



THE WATCHTOWER

The Herald of Christ's Presence

"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.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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," "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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PLEASE ADDRESS THE SOCIETY IN EVERY CASE

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

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

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V. D. M. QUESTIONS DISCONTINUED

Not having observed any particularly good results in furtherance of the kingdom message by receiving and examining V. D. M. questions, this work will be discontinued at the office. Everyone who has the spirit of the Lord and is anxious to serve will be prompted by a loving devotion to the Lord to serve in proportion to his ability; namely, the spirit of the Lord. Answering V. D. M. questions does not seem to add to this in any way whatsoever.

ANNUAL MEETING

Notice is hereby given that the annual meeting of the WATCH TOWER BIBLE AND TRACT SOCIETY, as provided by law and charter of said SOCIETY, will be held at Pittsburgh, Pennsylvania, at 10 o'clock A. M., Monday, November 1st, 1926, to transact any business that may properly come before the said convention, including the election of a board of seven Directors and Officers for the ensuing three years. Form of proxy with full information thereon is furnished with the August 15th issue of THE WATCH TOWER for all shareholders. It is desired that all holding voting shares should attend the convention personally or send in their proxies. Additional proxies may be had by addressing the Secretary.

W. E. VAN AMBURGH, Secretary.

Brooklyn, N. Y., August 15th, 1926.

NEW YORK CONVENTION

The principal convention to be held by the SOCIETY in America this year will be that at New York City, October 15th to 18th inclusive. Most of the meetings will be held in the Manhattan Opera House, West 34th Street. The public meeting will be at the New Madison Square Garden and will be addressed by the president of the SOCIETY. The New Madison Square Garden is New York's greatest assembly place, and there is probably none equal to it on earth for a closed-in building. Its seating capacity exceeds twenty thousand. It is absolutely fireproof and is equipped with all modern conveniences, including voice amplifiers which will make it easy for everyone to hear.

We remind the brethren that this is their convention; and Brooklyn headquarters will appreciate full cooperation to make this the greatest public witness ever held. Further details will appear from time to time in THE WATCH TOWER. All communications concerning the convention should be addressed WATCH TOWER BIBLE AND TRACT SOCIETY, Convention Committee, 18 Concord Street, Brooklyn, N. Y.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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THE SERVANT AND SERVICE

"Thou art my servant, O Israel, in whom I will be glorified." — Isaiah 49: 3.

[The prophecy identifies the faithful anointed as The Servant, the remnant being a part thereof. The Servant speaks under the direction of the Lord, first to the great company class and then to all the peoples of good will. Many of the great company class are in the denominational prison houses, and The Servant is commissioned to bid them to come forth and show themselves and to take their stand on the side of the Lord. The Servant is also commissioned to lift up a standard for the people, and millions of peoples of good will hear the message of truth. The Servant uses the truth as a sharp sword and as a polished shaft. While The Servant is giving this witness, even though the times are dangerous, God holds the faithful ones in the hollow of his hand and shields them from the assaults of the enemy.]

MERE speculation as to the meaning of a scripture is never profitable. Divine prophecy cannot be understood until it is fulfilled or in the course of fulfilment. When we see a prophecy in the course of fulfilment, and have other plain scriptures to show its application, it is then particularly profitable for the new creature to examine that prophecy, carefully and prayerfully. By the Lord's grace he may find precious truths therein that will greatly encourage and strengthen him.

² The Lord seems to be turning his light more and more upon the prophecies relating to the work of the anointed. Amongst these is the prophecy set forth in the forty-ninth chapter of Isaiah. Therein two classes are made prominent, to wit: the faithful remnant class of Zion, and a less faithful class, which latter class is generally designated as the great company. The opportunity to the faithful remnant class to serve God and magnify his name is now greatly enlarged. If it is found that this prophecy discloses such fact, then it should greatly encourage and help the anointed to push on in the work with patience and zeal, in joyful obedience to the Lord's commands.

³ The only purpose of THE WATCH TOWER to here attempt to explain this prophecy is to encourage and gladden the hearts of the anointed. With a prayer to God that he may guide and direct, and with confidence that he will do so, let us now examine this scripture. Before beginning a critical examination of the text, each one is strongly urged to carefully read the entire chapter, in the King James and also in the Revised Version. Then what is herein said should be carefully studied, and each scripture that is cited should be carefully considered in connection with the comments herein made. A casual reading will not be profitable.

⁴ The words of the text, "Thou art my servant, O Israel, in whom I will be glorified" (v. 3), undoubtedly have reference to The Christ, Head and body. On

another occasion the same prophet, addressing the same servant class, says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." To the same anointed class the spirit of the Lord grants the commission to preach the good news, declaring the day of God's vengeance, and to bring comfort to those that mourn.—Isaiah 61: 2.

⁵ The faithful remnant of the anointed class, those who are honored and used of the Lord in this end of the age as his witnesses, were foreshadowed by Shear-jashub, the son of Isaiah (Isaiah 7: 3; W. T. '25-212); and that these are to be made prominent in the last days of the Gospel Age is indicated by the words of the prophet here recorded: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of the people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isaiah 28: 5, 6.

⁶ Some have misunderstood "The Remnant" article, which appeared in the July 15, 1925, issue of THE WATCH TOWER, and have thought that "the remnant" means that class who love earthly blessings of restitution. This is entirely wrong. The remnant means those faithful anointed and true saints who remain steadfast; who continue as the faithful witnesses of God, even unto death. Some of the anointed repudiate the Lord and go into the second death. Others of the anointed become negligent, indifferent or fearful, and are relegated to the tribulation or great company class. The remnant class are those who abide in Christ and who loyally and faithfully continue there until received into glory. These will be the overcomers who have their reward in the first resurrection, being abundantly received into the kingdom or heaven. (Revelation 20: 6; 3: 21; 2 Peter 1: 11) "In that day," which is the day of God's vengeance and judgment against the nations ruled by

Satan, this anointed faithful remnant class will be specially honored by having increased opportunities of serving the Lord.

⁷ Heretofore the forty-ninth chapter of Isaiah's prophecy has been applied to the Millennial Age exclusively; but it now seems quite manifest that this prophecy has to do with the closing experiences of the church, while some of her members are still in the flesh. St. Paul applies it to the anointed class, and fixes the time by his quotation from the prophecy. (2 Corinthians 6:2) The prophecy applies primarily to the Lord Jesus Christ and secondarily to the members of his body, when the Lord comes to his temple and when the servant class is made up. Whatsoever the body members are now doing on earth to the glory of God they are doing under the direction of the Head, Christ Jesus. He is present with them, he has clothed them with the garments of salvation and covered them with the robe of righteousness, which Jehovah has furnished by and through his beloved Son for the bride class.

⁸ In verses one to five of the prophecy of the forty-ninth chapter of Isaiah the statement is made that this servant is formed and "called from the womb". The woman who conceives and gives birth to this servant class is Zion, which is God's organization. Christ Jesus is the chief one of Zion. (Isaiah 28:16) All who are begotten and anointed of the Lord, and who abide under that anointing, are counted as a part of Zion and also as her children. Jerusalem, which is sometimes used synonymously with Zion, is called the mother of all the spirit-begotten and spirit-born ones. (Galatians 4:26) Zion gives birth to the kingdom, or official government, as well as to the individual members of that royal line.—Revelation 12:5; Psalm 110:3; Isaiah 66:7.

⁹ The above texts locate to a certainty the servant class and show that such class is composed of Christ, the Head, and the body members. The body members collectively, while in the flesh, are referred to in the Scriptures as "The Servant". The Lord Jesus Christ speaks of his body members this side the veil as a part of himself. (Psalm 69:5) Such are the servants of Jehovah God to execute a part of his plan.

¹⁰ The opening words of the forty-ninth chapter of Isaiah show the servant class speaking thus: "Listen, O isles, unto me; and hearken, ye peoples, from far." (R. V.) To whom is this message addressed? Who is meant by the isles? Isles or islands are stable places of land in the midst of restless waters. The mass of mankind is restless. The isles, therefore, particularly represent certain companies of Christian people who mingle with mankind but who do not trust in the powers of restless humanity. They love the Lord to a degree, and yet they are afraid. They do not fully exert themselves on the side of the Lord. These are they who cannot see well. (2 Peter 1:9) These are of the antitypical city of Jerusalem who are made manifest "in that day of the Lord". Many of these are in the houses that will suffer

destruction in the time of trouble. These are they who compose the great company or tribulation class.—Zechariah 14:1, 2.

¹¹ Verse one of Isaiah forty-nine thus shows the servant class calling upon the great company class to listen to what the servant class is about to say. The servant speaks first to the great company class, and then to "ye people, from far". We will first consider the "isles", or great company class.

¹² As shown by the parables of the pounds and of the talents, when the Lord comes to his temple and conducts the examination of those who have been anointed he finds some who have been faithful; and these he approves and invites to enter into his joy. This is the class described by the Prophet Isaiah in chapter forty-nine, verses one and three, and mentioned under the pronoun "me". These are the ones whom the Lord now uses for his special work. This is the class that addresses the message to the great company class, described as the "isles". At the first advent Jesus did not speak to the great company class. This is proof that the servant class must now deliver a message to the great company class; that is to say, in the end of this age; and this being true, we are now at the time of the fulfillment of this prophecy. Of course it is the message of the present Lord himself, being spoken through his visible representatives, his faithful witnesses.

¹³ Verses two and three of the prophecy are: "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified." Here the Lord causes the servant to speak of the work to be done, to wit: that the message of truth must go forth as a sharp sword, as a keen, clear-cutting and piercing, polished shaft, like arrows into the hearts of the enemy.

¹⁴ Confidence is then given to the servant by his being assured of the Lord that he will hide the servant in the shadow of his hand; that as darts are shielded in the quiver so shall the Lord shield his servant. Thus shielded and protected, God sends forth his servant class that his name may be glorified. (1 Peter 2:9) While the message strikes terror into the heart of the enemy, yet it cheers and comforts those who mourn, because it brings good news of the time of deliverance. With this full assurance from the Lord, his servant is strong in the Lord and in the power of his might. He is eager for the work because he knows it is the Lord's will, and he knows that everything shall work together for his good.—Romans 8:28.

¹⁵ When the Lord came to his temple in 1918 (the autumn of 1917, modern time) that was the time for the beginning of judgment. Whether the saints then realized it or not, those who really loved the Lord went forth declaring "the day of vengeance of our God", wielding the sharp sword and using the polished shaft;

or, otherwise stated, themselves being used by the Lord as a sharp sword, as a polished shaft, and as a piercing arrow against the bulwarks of Babylon. Great trouble fell upon them, and their work seemed to be in vain. The headquarters at Brooklyn were dismantled and moved to another place; London and other branch offices were cut off from connection and communication with headquarters, and there was much to bring distress and discouragement. Yet the faithful waited in patience and, in the language of the prophet, said: "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God."—Isaiah 49:4.

¹⁶ After a period of waiting, the prophet shows, the Lord revives his servant class, the faithful saints, by telling them that they are his witnesses that he is God. (Isaiah 43:10, 12) He tells this servant class that he will use them to plant the heavens and lay the foundations of the earth; and that while so doing the servant shall have no occasion for fear, because the hand of the Lord is over him. (Isaiah 51:16) After the discouraging experiences in 1918, and in the months that followed, the servant class was greatly revived; and with greater zeal than ever they re-engaged in the kingdom work.

¹⁷ Note now the marginal reading of the next verse of the prophecy: "And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him that Israel may be gathered to him and I may be glorious in the eyes of the Lord, and my God shall be my strength." (Isaiah 49:5, *R. V.*) In harmony with this prophecy the work of the anointed now takes on a wider scope, consisting of three phases, to wit: First, the gathering together into a compact body of the faithful members in Christ, who compose the servant class (Psalm 122:3, 4); second, the awakening of the great company class; and third, the carrying of the message to the rulers and princes and peoples of the earth.

¹⁸ The prophecy continues: "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the desolate of Israel." (Isaiah 49:6) The gathering and raising up of Jacob, mentioned in verses five and six, clearly means the gathering together of the full number of the "one hundred and forty-four thousand". This is in exact harmony with Revelation 7:4-8, in which the Revelator points out that twelve thousand are gathered from each of the twelve tribes. During this period of the "latter rain", that is to say, the time of refreshing, which work is represented by Elisha and known as the Elisha work of the church, the Lord has poured out his spirit upon his servants and handmaidens. (Joel 2:29) These have been gathered and organized as never before for the service of the Lord, and have in the spirit of the Lord gone forth proclaiming the message of truth. It has been a great gathering time from 1918 until the present time; and, as heretofore stated in these columns, many

have come to a knowledge of the truth since that time and have given every evidence of being anointed of the Lord; and many of those who have thus come in recently are showing greater zeal for the Lord than many who came into the truth long prior thereto.

¹⁹ "To restore the *desolate* of Israel" clearly refers to the reviving of the great company class. Those consecrated ones who have remained inside the nominal church, as well as some outside, have been fearful of men and negligent of privileges of service. They were once anointed of the Lord, but have lost that anointing and have missed many privileges of service. They have feared the influence of men. The prophet describes them thus: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." (Psalm 107:10-14) The same company is described as "a great multitude" gathered from all the nations of the earth.—Revelation 7:9-14.

²⁰ Up to this point Isaiah's prophecy shows that the servant class has a work to do amongst the "desolate" class, the great company class. The prophecy also shows that this must be done in troublesome times, while men's hearts are failing them for fear, while the world is in distress and perplexity, and when there is much danger to the church upon every side. Other scriptures show that this work must be done while Satan is desperately bent upon destroying "the remnant" who have the testimony of Jesus Christ that they are his, and who are keeping the commandments of God. (Revelation 12:17) Therefore that the servant class may be encouraged, the Lord through his prophet says: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."—Isaiah 49:8; 2 Corinthians 6:2.

²¹ In other words, to this faithful servant class the Lord now says: 'In my acceptable time I heard you; in the day of salvation when I came to my temple I helped you, because I found you faithful; and now in this time of stress, fraught with much danger upon every hand, I will preserve you.' The Lord gives his positive promise that he will preserve those who love him and who are faithful to him. This assurance is in harmony with the promise given by the Psalmist: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

²² Then, continuing to address the servant, the Lord says: "I will . . . give thee for a covenant [a solemn

guarantee] of the people, to establish the earth, to cause to inherit the desolate heritages." (Isaiah 49:8) Here again the desolate are mentioned; here again the great company class is referred to. In harmony with the quotations from the prophecies above, these have been in darkness and in desolation because of their environment and because of the snares into which they have fallen. There are many of these in the creed prisons of Christendom, in both the Catholic and the Protestant systems. They love the Lord; and yet they are restrained from freedom because of the prison keepers, the clergy, who club them into submission and coerce them into silence. Many of these are held in darkness concerning the great and loving plan of God for the blessing of mankind. Many of them would break away from these prisons and take their stand on the side of the Lord if they knew the great plan of salvation in the light of present truth. Do not the facts show that some of these have been recently found by those who have been canvassing with the literature of present truth? When found they have gladly availed themselves of the books.

²³ These are the desolate heritages, and these must be brought to the light. It is true that some who have rejoiced for a time in the truth and in the anointed have dropped back into the great company class, but surely there are many yet in the nominal churches; and these are described as in prison and in darkness. Therefore the commission is given to the servant class, as stated in verse nine of the prophecy, as follows: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."

²⁴ In Isaiah 42: 6, 7, God again addresses his servant, The Christ, and says: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." This prophecy could not possibly refer to the Millennial Age. It shows a work to be done by The Servant class while on the earth. Here the Lord says: 'I will hold thine hand and keep thee.' There will be no necessity for God to hold the servant's hand and shield and keep him after he reaches his kingdom home. This clearly means that God will shield and protect the servant class from the enemy while performing the commission that God has given him to perform while on earth; and that commission is that he, the servant, is given as a light to the nations. And for what purpose? To open the blind eyes, and to bring out the prisoners from the prison and them that sit in darkness out of the prison house.

²⁵ The apostle, in 2 Peter 1: 9, plainly states that the great company is blind. The Apostle Paul, in 2 Corinthians 4: 3, 4, states that the world in general is blind. The prison houses here mentioned must of necessity be the houses of ecclesiasticism, where some consecrated

ones are kept prisoners; and there they sit in darkness because their teachers and leaders, acting as instruments of Satan, hold them back from the truth.

²⁶ Otherwise stated, the Lord says to his servant: 'Tell these prisoners to get out of the denominational prisons; tell those who are in darkness to show themselves and to take their stand on the side of the Lord, that they may feed upon the precious things of God's Word.' Has not the servant class been doing this very thing in the past few years, by sending millions of "Resolutions", "Indictments," "Messages of Hope" and "Comfort" to the desolate?

²⁷ It is since the Lord came to his temple that he has used the radio to spread the message of the truth. He has greatly blessed this method of sending forth the gospel message. The ecclesiastical system's prison walls cannot stop the message of truth from going to those truth-hungry ones who are in the prison. The message goes right through these prison walls, and the keepers cannot prevent the hungry souls from hearing and feeding upon it. Many of these hungry ones are now writing to the SOCIETY's radio stations, expressing joy because of the truth which they have heard, and are gladly availing themselves of the books containing the message of the divine plan. This is in fulfilment of the prophecy: "They shall feed in the ways, and their pastures shall be in all high places." (V. 9) When we see the prophecy thus being fulfilled we may know that this is the proper understanding of it and that it does not refer to the Millennial Age. It refers to the present time.

²⁸ Mark that this scripture does not say: "The prison house of death." We have read that into the scripture. The text reads: "Say to the prisoners, Go forth." How could the servant say that to the prisoners if they were dead and in the tomb? The Psalmist describes these prisoners as sitting in darkness, because they have disregarded the Word of the Lord; and then he says that they cry unto the Lord in their trouble and the Lord brings them out of darkness and breaks their bands asunder. (Psalm 107:10-14) This corresponds exactly with the statement of the Prophet Isaiah. Many of those who are now hearing the truth by radio and by other means, who are reading the books, and who claim to be consecrated to the Lord, do not give evidence of being of the anointed class; and yet they are rejoicing. Is not this the great company waking up, and is there not much more yet to be done? Does it not seem that this work is just begun?

²⁹ Then the prophecy adds: "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isaiah 49:10) Again the words of the prophet are corroborated by the plain statement of Revelation, which refers to the great company class, and which reads: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb

which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Revelation 7: 16, 17) Surely these words of the Revelator apply to those who will compose the great company class; and that, too, while they are still on the earth, not after they have reached heaven. There would be no occasion for their having tears after they have reached the heavenly courts.

³⁰ Verses eleven to thirteen of this forty-ninth chapter of Isaiah seem to apply entirely to the Millennial Age of restoration; and evidently are placed here as a parenthetical statement, for the purpose of safeguarding the secrecy of this prophecy until God's due time for his people to understand it.

³¹ Verse fourteen of the prophecy reads: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." In 1918 many of the Lord's people were discouraged, and some said, at least by their conduct: "The Lord hath forgotten us." The writer heard these very words used by some in that year; but in the following year the same ones who had thus spoken were revived, and they are still rejoicing in the Lord. Again in 1925 many said: "The ancient worthies have not returned; and some who seem to be saints are still on the earth: surely the Lord hath forgotten us." Verses fifteen and sixteen of this prophecy is the response from the Lord in which, in substance, he says: "Though a woman may forget her babe, yet God will never forget Zion: he has graven her upon the palms of his hands, and she is continually before him."

³² In 1918 there were some who had been actively engaged in the Lord's service, but who under stress betrayed their brethren into the hands of the enemy, even as Jesus foretold. (Matthew 24: 10) And then they hurriedly departed from the truth. How strikingly this is foretold by the seventeenth verse of the prophecy, which speaks of these children of Zion: "Thy children shall make haste: thy destroyers and they that made thee waste shall go forth of thee!"

³³ The arm of the Lord was not shortened. Others quickly took the place of those who had departed. It was after the Lord came to his temple that the prophecy of Joel had its second fulfilment, when the spirit of the Lord was poured out upon his servants and hand-maidens; and these came to Zion and rejoiced in the Lord, and still rejoice. Even so the Prophet Isaiah, in verses nineteen and twenty of this forty-ninth chapter, shows that many others should come; and this has had a fulfilment. Again verse twenty-one is corroborated by Revelation 7: 13.

"PEOPLE FROM FAR"

³⁴ In the prophecy of Isaiah 51: 16 the statement is made that God has put his message into the mouth of the faithful servant class, that he has shielded this class from the assaults of the enemy, and has sent his servant forth as his witness that he may plant the

heavens and lay the foundations of the earth. The planting of the heavens, there mentioned, must refer to the gathering of the spiritual class unto the Lord. Laying "the foundations of the earth" must refer to the earthly class that shall hear the message of truth at the mouth of the faithful anointed class. "The people from far" (Isaiah 49: 1), therefore, must refer to earth's millions who hear the truth and who are happy to hear it, yet who do not make a consecration unto the Lord at this time but who will be ready to embrace the earthly phase of the kingdom when that begins.

³⁵ Now let us consider the latter part of verse six and verse seven, together with verses twenty-two and twenty-three, of Isaiah forty-nine, because it is apparent that they all relate to the same thing. After speaking to the servant class relative to the gathering of the tribes of Jacob, and the restoring of the desolate ones of Israel, then the prophecy reads: "I will also give thee for a light to the nations, that thou mayest be my [means of bringing] salvation unto the end of the earth." It is manifest, therefore, that the message of truth must go to the nations of the earth in order that the foundations of the new earthly organization may be laid; and this must be done before the church's work is finished on earth.—Matthew 24: 14.

³⁶ In verse seven of Isaiah's prophecy God is speaking, first to Jesus Christ and then to the faithful members of his body, and for the special encouragement of the latter: "Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." Kings or rulers are those who exercise the ruling power amongst the nations. Does not this indicate that the message of truth may yet be heard by some of those in earthly authority, and acknowledged by them as the truth, and that some of these may even support the message of the truth? In this connection note the marginal reading of verse twenty-three: "Kings shall be thy nourishers," indicating that some in authority may yet support or nourish those who proclaim the message of truth. The saints, of course, will not depend upon such support; their strength cometh from the Lord; but if it please the Lord to open the minds of some of the rulers then the servant should rejoice.

³⁷ "Princes also shall worship." Princes would represent those who have less to do with the actual government of the world, yet who wield great influence to that end. The clergy are of this class. It is not unreasonable that some of the clergy, as individuals, are still in the Lord's favor; and such may hear the message of truth and come to worship the Lord because of the faithful witness given by those whom he has chosen. In St. Paul's time there were some of those in authority, who were his friends and who supported him. (Acts 19: 31) Is it unreasonable that some of this class may now see the truth, before the conclusion of the work of the anointed ones on this side the veil?

STANDARD FOR THE PEOPLE

³⁸ It is "the people from far" who must be encouraged to rally to the standard of Jehovah. "The servant" is commanded to lift up God's standard, which means he must give to the people the testimony concerning God and his kingdom. The command to the servant is: "Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."—Isaiah 49:22.

³⁹ The standard of the people is a message of life that "the servant" is bringing to the people. Has not "the servant", the church, during the past few years been telling the people that millions of them shall get life and shall never die if they obey the Lord? Our slogan has been, and is, **MILLIONS NOW LIVING WILL NEVER DIE!** A great many of these have manifested the keenest interest in the message and expressed their desire to see the kingdom established. These may with propriety be designated as children of "the servant" in this that "the servant" has brought to them the message of life, that is to say, the message that shall give to them life.

⁴⁰ The prophet indicates that many other peoples must yet hear, and that hearing they shall rejoice. Figuratively speaking, those thus hearing bear up in their arms and upon their shoulders these children who have been brought to a knowledge of God's provision for giving them life. They thereby express their joy and approval. When a people are happy they find no better way to express it toward another than to carry upon their shoulders or in their arms the one who is favored. Great numbers of the people are providing themselves today with the books which teach God's plan. Even greater numbers are hearing the message by radio. These are telling others about it. Many of these have become friends of those who love the Lord and his message; and while they give no evidence of being spirit begotten yet they rejoice in the truth and in its message of life and express this joy in their own way, illustrated by bearing children up in their arms and on their shoulders.

⁴¹ This is exactly in harmony with the command given by the Lord to his servant class, wherein it is written: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isaiah 62:10) This is a work to be done by "the servant", the anointed class, and these may expect encouragement and nourishment from others who are not spirit begotten.

⁴² God loves the oppressed people of the world. So great is his love that he gave his only begotten Son that the people might not perish, but that those who should hear and obey might live. It would be just like him to make everything ready for them to hear at the proper time. For more than six thousand years man has been alienated from God. Anticipating the time of the glad return of the exiles unto himself, God through his

prophet, bids his anointed servant mark out to them the way that leads to life. He tells them to go and make ready the road for the entry of the people; to bank up the causeway; to gather out the stones; and then to lift up a standard to which the people may rally.

⁴³ To this end the Lord is now sending forth a world-wide proclamation that the time of **DELIVERANCE** is at hand. Those who are of Zion, those who are of the servant class, will joyfully obey these commands; and herein will God be glorified. While this witness is being given, the Lord will keep in security and in safety his anointed who obey his commands. This also marks the time of the recompense of the evil one. God's promise is that "I will contend with him that contendeth with thee, . . . and I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood". (Isaiah 49:25,26) The Lord God will vindicate his good name and cause his praises to be heard in the earth.

⁴⁴ It is so manifest from this prophecy that there is much for the anointed yet to do that the anointed should be greatly encouraged thereby. It furnishes evidence that the Lord is dealing with them, that they are his people, and that he is now using this servant class to accomplish his good purposes. Knowing that the time of deliverance draws nigh, let the anointed ones look up and lift up their heads. These are they whom the Lord has placed on watch, therefore let them with gladness proclaim the message of truth, even as God's prophet has commanded: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." (Isaiah 52:8) The dreamers and fault-finders will not see their privileges; and instead of helping with the work they will attempt to hinder it. Nothing, however, can hinder the progress of the Lord's work. Let not the faithful anointed ones stop to discuss matters of trouble. Let them busy themselves by pressing on with the kingdom work.

⁴⁵ In recent months the Lord has revealed to his people a clearer understanding of the Devil's organization, and of his purpose to wreck that wicked system that the people may have complete deliverance. This message he has been pleased to permit to appear in the book entitled **DELIVERANCE**. Has not God provided this instrument in the hands of his anointed class? Let those who so believe carefully study the message therein and be prepared to use it.

⁴⁶ Armed with the message of truth which shall proceed out of their mouth like a sharp sword, while they are held by the Lord in the shadow of his hand and made by him like a polished shaft, being protected as a hunter protects his quiver in his shield, let the anointed servant go forth to the battle, singing the praises of Jehovah as he goes. Let fear be flung to the winds; and, moved by a burning zeal for the Lord, let the saints march on to victory and to the kingdom of God. **Arouse**

the great company class. Bid them leave their prisons of darkness and come forth and take their stand on the side of the Lord. Lift high the standard of the Lord for the people. Point them to the highway, that they may prepare themselves to go up on it in the way of holiness in God's due time. Great now is the work of the anointed! Blessed is he who participates therein!

QUESTIONS FOR BEREAN STUDY

- When only may a divine prophecy be understood? On what class of prophecies is the Lord now turning his light? What two companies are made prominent in Isaiah 49? Who is the servant referred to? ¶ 1-4, 9.
- What class did Isaiah's son Shear-jashub foreshadow? Who will "turn the battle to the gate"? Who constitutes "the remnant"? ¶ 5, 6.
- What light does St. Paul throw on Isaiah 49? To whom does this prophecy apply? Who gives birth to the servant? ¶ 7, 8.
- What is represented by "the isles"? Who is referred to in verse 1 by the pronoun "me"? ¶ 10-12.
- What is meant in verse 2 by the "sharp sword" and the "polished shaft"? What comfort does the Lord here give us? How was verse 4 fulfilled? ¶ 13-16.

- What three phases of the servant's present work are emphasized in this prophecy? Who are "the desolate of Israel"? ¶ 17-19.
- What circumstances will attend the work of reviving the great company? What assurance does the Lord give us in this connection? ¶ 20, 21.
- What are the "desolate heritages" of verse 8? ¶ 22, 23.
- Does Isaiah 42:6, 7 refer to the work of the Millennial Age? Who are "the blind", and what constitutes "the prison"? How is this passage being fulfilled? ¶ 24-28.
- Show the relationship between Isaiah 49:10 and Revelation 7:16, 17. To what time do these texts refer? ¶ 29.
- Explain Isaiah 49:11-13. How and to what time does the fourteenth verse apply? What is the significance of the Lord's response in verses 15 and 16? ¶ 30, 31.
- What happened in 1918 and since that coincides with verses 17-21? ¶ 32, 33.
- What is meant in Isaiah 51:16 by planting the heavens and laying the foundations of the earth? In the light of this, who is evidently meant in Isaiah 49:1 by the "people from far"? ¶ 34.
- How does the latter part of Isaiah 49:6 correspond to the statement in Matthew 24:14? ¶ 35.
- What is indicated in verses 7 and 23 of Isaiah's prophecy? Who are the kings and princes there mentioned? ¶ 36, 37.
- How is verse 22 to be fulfilled? ¶ 38-43.
- What effect should this prophecy have upon the Lord's servant class? ¶ 44-46.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR SEPTEMBER 1

"The Lord is great in Zion."—Psalm 99:2.

THE LORD here mentioned is Jehovah, the Most High God. He is represented as manifesting himself in a special way through his beloved Son, his anointed King whom he has set upon his throne. "I have set my king upon my holy hill of Zion."—Psa. 2:6.

This could not take place before 1914, because prior to that time God had commanded that his Son remain inactive against Satan and until due time. (Psalm 110:1) There the Gentile times ended, and then it was time for the Anointed One to act, and he did act. It was in 1918 that he came to his temple for judgment. (Psalm 11:4) This marks the time when God will begin to establish equity in the earth, and the people must have notice thereof. There begins the day of God's wrath; because the first work of establishing righteousness is his expression against unrighteousness.

The text represents the Most High seated amidst the cherubim. The Revelation likewise pictures God upon his throne and round about him four beasts, symbolically representing wisdom, justice, love and power. Prior to this it had been made to appear that God is unjust, because so much unrighteousness is practised amongst men, who say God is responsible for it. It has been represented that God's power is insufficient to restrain evil; that he was not wise enough to establish a different condition; and that he is not a God of love, otherwise he would not permit so much suffering.

Now the time has come for the four divine attributes

to be expressed. Zion, his organization, is the instrument used to make known these great attributes working in harmony. Out of Zion God shines. (Psalm 50:2) It follows, then, that those who are in Zion must be devoted to the Lord and that those of Zion yet on earth delight to proclaim his praises and hold forth his standard. Such are the accredited witnesses of God on the earth and they delight to give testimony concerning him and his loving kindness.—Isaiah 43:10-12.

TEXT FOR SEPTEMBER 8

"King of kings and Lord of lords."—Revelation 19:16.

THIS scripture could not have its application until after the Gentile times had ended. It more particularly applies at the time the Lord comes to his temple. It does not seem proper to say that this scripture means that Jesus Christ is Lord of many other lords who are members of his body. It clearly means that he is the supreme ruler of the earth and that the time has come for him to begin to exercise his authority. He comes to his temple for judgment. (Psalm 11:4) "Judgment must begin at the house of God." (1 Peter 4:17) His judgment then proceeds against the nations of the earth. At the time mentioned there are lords and kings in the earth who have been ruling even though not by divine right. All these kings are now called upon to give their allegiance to Christ, God's anointed King, and to serve him. (Psalm 2:1, 12) The context of our text (Revelation 19:11-15) shows that the time has come for God to judge the earth, and that he has clothed

his beloved Son with full power and authority to perform this great work. This great truth must be made known, because the kings of earth and the people must have notice. It follows that the anointed ones of the temple class must give this witness. It is therefore seen that service of the Lord by now proclaiming Christ Jesus as King, and his kingdom, and announcing this as God's kingdom, is the work that the church must do at the present time. The message must be heard by those who will form the great company class. It must be heard by the peoples of earth of good will.

Who will then perform this work? Jehovah said: "Ye are my witnesses that I am God." The plain privilege and duty of the members of the church on earth, therefore, is to make known to the people that God's kingdom is at hand, and that his beloved Son is now the rightful King of all earthly kings and is now Lord of all earthly lords.

TEXT FOR SEPTEMBER 15

"A diadem of beauty, unto the residue of his people."
—Isaiah 28: 5.

WHEN does this scripture begin to have its fulfilment? The prophet answers: "In that day." The expression "in that day" always refers to the time when God becomes active through his King concerning things of Satan's organization. It seems quite clear that this particularly begins to apply when the Lord comes to his temple, for the reason that it is those then found faithful and who continue faithful to whom this promise is made. To such the Lord says when he comes to take account with them: "Thou hast been faithful over a few things. . . . Enter [now] into the joy of thy Lord."

The diadem is that lacer about the head to which the crown is fastened. The one wearing a crown and diadem is pictured as having been honored by his superior. "In that day" the Lord of hosts will be a diadem and a crown to the remnant. This title of Jehovah suggests his army in action as indicated by the 110th Psalm. It is a great honor to be appointed by Jehovah as his witnesses at such a time and to proclaim to others his justice, wisdom, love and power. Giving this witness is really the office and present work of the remnant.

The text shows that "in that day" pride will be greatly manifested by some, particularly the rulers of earth. The rulers of earth have decked themselves with pride. Their pride shall be broken; and the breaking will be done by Jehovah through his beloved Son, his anointed King. The remnant class is commissioned by Jehovah to give testimony of these great truths. Thus God honors them by permitting them to lift up the standard for the people. At the same time he particularly shields and protects them while they are singing his praises out of Zion.

TEXT FOR SEPTEMBER 22

"The Lord . . . is my refuge and my fortress."
—Psalm 91: 2.

OF COURSE it may be said that the Lord has always been a refuge to those who follow faithfully in the footsteps of his beloved Son. This, however, is not the proper and particular application of the text. The text shows that this refuge is at a time when there is war or trouble about the church. It clearly appears that it begins to have its fulfilment with the day of judgment, when the Lord comes to his temple, and thereafter until judgment is completed. It is that time when the enemy is assaulting the faithful representatives of the Lord on the earth. It is after the time of the birth of the nation and during the time when the dragon, namely, the Devil and his organization, makes war against those who keep the commandments of God and who have the testimony of Jesus Christ. The only righteous are those who are in Christ and their righteousness is by virtue of being in Christ. It is against these that the enemy is arrayed. "They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the Lord is my defence; and my God is the rock of my refuge."—Psalm 94: 21, 22.

But these faithful ones have no need for fear, because they are in Christ, under the robe of righteousness, in the temple; and abiding there, they are in the secret place of the Most High. Being wholly devoted to the Lord and seeing their privilege, they delight in singing the praises of Jehovah God out of Zion. A failure to do such would be unfaithfulness. All in the temple proclaim the praises of Jehovah God.

TEXT FOR SEPTEMBER 29

"Christ is Lord, to the glory of God."—Phil. 2: 11.

WHEN did this scripture begin to have its fulfilment? Surely not during the entire Gospel Age; because ecclesiasticism during that time has put an entirely wrong interpretation upon the text. These have said that Jesus Christ is Lord equal to God; in fact, God himself. The DIAGLOTT gives the proper rendering. The text means that the time must come when Jesus Christ will be acknowledged as Lord of heaven and earth, and that this will redound to the glory of Jehovah God. As long as Satan is in full control this could not be true. When the due time arrives for him whose right it is to assume his power and reign, Jesus Christ begins action. He goes forth in obedience to Jehovah's command to rule amidst his enemies. The time has come for God to begin the work of making the enemy and his organization His footstool. From that time the work must progress until Satan's organization is completely destroyed, and until every creature that is granted life, both in heaven and on the earth, will join in proclaiming the fact that Jesus Christ is Lord, is King of kings, that he is God's anointed King; and thus is the

glory of the great Jehovah God made manifest to all creation.

The remnant class is highly honored; because God gives such a vision of this great privilege when the temple opens. Of necessity all such recognizing that Christ Jesus is Lord, and that the time has come for

him to reign, delight to sound forth the praises of Jehovah out of Zion. They give Jehovah God the glory and honor due his name because he is the great Author who made and who is carrying into execution his marvelous plan. This plan and execution bespeak his wisdom, justice, love and power, to his glory and praise.

ISRAEL JOURNEYING TOWARD CANAAN

—OCTOBER 3—NUMBERS 10:11-36—

"Come thou with us, and we will do thee good."—Numbers 10:29.

THE days which immediately followed the erection of the tabernacle were busy ones for Moses and Aaron and for the leaders of the people; for besides the consecration of the priests and the tabernacle there was much necessary instruction to be received and given for the regulation of the general affairs of Israel.

² While Moses was receiving from God the final instructions already noted in our course of studies, the people were being instructed as to their order for marching. It was on the fiftieth day of Israel's second year of freedom from Egyptian bondage that the cloud removed from over the tabernacle, God's signal that Israel were to proceed on their journey to Canaan. They were ready; and on the day the tabernacle was prepared for conveyance their tents were folded and their journey was begun, all of which indicates that they were watchful; for it could have been no easy matter to get such a multitude on the move. We can imagine the pleasure they had in starting on the journey.

³ Israel went on their journey in ordered array. The tabernacle was to be the center of the march; and the thirteen tribes were given fixed places which they were to continue in relation to it, and therefore to each other. The tribe of Levi was placed in the midst of the march near to the tabernacle, which was their special care. The twelve tribes were divided into four camps: The van, the two wings, and the rear, each composed of three tribes. Each camp had a standard. Tradition says that each standard was emblazoned with one of the figures of the cherubim, a lion, an eagle, an ox, and a man.

⁴ It was a terrible wilderness into which Israel must enter. The land of hope and promise might be all that was claimed for it, but there was a great wilderness and hard travel between it and them, unescapable in whichever direction they went. Perhaps it was because of this that Moses asked his brother-in-law, Hobab, to go with them, saying, "Come thou with us, and we will do thee good." (Numbers 10:29) Whether Hobab had come on a short visit, even as his father had done a year before; or, as appears more probable, whether he had visited Moses and decided to stay with Israel for some time, we may not know. Hobab's reply to Moses, "I will not go with you]; but I will depart to mine own land, and

to my kindred," indicates that he had been a time with Israel.—Numbers 10:30; Exodus 18:5, 6.

⁵ The suggestion made by Moses to Hobab seem a very reasonable one, and one which any leader of men in a similar position would be likely to make. It is almost certain that Hobab would not be alone, but as a chief in Midian would have many men with him and at his service, all of whom could render service such as Moses had in mind. Yet it seems as if Moses made a mistake in asking this help from Hobab; for Jehovah had promised that his angel should go before them to lead them.—Exodus 23:20.

⁶ As yet there had been no definite intimation that the pillar of cloud and fire was to be their guide, but it may be said that this was understood. The Scriptures make no comment on Moses' action; they only record the incident. Moses meant well, both for Israel and for Hobab. But it is to be noted that the Bible almost immediately says, "The ark of the covenant of the Lord went before them to search out a resting place for them." (Numbers 10:33) The use of the words "search out" in this connection is significant; the ark represented God in finding the best place for his people. He was eyes for them, and they needed no other guide.

⁷ We have already noted that the Levites were not numbered with the twelve tribes. They belonged to Jehovah, having been taken from Israel in place of the first-born of all the tribes. Ephraim and Manasseh (Joseph's sons) were then each considered as tribal heads. Aaron's own tribe (Levi) was given to him for the service of the tabernacle, not through favoritism but because of the quick response of the men of Levi made at the time of the crisis in Israel. (Exodus 32:26; Numbers 3:12) The choice of the tribe of Levi for the service of the tabernacle entailed a loss upon them; for they had to forego a tribal portion when the land of Canaan should be divided amongst the tribes of Israel. From a human point of view this separation was also a loss to Israel; for Levi could not be called upon in times of national danger.

⁸ But this arrangement was excellent for Israel; for the Levites, who were to be teachers in Israel and provide an educative guiding influence for the people and

their children, were to live in towns and villages with their allotments, throughout all the land of Israel. By divine arrangement the tribes of Israel still numbered twelve, even though God had now taken this one tribe for himself, for the service of the people.

⁹ Beyond the immediate service which Levi was to render to Israel was that which (though all unconsciously) they did for God as types, portraying a service to be rendered to him by the church of God in later days. The Levites in their separation from their fellows are an exact type of those who, gathered out of the world between the two advents, are separated to God as disciples of Jesus Christ, who gave themselves in consecration to him.

¹⁰ When Jesus first came he called all who would follow him to sanctify themselves as separated from the world. (See John 17:17.) To some, such as the apostles and some of the deacons of the early church who were called to direct service for their brethren, this meant actual separation to the ministry of the gospel. But the many, the great majority of the true disciples of Jesus, could not, of course, be thus separated. They were nevertheless separated from the world, and they shared the ministry of reconciliation of which all are partakers. These must labor in secular employment for their daily bread, even as the Levite had to till the ground to give him his garden produce; but like the Levite in Israel, these make no contribution to that which the world is pleased to call its uplift.

¹¹ From the time of their consecration and acceptance of God, they are citizens of the kingdom of heaven, and are pilgrims and strangers in the earth. Jesus said of these, "They are not of the world, even as I am not of the world." (John 17:16) In separating these from the world God does no injustice to the world, even though they have such a spirit of helpful desire for the good of their fellows as would make them the world's best helpers. Nor in their separation may these be careless or indifferent to the welfare of their fellows. They must ever have the spirit of Jesus, who gave himself that the world might live. God, as it were, takes his own, yet leaves the world with the full complement of its tribes.

¹² In due time the world will find that God has provided some better thing for them than they could have expected; for God's separated people are called to be servants to him for their brethren's sake. When in the kingdom of heaven the peoples of earth learn of God's provision for them, they will surely bow before him and adore him; for they will realize that those who are appointed to help them and guide them and judge them were of themselves chosen of God for the purpose and who proved their worth and fitness by their faithfulness to God and Christ whilst walking through an evil world. Jesus said that his Father had given him authority to execute judgment "because he is the Son of man" (John 5:27), an assurance of a forbearing merciful judgment

by One who knows the difficulties and who understands.

¹³ As for the purpose of their ministry in Israel, and chiefly in connection with the tabernacle, the Levites were themselves divided into two classes, (1) Aaron and his sons, to whom the priesthood was a perpetual appointment and (2) all the others for the service of the priests; so it will be with their antitype when all are gathered out. From this viewpoint all of spiritual Israel are "Levites". Some formed a royal priesthood (Revelation 5:10); but the many, the "great multitude" seen by John in vision (Revelation 7:9), are servants to serve day and night before the throne of God.

¹⁴ Too commonly this journeying of the Israelites through the wilderness has been considered as being a great trek, a people migrating from land to land. But that is not the picture the Scriptures present; rather, Israel on the move after Sinai is to be considered as an army marching in orderly array, and under strict supervision according to the arrangements made.

¹⁵ That this was the view which Moses had is clearly seen by the few recorded words of the martial song as the cloud rose from above the ark, and as it stopped to indicate the place where the ark should rest. To him this represented both the presence and the power of God. "And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel."—Numbers 10:34-36.

¹⁶ Moses had a true view of Egypt, whence Israel had come, and of Canaan, whence they were going. Egypt to him represented the power of evil against which God must manifest himself, and Canaan represented another and a vile phase of that same dominion which God must destroy before he could establish his kingdom. In all this there is important instruction for all Bible students of today. These are well aware that for a generation God has been gathering a people for himself, out of a bondage of oppressive error comparable to that of Israel in Egypt.

¹⁷ Until recently it has been with Christians as it was with Israel then; only a comparatively few got a clear idea that there was anything in the work of God beyond delivering his people and giving them an inheritance in heaven, after the trials of a wilderness journey through their course of human life had proved their worthiness for that reward. The fact now clearly discerned is that God has brought his people out to himself to be his army to do his work of conquering his foes; all those forces of evil beings, persons and institutions, which hinder the establishment of his kingdom. For their own sakes the Lord's people should thus see themselves called to go forward to do his work. This is the vision which saves.

¹⁸ The choice of Moses' invitation to Hcbab, "Come thou with us, and we will do thee good," as the golden

text for this study, is intended to emphasize the "evangelist" view of the gospel message; which is an invitation to anyone and to all to enter into the fulness of Christ's blessings. Moses' word is indeed a word of hope and of promise, which every Christian may speak to another; but in its truest sense it is not to be taken to mean that every man who hears the gospel message may thereby be offered a share in that which God has for the footsteps followers of Jesus. There are some things which God has reserved for himself, even as Jesus showed when John and James sought each a place on his right and his left in the kingdom.—Matthew 20: 23.

¹⁹ Comparison has been drawn between the refusal of Hobab to go with Israel and the drawing away from discipleship of the rich young man who went to Jesus. But there is no real comparison in the circumstances. Jesus was calling out from his own people those who

loved God, and in doing so he put a test on them as to whether or not they did love him. The young man who refused Jesus declined an invitation from God, and this could be done only to his own hurt. But Moses gave an invitation to one who was not of Israel, and who by Israel's laws could not enter into fullest fellowship with them. (Leviticus 22: 10, 13) Events proved that Hobab was better away from that rebellious people.

QUESTIONS FOR BEREAN STUDY

After the law was given at Horeb how was Moses' time occupied? When and how did Israel leave the vicinity of Sinai? ¶ 1-3, 14, 15.

Who was Hobab, and why did Moses ask him to accompany the Israelites? Was his help necessary and was his refusal illustrative? ¶ 4-6, 18, 19.

Why and how were the Levites separated from the twelve tribes? What service were they called upon to do? ¶ 7-9. Whom did the Levites typify? How were they divided? ¶ 10-13.

What did Egypt and Canaan respectively represent? ¶ 14-18.

THE REPORTS OF THE SPIES

—OCTOBER 10—NUMBERS 13: 23-33—

"We are well able to overcome it."—Numbers 13: 30.

ISRAEL'S stay at Sinai, while the tabernacle was being prepared and their laws were being taught them and while organization was being set, was a busy time, and should have been very profitable. But their entrance into the wilderness soon proved that they had neither stamina of faith nor any real desire for the land of promise. Consequently, as soon as the hardships of the wilderness began to be felt they began to murmur. They were encouraged in their complaining by the "mixed multitude" who had left Egypt with them (Exodus 12: 38), and who had wearied of the manna. They all wanted flesh meat; and God gave them quails, which flew over the camp in abundance and for nearly a month. Of these they ate until they could eat no more, and until a plague broke out.—Numbers 11: 33.

² After a month's journeying they reached the south border of Canaan. The book of Numbers tells that God then instructed Moses to send spies to search out the land, that the people might know their prospects and how to approach their difficulties; for, as they must have known, the country was inhabited by strong and warlike peoples.—Numbers 13: 1-3.

³ But the Numbers account must be read in conjunction with Moses' review of that period recorded in Deuteronomy 1: 22. There he plainly tells that the proposal to send spies came from the people, and he adds that it pleased him well. It seemed a reasonable thing to do, and yet it proved to be a calamitous project. We may reasonably ask the question, Why should a people under divine guidance want information about the land which God was giving them, or want to know the best way to go there, when God himself was their guide and

was under promise both to direct them and to bring them into the land? (See Exodus 23: 20.) Without doubt there was lack of faith in this, and it seems as if for the moment the very practical mind of Moses had been allowed to lead him from faith.

⁴ This incident and its results give an illustration of the method which, apparently, God always takes with those who profess to seek to do the divine will, but who really wish for their own way. In prayers for guidance it is necessary that there must be a real desire to do God's will if his answer is to be given to our benefit; for God will answer according to the desires of the heart. (Ezekiel 14: 4) Without doubt this is why many prayers which are answered according to our pleasure do not always turn out to be blessings. Israel wanted to know, and God bade them to seek out for themselves. But God's way with Israel wrought out his purposes; for the sending of the spies brought a great test on Israel, and revealed what was in their hearts. Some were helped, but most of them were injured.

⁵ The spies searched Canaan from the south to the north. No doubt for safety's sake they went two by two, arranging a place to meet for their return to their people. They all reported that there was good and productive land; but their report was not otherwise favorable, and ten of them tried to discourage the people from any attempt to go forward. They told of the walled cities and of giants they had seen, so great that they saw themselves as grasshoppers; and they said they knew that this was how they appeared to the giants. Caleb and Joshua, the other two of the spies, earnestly endeavored to correct this report, both in its statements and in the

spirit in which it had been given. They tried hard to encourage the people, and said that Israel was well able for any task to which they might be set.—Num. 13:30.

⁶ The result of the majority's report was immediate and disastrous. The root of fear and doubt had been planted amongst the people, and they wept all that night. (Numbers 14:1) There was no grit in these people. On the next day, murmuring against Moses and Aaron, they incited one another to make a captain who would lead them back to Egypt. Rebellion broke out. Moses and Aaron fell on their faces as if all hope had gone. Caleb and Joshua pleaded with the people, and told them that whatever difficulties there were must be as nothing before the angel of the Lord who was leading them on their way and who was their sure protector. But the people spurned their logic, and it was only because the glory of the Lord appeared that Caleb and Joshua were saved from being stoned to death.—Numbers 14:4, 10.

⁷ God again said to Moses that he would destroy all these people and make of him a mighty nation. Moses' answer seems rather sharp, but he pleaded with God for the people and for God's own honor, because the Lord's name had become involved in the welfare of the people. God heard his plea, but the people's sin could not be passed by. He would not destroy them at once, but would mark his displeasure by causing all those who had no faith in him, who were ever rebellious, and who had sinned "ten times", to perish in the wilderness. But their children, for whom they had professed such great concern, should enter the land into which God would have led their fathers. They were to wander in the wilderness forty years, a year for each day of the absence of the spies whose evil word they preferred before the word of God.—Numbers 14:22, 34.

⁸ This calamitous incident shows that there are some sins which cannot be forgiven, but which must be met with punishment comparable to the transgression. The fact is that some sins involve God's honor, and he cannot let such go past unnoticed. God had taken Israel for his own, and their conduct involved his name. This is one of the responsibilities into which the consecrated enter. Even with these it has not been easy to get clear of the ideas implanted by the errors of Christendom. The questions, What shall I do to be saved? How shall I continue to keep myself? Shall I surely be saved? have thrust themselves forward and have been retained; whereas our chief concern should be, How can I honor him who has called me for himself? What is his purpose and how can I conform to it?

⁹ The punishments began to fall; the ten spies who had tried to discourage the people were smitten by a sudden death. A general mourning of the people now began; but it was not sincere, even though the people acknowledged their sin. They were willing to admit that they had done wrong in saying that they would make a captain to lead them back to Egypt; but they were

mourning for themselves, and not because they had done wrong in the sight of God. Their tears were like those which Esau shed when, after trying to deprive Jacob of his right, he found that his expectation had come to nothing. Esau despised his birthright, and Israel despised the promised land.—Gen. 25:34; Psalm 106:24.

¹⁰ That their mourning was not an expression of sorrow for their disobedience to God is clear; for now, contrary to the command of God, who had said that they should turn again into the wilderness, they said that they would go up toward Canaan. It was as if they now had fervor for the hope set before them as a people. Moses tried to stop them, but they would not be stopped.—Numbers 14:40, 41.

¹¹ Their first problem was to get up into the hill country occupied by their enemies, the Amalekites. When they attempted this they were smitten and driven back. It was a bitter prospect which was now before them. They could not go forward; for unless God was with them they could have no expectation of overcoming either their wilderness enemies or the people of the land which they hoped to make theirs.

¹² If they should make themselves a captain, and set out on the journey to Egypt, they would have no prospect of getting back there; for they could not expect the manna to continue to fall. The journey would waste them, and any residue that got to Egypt would at once pass into abject slavery. Nearly forty years of wandering and dying without any hope of change was before them; and the swift judgment on the ten spies was a warning as to what they might expect. They turned into the desert, and the desert swallowed them up. They passed almost into oblivion; for we have no record of their lives until almost the end of that time.

¹³ There is an interesting correspondence between God's dealings with Adam and with Israel. In the one case it was an individual who was tried and failed; in the other it was a nation which was separated unto God, placed in a favored position as Adam was in the garden, but which failed as he did because of wilfulness, the great sin of presumption. Both Adam and Israel had the spirit of Satan; they were rebellious against Jehovah. As Adam's posterity has gone into oblivion, save for the records necessary to the plan of God which have been kept for the education of his people, so Israel went into obscurity in the wilderness. The perfect man Adam failed, and the chosen nation failed; proving that neither man nor nation could live apart from obedience to God.

¹⁴ This crisis in Israel was a determining factor in God's purposes. It appears to be to this same time that God, by his servant the Psalmist, refers when he says, "O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries." (Psalm 81:13, 14) Yet God's purposes are carried out on his own schedule for times and seasons.

¹⁵ There are many lessons here for the disciples of

Christ; but, like so much of the Scripture, this account has special lessons for these days when the ends of the ages have come. These things are set forth for examples, some that we may copy to advantage, some as warnings that we may know what mistakes and errors to avoid. —1 Corinthians 10:6.

¹⁶ When we look for the causes of this great and sad-denying debecation in Israel the quest is not a difficult one. The Bible emphasizes their unbelief. (See Hebrews 3:19.) In heart Israel never left Egypt, and consequently they never set the land of promise before them as a hope; nor did they ever exercise the will to believe. This lack of desire made it easy for their great sin of ingratitude to fasten itself upon them; perhaps never was a people more ungrateful than Israel at that time. Being constant murmurers, every untoward incident became a difficulty; and lacking faith, they had no spirit for the trials and difficulties of their journeys. That their life in the wilderness was incomparably easier than their life of bondage in Egypt, they forgot. Their greedy eating of the quails showed that they put no restraint on themselves. It is quite probable that their gorging on the quails had something to do with their rash spirit on hearing the discouraging account of the ten spies.

¹⁷ But there is something in this lesson which comes very close to those who at this time see themselves as

a people gathered together to serve God, and who are being led by him to a place of inheritance. It would be no stretch of the imagination to say that at this particular juncture in the life and work of the church, we might be tempted to send out spies to see what the difficulties of the near future may be.

¹⁸ Israel's loss of faith, and her increase of a rebellious spirit, should be an example for us not to do as they did. It is not our business to try to seek into the future; it is our duty to follow his every lead. If we endeavor to spy out the land instead of holding ourselves ready to follow, we shall surely bring ourselves into doubt and fear, and, as some have done, into a rebellious spirit. We do well to encourage each other to go forward, following the Lord without questioning or inquiry as to where he leads or why.

QUESTIONS FOR BEREAN STUDY

Did the Israelites really desire the land of promise? When, why and at whose suggestion were the spies sent forth? What lesson may we learn from this circumstance? ¶ 1-4. What was the spies' report, and what effect did it have upon the people? ¶ 5, 6. What punishment did God now bring upon them, and what lesson is taught us thereby? ¶ 7, 8. Why did the people mourn, and were they sincere in this? What further mistake did they now make? ¶ 9-12. What correspondence is there between God's dealings with Adam and with Israel? What further lessons may we learn from these incidents? ¶ 13-17.

INTERESTING LETTERS

MADE YOUNG AND ENERGETIC

The following letter from a dear sister past eighty-seven years of age will be read with interest by the brethren. She has been long in the narrow way, faithfully following the Master; and although unable to do much active service she seizes every opportunity she can to give the witness for the kingdom. When she could not walk she sat in a place in the park and handed out hundreds of the Message of Hope to people who passed by. Friends brought her to the dock that she might bid goodby to the American brethren who sailed from Southampton, following the London convention.]

MY DEAR BROTHER RUTHERFORD:

I cannot refrain from sending you a few lines just to say how greatly comforted and upheld I have been by your kind words of encouragement to us during our brief meeting on the tender that conveyed you to the "Columbus" last Thursday. I felt that our beloved Lord and Master was in your message, and I have borne your words in my heart ever since. I wish by his grace to do my best, even though it is small, in witnessing to his presence as King and to the setting up of his kingdom. What a glorious hope is ours!

The July 1st Tower came yesterday. It is wonderful! We have been reading and rejoicing over the splendid success and enthusiasm of the brethren, as shown in the report of the conventions at Basel and Magdeburg. I can enter into its spirit as I read your address on Isaiah 62:10. It surely will enthrill the smallest member of the body to exert himself to the utmost in proclaiming the King and his kingdom daily. The Germans have the spirit of Luther in their witness against Rome and her children.

I am also rejoicing over the book, COMFORT FOR THE JEWS. It will surely be a great work, among both the Jews and Gentiles, in showing the fulfilment of the prophecies concerning the restoration of Israel.

And now, dear Brother Rutherford, your newest book DELIVERANCE is a crowning treasure. The dear Lord is abundantly pouring out upon his body members his sweet-

ness and strength through you. We bless and thank him, and lovingly commend you to his special care. We three sisters here in this little home hold you in our prayers continually.

Your loving aged sister by his grace,

MRS. MARY B. DAVIE.—England.

BRETHREN APPRECIATE PRESENT TRUTH

OUR DEAR BROTHER RUTHERFORD:

The little ecclesia at Redlands, Calif., desire to express their appreciation of having Pilgrim Brother Murray routed here. His visit has been one of encouragement to us, increasing our joy and zeal for our King and his righteous government.

His talks, using the leading articles of recent TOWERS, have helped us to grasp more fully the meat from them, which is rich food indeed. His manner and courage in presenting the whole truth to the public was also appreciated by them, as shown by their undivided attention and by the fact that more than half purchased books at the close. According to attendance, interested attention and number of books placed, it was the most successful public witness we have had in Redlands for over a year.

More than ever before, through his efforts, we rejoice in seeing the light on and the contrast between the two great wonders in heaven; Zion, God's holy organization, versus Satan's beastly organization. Brother Murray not only helped to stimulate us spiritually, but as a result of his visit we feel "young" again and too energetic to sit quietly and "dream" like aged "Russellites". We hope that soon another faithful servant like Brother Murray will be sent to us.

We are your happy brethren of the Redlands Ecclesia,
MRS. DAVID D. HOFER.—Secy.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Sacramento, Calif.Sept. 3, 5	Ukiah, Calif.Sept. 13
Vallejo, Calif." 6	Healdsburg, Calif." 14
St. Helena, Calif." 7	Santa Rosa, Calif." 15
Richmond, Calif." 8	San Rafael, Calif." 16
Eureka, Calif." 9, 10	San Francisco, Calif." 19
Upper Lake, Calif." 12	San Bruno, Calif." 20

BROTHER C. W. CUTFORTH

Peterboro, Ont.Aug. 29	Gravenhurst, Ont.Sept. 9
Apsley, Ont." 31	Bracebridge, Ont." 10
Peterboro, Ont.Sept. 2	North Bay, Ont." 12, 13
Toronto, Ont." 5	Warren, Ont." 14
Galt, Ont." 6	Sudbury, Ont." 15
Orillia, Ont." 8	MacLennan, Ont." 17

BROTHER H. H. DINGUS

Long Island, Va.Sept. 3	East Radford, Va.Sept. 12
Lynchburg, Va." 5	Honaker, Va." 13
Clifton Forge, Va." 6, 7	Coeburn, Va." 19
Roanoke, Va." 8	Pennington Gap, Va." 26
Wytheville, Va." 9	Bristol, Va.Oct. 3
Pulaski, Va." 10	Boone, N. C." 4, 5

BROTHER G. H. DRAPER

Iuka, Miss.Sept. 5	Birmingham, Ala.Sept. 12
Tusculum, Ala." 6	Boaz, Ala." 13
Albany, Ala." 7	Alabama City, Ala." 14
Athens, Ala." 8	Anniston, Ala." 15, 20
Albany, Ala." 9	Piedmont, Ala." 17, 19
Cullman, Ala." 10	Lincoln, Ala." 21

BROTHER A. D. ESHLEMAN

Dublin, Ga.Sept. 1	Thomson, Ga.Sept. 10, 12
Macon, Ga." 2, 5	Dearing, Ga." 13
Fort Valley, Ga." 3	Harlem, Ga." 14
Willard, Ga." 6	Augusta, Ga." 15
Athens, Ga." 7, 8	Waynesboro, Ga." 16
Union Point, Ga." 9	Millen, Ga." 17

BROTHER A. J. ESHLEMAN

Colorado Springs, Colo.Sept. 8	Loveland, Colo.Sept. 15
Cripple Creek, Colo." 9	Greeley, Colo." 16
Victor, Colo." 10	Cheyenne, Wyo." 17
Denver, Colo." 12	Casper, Wyo." 19
Boulder, Colo." 13	Fort Laramie, Wyo." 21
Berthoud, Colo." 14	Siater, Wyo." 23

BROTHER H. E. HAZLETT

Keokuk, Ia.Sept. 1	Keokuk, Ill.Sept. 8
Hamilton, Ill." 2	Kewanee, Ill." 9
Peoria, Ill." 3	Knoxville, Ill." 10
Bloomington, Ill." 5	Rock Island, Ill." 12
Utreator, Ill." 6	Lavenport, Ia." 13
Peru, Ill." 7	Moline, Ill." 14

BROTHER M. L. HERR

Thayer, Mo.Sept. 6	Springfield, Mo.Sept. 15
South Fork, Mo." 7	Ash Grove, Mo." 16
Moody, Mo." 8	Bolivar, Mo." 17
Fabool, Mo." 10	Springfield, Mo." 19
Mountain Grove, Mo." 12	Lebanon, Mo." 20, 21
Ava, Mo." 13	Rolla, Mo." 22

BROTHER H. S. MURRAY

Sacramento, Calif.Sept. 3-5	Paradise, Calif.Sept. 14
Rocklin, Calif." 7	Macdoel, Calif." 16, 17
Nevada City, Calif." 8, 9	Klamath Falls, Ore." 19-21
Sacramento, Calif." 10	Ashland, Ore." 22
Oroville, Calif." 12	Medford, Ore." 23, 24
Chico, Calif." 13, 15	Rogue River, Ore." 26

BROTHER H. E. PINNOCK

Everett, Wash.Sept. 1	Seattle, Wash.Sept. 12
Alderwood Manor, W." 2	Puyallup, Wash." 13
Bremerton, Wash." 3	Enumclaw, Wash." 14
Tacoma, Wash." 4-6	Tacoma, Wash." 15
Seattle, Wash." 7	Long Branch, Wash." 16
Port Townsend, Wash." 8, 9	Olympia, Wash." 17

BROTHER G. R. POLLOCK

Chicago, Ill.Sept. 1	Grand Rapids, Mich.Sept. 12
Lake Mills, Wis." 3-6	Laporte, Ind." 13
Milwaukee, Wis." 7	Francesville, Ind." 14
Hammond, Ind." 8	Logansport, Ind." 15
Gary, Ind." 9	Conver, Ind." 16
Michigan City, Ind." 10	South Bend, Ind." 17

BROTHER V. C. RICE

Sioux City, Ia.Sept. 1	Estherville, Ia.Sept. 8
Alton, Ia." 2	Lake Mills, Ia." 9, 10
Hawarden, Ia." 3	Des Moines, Ia." 12
Inwood, Ia." 5	Waterloo, Ia." 13, 14
Estherville, Ia." 6	Oswego, Ia." 15
Superior, Ia." 7	Elma, Ia." 16

BROTHER C. ROBERTS

Lethbridge, Alta.Sept. 8	Chaplin, Sask.Sept. 15
Medicine Hat, Alta." 9	Moose Jaw, Sask." 16
Maple Creek, Sask." 10	Mazenod, Sask." 17
Swift Current, Sask." 12	Regina, Sask." 19, 20
Webb, Sask." 13	Smtaluta, Sask." 21
Herbert, Sask." 14	Brandon, Man." 22

BROTHER R. L. ROBIE

Flint, Mich.Sept. 1	Wheeler, Mich.Sept. 9
Durand, Mich." 2, 3	Merrill, Mich." 10
Fenton, Mich." 5	Saginaw, Mich." 12
Owosso, Mich." 6	Chesaning, Mich." 13
Alma, Mich." 7	Brch Run, Mich." 14
St. Louis, Mich." 8	Bay City, Mich." 15

BROTHER W. J. THORN

Elkhart, Ind.Sept. 1	Waukesha, Wis.Sept. 13
Lake Mills, Wis." 3-6	Milwaukee, Wis." 14
Madison, Wis." 7, 12	Oshkosh, Wis." 15
Gratiot, Wis." 8	Appleton, Wis." 16
Monroe, Wis." 9	Two Rivers, Wis." 17
Monticello, Wis." 10	Manitowoc, Wis." 19

BROTHER T. H. THORNTON

Merkel, Tex.Sept. 1	Thornton, Tex.Sept. 10
Odessa, Tex." 2	Corsicana, Tex." 11
Barstow, Tex." 3	Memphis, Tenn." 12
El Paso, Tex." 5, 8	Nashville, Tenn." 13
Valentine, Tex." 6, 7	Knoxville, Tenn." 14, 15
Dallas, Tex." 9	Bayleton, Tenn." 16

BROTHER S. H. TOUTJIAN

Nakina, Ont.Sept. 8, 9	Bracebridge, Ont.Sept. 21
Timmins, Ont." 12, 13	Gravenhurst, Ont." 22
Matheson, Ont." 14	Orillia, Ont." 23
New Liskeard, Ont." 16, 17	Barrie, Ont." 24
North Bay, Ont." 19	Toronto, Ont." 26
Huntsville, Ont." 20	St. Catharines, Ont." 27, 28

BROTHER J. C. WATT

Medicine Hat, Alta.Sept. 5	Brandon, Man.Sept. 12, 13
Swift Current, Sask." 6	Portage La Prairie, Man." 14, 15
Herbert, Sask." 7	Winnipeg, Man." 17, 19
Chaplin, Sask." 8	Kenora, Ont." 20
Moose Jaw, Sask." 9	Fort William, Ont." 22
Regina, Sask." 10	Sault Ste. Marie, Ont." 24, 26

BROTHER J. B. WILLIAMS

Stem, N. C.Sept. 1	Welcome, N. C.Sept. 9
Durham, N. C." 2	High Point, N. C." 10
Reidsville, N. C." 3	Salisbury, N. C." 12, 14
Greensboro, N. C." 5	Barber, N. C." 13
Liberty, N. C." 6	Kannapolis, N. C." 15
Winston Salem, N. C." 7, 8	Concord, N. C." 16