period of the Judges ended in disaster. The great priestly establishment which had grown at Shiloh, and which, through Eli's weakness and the wickedness of his sons, had become a hindrance to the people, was swept away. God, by the boy Samuel, started a new ministry, though not a new priesthood. Through him there came a change of dispensation, and the kingdom became established in Israel.

QUESTIONS FOR BEREAN STUDY

How long were the Israelites at Sinai, and how was the time occupied? How did Moses and the people regard the command to move forward? ¶ 1, 2.

What fault did the people soon manifest? Why were the spies sent forth and what effect did their report produce? ¶ 3-6.

How was that rebellious generation punished? Was the new generation rebellious also? How and why was Moses punished by the Lord? ¶ 7-9.

Who succeeded Moses as leader, and what qualifications did he possess? ¶ 10, 11.

What two miracles confounded their enemies when Israel entered the land? Describe the fall of Jericho. ¶ 12-14.

Why was Israel defeated at Ai? How long after this did they possess the land, and how was it divided? What instruction did they now violate? ¶ 15-17.

What in brief is Israel's history during the remainder of the period of the Judges? Relate the story of Ruth. Tell about the boyhood of Samuel and of the end of the Judges. ¶ 18-20.

INTERESTING LETTERS

THE TESTIMONY IN GREAT BRITAIN

DEAR BROTHER RUTHERFORD:

With further reference to your letter of July 28th, we have advised all class secretaries of your desire that the London Testimony should be mailed to all the rulers of the Devil's organization, particularly the king, members of his cabinet, members of parliament, lord mayors, mayors, aldermen, councillors, and all ordained ministers, and we hear that this is being carried out.

As far as London is concerned 5,000 were sent by post in special official envelopes, and as far as his majesty the king is concerned we have a letter from Lord Stamfordham advising us of the receipt of the Testimony, and stating that this will be placed in his majesty's hands.

We rejoice in having the privilege of thus witnessing to the incoming kingdom, and pray that the Lord may bless our efforts to his praise.

Yours in his grace and service,

WATCH TOWER B. & T. SOCIETY, *British Branch.*

TRUTH NEVER SO WONDERFUL AS NOW

MY DEAR BROTHER RUTHERFORD:

I have just finished that wonderful book from your pen called *DELIVERANCE*. It is impossible for me to be silent longer. I regard this book as the most profound arrangement of powerful truths in the history of these last days. It is forceful, clear, systematic, and right up to the minute. I have been a reader of *THE WATCH TOWER* for thirty

years, and nothing in all that time has made a greater impression upon my mind. At times as I followed the luminous lines step by step to the zenith of your argument I felt like the great apostle, in the third heavens.

This book has a great future. It will appeal to all truth seekers and men of mentality; for the dynamic style in which it is written commands the attention of all. During service week I found this the easiest seller.

And, dear Brother, to encourage you further, I wish to tell you of the joy that has filled my heart in reading and re-reading the wonderful articles now appearing in *THE WATCH TOWER*. Many times, as the Psalmist in poetic phrase declared, "My cup runneth over." In these days of unspeakable joy my heart turns heavenward to thank our dear Heavenly Father for the increasing light that grows continually brighter with the coming day. And I must mention here that the current Sunday School Lessons in *THE WATCH TOWER* are just as sweet as can be; so clear, definite and instructive.

The truth never was so wonderful as now. The glorious kingdom is so near, and the church awaits with great expectancy her triumphant hour. Personally, I can say that my greatest desire is to be loyal to the Lord, the truth, the Society and the brethren.

Praying daily for you who bear the burden of all the churches, that abundant grace may be given you, and with love and greetings, I remain,

Your fellow servant,

G. S. KENYALL.—*Fla.*

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For several reasons it has become advisable to discontinue the I. B. S. A. Bibles containing the Berean Helps, and also the Berean Bible Teachers' Manual. The printers advise us that the old plates are so worn that new plates would be required for another edition. Inasmuch as THE WATCH TOWER Commentary and the Berean Topical Index are very much out of date, referring only to WATCH TOWERS up to 1909, this great expense does not seem expedient. The very complete Scriptural and Topical indexes of the WATCH TOWER Reprints are much preferable inasmuch as they extend to June 15, 1919. It is suggested that the friends will find them more advantageous. However, we have a considerable stock of the Berean Bibles, which have been announced in previous years and orders for them will be filled as long as they last.

These Bibles were especially published for the use of the International Bible Students. In each of the five editions carried there are 700 pages of special Berean helps. Besides the special helps mentioned above three of the editions contain Bagster's Bible Students Helps, including an alphabetical list of proper names, and Bagster's Concordance and Maps—a total of 186 pages. For further description and prices see last year's announcement of them.

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BROTHER R. L. ROBIE

Frederick, Okla.	Dec. 1	Walters, Okla.	Dec. 10
Roosevelt, Okla.	" 3	Comanche, Okla.	" 12
Hobart, Okla.	" 5	Cruce, Okla.	" 13
Clinton, Okla.	" 6	Bowie, Tex.	" 14
Hydro, Okla.	" 7, 8	Fort Worth, Tex.	" 15
Lawton, Okla.	" 9	Thornton, Tex.	" 16

BROTHER W. J. THORN

Owatonna, Minn.	Dec. 1	Black River Falls, Wis.	Dec. 13, 14
Rochester, Minn.	" 2, 3	Milwaukee, Wis.	" 15
Winona, Minn.	" 5	Fort Wayne, Ind.	" 16, 17
Fountain, Minn.	" 7	Mansfield, O.	" 19
Whalen, Minn.	" 8, 9	Sharon, Pa.	" 20, 22
Tunnel City, Wis.	" 10, 12	Farrell, Pa.	" 23

BROTHER T. H. THORNTON

Ashtabula, O.	Dec. 1, 2	Rosemont, O.	Dec. 13
Jefferson, O.	" 3, 5	Youngstown, O.	" 14, 15
Johnston, O.	" 6, 7	East Palestine, O.	" 16, 17
Cortland, O.	" 8	East Liverpool, O.	" 21, 23
Warren, O.	" 9, 10	Power Point, O.	" 24
Niles, O.	" 12	Lisbon, O.	" 26

BROTHER S. H. TOUTJIAN

Chandler, Okla.	Dec. 1, 2	Shawnee, Okla.	Dec. 15, 16
Drumright, Okla.	" 3, 5	McLoud, Okla.	" 17
Edmond, Okla.	" 7, 8	El Reno, Okla.	" 19
Norman, Okla.	" 9, 10	Minco, Okla.	" 20
Okiahoma City, Okla.	" 12, 13	Chickasha, Okla.	" 21, 22
Tecumseh, Okla.	" 14	Purcell, Okla.	" 24

BROTHER J. C. WATT

Jamestown, N. Y.	Dec. 3, 5	Olean, N. Y.	Dec. 15, 16
Conewango, N. Y.	" 6	Bolivar, N. Y.	" 17
Tonawanda, N. Y.	" 7, 9	Shinglehouse, Pa.	" 19
Getzville, N. Y.	" 8	Salamanca, N. Y.	" 22, 23
Buffalo, N. Y.	" 10, 12	Bradford, Pa.	" 24, 26
Franklinville, N. Y.	" 13, 14	Limestone, N. Y.	" 27

BROTHER J. B. WILLIAMS

Chattanooga, Tenn.	Dec. 8	Guthrie, Ky.	Dec. 20
Beans Creek, Tenn.	" 9, 10	Palmyra, Tenn.	" 21
Doyle, Tenn.	" 12, 13	Big Sandy, Tenn.	" 23
McMinnville, Tenn.	" 14	Gadsden, Tenn.	" 23
Milton, Tenn.	" 16, 17	Memphis, Tenn.	" 24, 26
Nashville, Tenn.	" 19	Nashville, Tenn.	" 27