

"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) moving, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the power of evil (evil) is set (set) upon the earth. When 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 1st 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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I. B. S. A. CONVENTIONS

LOS ANGELES, CALIF., September 3-5. This convention will furnish opportunity for fellowship of the dear friends of southern California. A number of Pilgrim brethren will be present and the public meeting on Sunday afternoon will be addressed by the President of the Society. Address communications to Mr. F. P. Sherman, 211½ North Sichel St., Los Angeles, Calif.

CLEVELAND, OHIO, September 3-5. Friends residing in northern Ohio and adjoining territory will be afforded opportunity for fellowship and spiritual refreshment at this convention, at which a number of the Pilgrim brethren will also be present. For accommodations and further information address Mr. H. W. Mathews, 7524 Harvard Avenue, Cleveland, Ohio.

KANSAS CITY, MO., September 23-25. Friends living in the Middle West will be given an opportunity for fellowship at this convention. The President of the Society will address the public on Sunday. In addition several of the Pilgrim brethren will be present. For further details address Mr. Ira Hyde, 1006 Fuller Avenue, Kansas City, Mo.

SPRINGFIELD, MASS., October 14-16. This gathering will furnish an opportunity for many of the New England friends to have fellowship together. On Sunday, the sixteenth, a public lecture will be delivered by the President of the Society. A number of other speakers will be present. For further information please address Mr. A. E. Poor, 457 Riverdale Street, West Springfield, Mass.

CANADIAN CONVENTIONS

A convention of the International Bible Students Association will be held at Truro, Nova Scotia, September 3 to 5, inclusive. A number of the Pilgrim brethren will be present. For all information address Miss Winnifred E. Doane, Box 305, Truro, N. S.

On September 3 to 5 a convention of Bible Students residing in the Ontario vicinity will be held at Woodstock, Ont., at which several of the Pilgrim brethren will be present. For further information apply to Mr. J. F. Whurr, Gen. Delivery, Woodstock, Ont.

PRAYER MEETING TEXTS FOR SEPTEMBER

September 7: **JEHOVAH COMMANDS:** "Observe thou that which I command thee."—Exodus 34:11.

September 14: **JEHOVAH COMMENDS:** "A man shall be commended according to his wisdom."—Proverbs 12:8.

September 21: **JEHOVAH REBUKES:** "He shall judge among the nations and shall rebuke many people."—Isaiah 2:4.

September 28: **JEHOVAH PROMOTES:** "Promotion cometh neither from the east, nor from the west, nor from the south: but God is the judge."—Psalm 65:6, 7.

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By Means of **TABERNACLE SHADOWS** OF THE BETTER SACRIFICES

Chapter VIII: Other Significant Types

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THE OLIVE, THE FIG, AND THE VINE

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the holy spirit."—Romans 14:17

VARIOUS figures and illustrations are used in the Sacred Scriptures to convey certain lessons or to make lessons already known stand out more prominently than they would otherwise do. Again, utterances are made in parables and obscure sayings that the meaning might be hidden during those times when God wished to hide it and from those persons whom he did not care to instruct.—Matthew 13:13, 14; Acts 28:26.

Oldest of all the parables given us in the Bible is that delivered at the mouth of Jotham, refugee, sole survivor, and youngest of Gideon's seventy sons. (Judges 9:5) A seventy-first son, Abimelech, had slain the other sixty-nine upon one stone, because he feared that some of those sons might prove to be rivals of himself in his scheme to be judge over Israel.

After the death of Gideon Abimelech had gone to his mother's people and played on their family pride. They led themselves to believe that since some one of the sons of Gideon ought to be judge it might as well be one of their own kith. If glory was to be had, why not have it themselves? In thus reasoning they became the prototypes of many political opportunists since that day. Principle did not govern with them: they knew Abimelech was hatching out a wicked plan to be rid of his brethren; but they gave him money wherewith he hired still less principled ruffians to help him in the bloody work of exterminating his own brothers.

ABIMELECH MADE "KING"

Thereupon Abimelech's mother's people, the Shechemites, gathered around him and made him king. On hearing of this proceeding Jotham emerged from hiding and went and stood on the top of Mount Gerizim. There, lifting up his voice, he uttered his famous parable or fable. (Judges 9:8-15) Gerizim and Ebal were mounts very near to each other. The former lay to the north, the latter to the south; while at the foot of them was Shechem, beginning somewhere about the place of Jacob's well.—John 4:6.

The parable proceeds, in paraphrase: Once upon a time the trees went forth to anoint a king over them. They came first to the olive tree and besought it to accept the office. But the olive declined, saying, 'Do

you think it would be right for me to leave my fatness, which both God and man honor in me? No, gentlemen, I am afraid I cannot accept.' Then the committee repaired to the fig tree, repeating their request. The fig tree was also previously occupied, and said: "Should I leave my sweetness and my good fruit, and go to wave to and fro over the trees?" 'No, no: without some indication of divine direction I must remain at my appointed task of bearing sweet fruit.' Next the king-hunters came to the vine and used their influence to get it to be king. But it replied: 'How can I leave my new wine, which cheers both God and man, and go merely to make a show over the other trees? No, it would not be right; you must count me out.' But a king they must have, whether or no. So they came last of all to the bramble or thorn bush to present the matter to it. The bramble received them ingratiatingly and bowed them into its study. When the object of their mission was made known, the bramble, with ill-concealed pride, scarcely demurred in the customary hypocritical manner, but embraced the opportunity at once, remarking that he did not mind being fourth choice for the place and that he was glad that the committee had at last shown good judgment. Yes, indeed: he would be glad to be their king. 'Just leave it all to me. Put your trust in my shadow. [How little political speeches have changed in three thousand years!] But,' his professional smile changing to dreadful mien, 'there is one thing that I want distinctly understood: seeing that you must have a king and that no one else will have the place, I will begin right now by telling you that I mean to have my own way. If anyone crosses my path, fire will come out of this bramble and burn up the cedars of Lebanon.' Thus, with some twentieth-century coloring, did the trees get their king.

"THE INTERPRETATION THEREOF"

It would not be proper to take this parable arbitrarily out of its setting and make something out of it apart from known facts. Let us therefore first look at its apparent *interpretation*, and see, later, whether the facts warrant another *application*.

The olive tree evidently pictured Gideon, who had been besought by the men of Israel to rule over them

after he had incurred their gratitude by his ridding them of the menace of Midian. (Judges 8:22, 23) But Gideon knew that what he had done was by divine help and that therefore he should not be rewarded for it. He knew, too, that Jehovah was king over Israel and that any assumption on his part of kingly position without divine sanction or direction would be the worst kind of rebellion against God, the invisible King. Loyally and stoutly Gideon declined, and distinctly included his son and his son's son in the refusal. On a double account Abimelech was out of place in taking a paltry kingship: because the kingship belonged to Jehovah and because his father had excluded him from it particularly.

Since Abimelech was the bramble (Judges 9:20) and Gideon or Jerubbaal seems quite evidently the olive tree, or the first one requested to be king; so we may not unreasonably look at Gideon's son or legitimate heir as being the fig tree, and his son's son as being the vine. The olive tree was the most useful of all the trees in the field or forest, as the bramble was the meanest and most worthless. The olive is the only evergreen tree of the three. Its wood, its leaves, its sap, its fruit, and the oil from its berries are all good. The other two trees are also remarkable in botany: the fig is unique in that it is inflorescent, or has its blossoms on the inside of the fruit shell; the vine is unique in that its wood is useless. —Ezekiel 15.

The olive is the most *profitable* tree to its owner; being extensively used both for food and for medicine. The fig tree is one of the most fruitful of trees and yields one of the most delicious of fruits, and is superior to all others for *sweetness*. The fig is the sweetest or most luscious of fruits. A fully ripe fig, in its own climate, has an indescribable sweetness; so notably is that so that many people cannot eat figs until a considerable time after they have been taken from the trees. The vine, of all the trees, yields a liquor which, when properly prepared and used in strict moderation, is beneficial to both body and mind of man, tending to invigorate both. But the bramble or thorn is dangerous to come near. Its only use is to keep people away, and is here an emblem of a bloody, cruel, and oppressive monarch. The bramble was *too low* to give shelter to any tree whatever. It is humorous to hear its pompous boast: "Come and put your trust in my shadow". And so far from being able to consume others the smallest fire will reduce it to ashes, and that in the shortest time. Hence the household dictum: "The mirth of fools is like the crackling of thorns under a pot".

Abimelech was the bramble. The nobles and people of Israel were "the cedars of Lebanon". Could they suppose that such a low-born and murderous man could be a proper protector or a humane judge or governor? He who could imbrue his hands in the blood of his own brethren in order to get into power would not likely stop at any means to secure that power when once it was possessed. If, therefore, they took him for king

(and thereby spurned Jehovah) they might rest assured that desolation and blood would mark the whole of his reign—and it was so. In the three years of his unlawful reign Abimelech as the bramble was the cause of kindling a fire of civil discord among Israel, which consumed the rulers and great men of the nation, and all this "that the violence done to the threescore and ten sons of Jerubbaal might come, and that their blood might be laid upon Abimelech, their brother, who slew them, and upon the men of Shechem who strengthened his hand to slay his brethren".—Judges 9:24.

That this parable was given by special divine inspiration resting upon Jotham seems evident from the words, "Hearken unto me, ye men of Shechem, that God may hearken unto you"—(Judges 9:7) i. e., 'if you hearken it will be well, but if not, it will be ill, because I do not speak of myself'.

DIVINE VICTORIES THROUGH GIDEON

Now, having looked honestly at the circumstances under which the fable was given, and having seen its application to those circumstances, may we not expect that these things are illustrative, to say the least, of greater things which are more fully expressed elsewhere? We think so.

To have the matter clearly in mind it is almost necessary to review the history at and preceding the time of the above mentioned parable. Gideon, whose name means "tree feller", had judged Israel forty years. He was the fifth judge in Israel and was the greatest of them all, being the first whose history was recorded in detail. For seven years prior to his judgeship Jehovah had sold Israel into the hands of the Midianites, a nomadic or wandering tribe of robbers and plunderers, not unlike the Bedouin Arab plainsmen of today, only vaster in numbers. These seven years of oppression constituted a very literal fulfillment of the punishment warned of in Leviticus 26:14-20, and may be compared in some respects to the seven symbolic years of gentile times.

The Midianites were compared to locusts for their numbers and devastating powers (Judges 6:5); for they annually destroyed all the produce of Canaan except such things as could be hidden in mountain fastnesses; or perhaps in *caches*, as American prairie and mountain frontiersmen were wont to call places where hidden food was stored. It was probably during this disastrous period of time that Elimelech, the husband of Naomi and father-in-law of Ruth, left the country.

Gideon, threshing wheat in a winepress for fear of observance by the common enemy, was called by the Lord to thresh Midian. The angel of Jehovah appeared to him while he was at this employment and said: "Jehovah is with thee, thou mighty man of valor!" These words sounded more like irony in the ears of Gideon than the words of soberness and truth; for he made the answer: "Oh, my Lord, if Jehovah be with

us, why then is all this befallen us? . . . Jehovah hath forsaken us and delivered us into the hands of the Midianites." There is a tone of despondency but not utter hopelessness in these words of Gideon; and what followed was designed of the Lord to reassure his mind and to brace his heart with fortitude for the great occasion coming. "Jehovah [for it was Jehovah's special messenger and speaking with special authority as for the Covenant God of Israel] looked upon him, and said, Go in this thy night, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" Gideon still expressed his fear of the outcome, making mention of his own comparative insignificance and of the obscurity of his father's family, but was again encouraged: "Surely I will be with thee, and thou shalt smite the Midianites as one man".

THE FIRE TEST

Gideon now began to gather courage, but he asked for permission to subject his messenger to the fire test, to make sure that it was a heavenly visitor. He was allowed to make offering of a kid and some unleavened cakes; these the angel touched with the tip of his staff and a fire blazed forth from the rock and consumed them. The angel disappeared, but with the assurance that Gideon's vision of the heavenly messenger would not be fatal. (Judges 6:23; Exodus 22:20; Judges 13:22) To commemorate this experience and the spot where it occurred Gideon built an altar and called it Jehovah-shalom, Jehovah our Peace. There may have been war without and prospect of more war, yet Gideon had peace within and he needed not longer to fear; for "when He giveth quietness who then can make trouble?" —Job 34:29.

Now Gideon's father, Joash, was an idolater and priest of the pagan Baal. Gideon's first appointed task was at home. By a dream he was ordered to throw down the altar of Baal and to cut down the Asherah, or wooden images of the female deity Ashtoreth or Astarte, which were on his father's place. These Asherah were not unlike the totem poles of the Alaskan Indians, and the word "grove" in the Common Version is misleading. These wooden images were at one time later erected in the Temple of Jehovah at Jerusalem. (2 Kings 21:7; 23:6) Gideon complied with the divine instructions regarding the tearing down of the altar, the cutting down of the images, and the offering of a particular bullock reserved throughout the seven years for purposes of Baal worship. He deemed it prudent, however, to do all this under cover of darkness and, choosing ten faithful servants, he did all that had been commanded. On the very spot where the Baal altar had stood, with the very bullock intended for Baal, and fired by the ruined images of Baal's licentious consort, this most unique sacrifice was offered to "Jehovah our Peace". It was an offering of faith and was accepted.

Thus God finally thwarts the deepest laid plans of the devil.

Joash, on learning of the desecration of his place of worship, appeased the popular clamor by remarking logically but irresponsibly that Baal could take care of himself. He resolved to play neutral and to leave the controversy to the rival providences, all of which showed that he was not very sincere in his serving of Baal nor in his belief as to his power.

The experience of the destruction of Baal's altar and Gideon's defiance of his service gave rise to a new name for Gideon, Jerubbaal—"Let Baal plead" his own cause. This name was a sort of ironical memorial of Baal's impotence, powerlessness to hurt.

Very soon Gideon found occasion to act upon his high commission. The allied invaders (Midianites in conjunction with Amalekites and other nomadic tribes) were encamped in the wide plain of Jezreel, when the obscure Manassite, "clothed" by the spirit of God (Judges 6:34; 1 Chronicles 12:18; Luke 24:49), blew a trumpet and thus daily drew around him a host from the various tribes of Israel. The first rendezvous was Mount Gilcad.

FURTHER ASSURANCES

As the time for the great enterprise drew on something of inquietude began to creep over Gideon. Accordingly, on the two nights preceding the march two signs were required and given as tokens of the coming victory. The first night a fleece was laid out in the open threshing floor, and in the morning it was quite wet while the surrounding soil was dry. The next night this wonder was reversed, being a picture of how Israel was first wet with the dews of divine favor and truth while the nations around were dry, and how Israel for centuries has been dry, while the world around was wet.

Gideon was at the head of thirty-two thousand men; but it was not God's purpose to allow a large number to put the Midianites to flight, for then would their boasting be in military strength. The right of glory belonged to God alone; so by two operations, remarkable in both motive and procedure, this large host was reduced to a mere handful of men. By three hundred men that 'drank of the brook by the way, lifting up their head' (Psalm 110:7), and 'carrying lights in earthen vessels', Gideon conquered Midian, as Jericho had been conquered, by noise only and the accompanying amazement. The men carried candles in jugs or pots in such a way that no light could be seen until they had set themselves on three sides of the enemy's camp; and then, in the night time, they suddenly shouted, broke their pitchers, and thus let their lights so shine that with the sudden noise and lights the heart of Midian trembled as the curtains of their tents had done in the man's dream of the barley cake.—Judges 7:13, 14; Habakkuk 3:7.

Gideon's name was added to that of Jehovah in the war cry, possibly because of what he had overheard in the hostile camp. The strategem was eminently successful, and the Midianites, breaking into wild cries, fled headlong "down the descent to the Jordan" and to the "house of the acacia" (Beth-shitta) and the "meadow of the dance" (Abelmeholah), but were intercepted by the Ephraimites at the fords of Beth-barah, where after a *second* fight the nomad princes of Oreb and Zeeb ("the raven" and "the wolf") were discovered and slain, in addition to the one hundred and twenty thousand men who had already been killed or who had killed themselves in the terror-stricken flight.

By a soft answer and modest self depreciation Gideon first abated the anger of the Ephraimites, then, with his small band of three hundred, "faint, yet pursuing," he pushed on after Zeeba and Zalmunna, higher sheiks, who had escaped and proceeded southward to the east of Jordan. After no small difficulties these "kings" were overtaken and their guard of fifteen thousand men completely routed. The sheiks were taken and slain, and thus Gideon avenged on these Midianitish emirs the massacre of his own king-like brethren who had been butchered at Tabor. This was the third victory in Gideon's campaign.

Then there was peace in Israel for forty years, and we see Gideon surrounded by the dignity of a numerous household and in possession of well-deserved honors. It was after his death that Abimelech usurped his kingdom or, more properly, princely judgeship, for the time of a divinely appointed king had not yet come. After the slaughter of his sixty-nine brethren Jotham gave the prophecy above dwelt on, which prophecy was most exactly fulfilled; for Abimelech destroyed Shechem and was himself slain with a stone and a sword, as he had slain his sixty-nine brethren upon a stone with a sword. Thus Shechem was again drenched with blood as it had been once before, because of the ravishing of that which was the Lord's.—Genesis 34.

THE OLIVE TREE

We have reviewed this history to see why Gideon is compared to an olive tree. It was evidently because he stood out as a believer in and defender of the *covenant privileges* which belonged to Israel. He was just what every Israelite should have been. He trusted in the promises of Jehovah. He was one of the 'Israelites indeed', one of the ancient heroes of faith concerning whom the Apostle tells us that he shall have "a better resurrection". He is in the same class, therefore, with Abraham, the father of the faithful; and this olive tree picture harks back to Abraham, as is clearly implied by the Apostle in the eleventh chapter of Romans. Romans is the olive book. It shows what happened at the change of dispensation at the beginning of this age. The olive tree is not, strictly speaking, a picture

of the body of Christ. It is a picture of those who, in fulfillment of the promise to Abraham, are brought into such relationship with that promise or covenant that they receive the spirit of God, whether of his fleshly or his spiritual people. The olive is especially associated with "the house of God" (Psalm 52:8), and, according to the parable, it is distinguished for its "fatness", "wherewith by me they honor God and man".

While, therefore, the leaves, wood, and fruit of the olive are all highly useful, it is the fatness or oil for which it is marked. To gentiles, not natural branches in this olive tree, the Apostle says: "If some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root and fatness of the olive tree; glory not over the branches" that were broken off.—Romans 11:17, 18.

The dearth of appreciation in Israel for the promises given to Abraham and their lack of faithfulness did not "honor God", hence their *privileges* were taken away. But the olive is an *evergreen* tree. This tree is not represented as drying up and withering as is the fig tree: the stalk remains unchanged, but the nonproductive branches were simply broken off and others, more appreciative, were grafted into their places. The olive tree stands; and by and by the natural branches will be grafted in again; not that they will become members of the glorified church, but rather that they will again become partakers of the fatness of the Abrahamic covenant, some of which privileges were once had and lost (Romans 3:1, 2; 9:4, 5); the chief privilege being that "unto them were committed the oracles of God". But now gentiles have these, among other of natural Israel's privileges, and today the natural gentiles dispense to Jews the oracles, utterances, or messages of God.

Natural "Israel hath not obtained that which he seeketh"; but presently the broken-off branches will be "grafted into their own olive tree", and their covenant privileges will be restored "for the fathers' sakes". Privilege and blessing were bestowed upon the root of this olive tree, so to speak, when God said to Abraham: "I will bless thee and thou shalt be a blessing". (Genesis 12:2) This covenant was made with Abraham before there was an Israel; and all its privileges are included in the olive.

FIGURATIVE OLIVES

A brief view of some of the Bible usages of the figurative olive will establish what is meant. Jeremiah in reviewing the shortcomings of Israel said: "Jehovah called thy name A Green [i. e., live and promising] Olive Tree, fair with goodly fruit: [but now] with the noise of a great tumult he hath kindled fire upon it, and [although the bole is not destroyed] the branches of it are broken". (Jeremiah 11:16) The enemies of

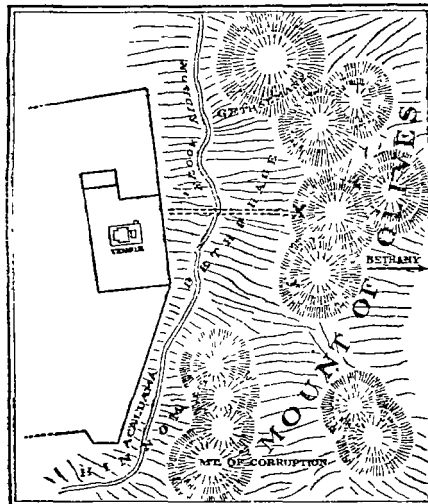
the Prophet and of God devised devices against him saying, "Let us destroy the tree [the nation as an oil-producing tree which is intended to be an honor to God and let us make it into, say, a green bay tree; what care we for the covenant privileges] and the fruit thereof"—the oracles or prophecies which the Prophet had been accustomed to give them under divine direction.

And in the tender, almost motherly, words of Hosea to Israel it is written: "O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity. Take with you words, and return unto Jehovah. . . . His [Israel's] branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." (Hosea 14:1, 2, 6) From this we learn that Israel, when they shall have come to the Lord with words of contrition and sorrow for their sins, shall be reestablished in all the beauty and ruggedness of the Abrahamic olive tree which they have loved long since, and lost awhile. As the earthly beneficiaries of that promise they will produce fatness and be an everlasting honor to God and an evergreen memorial of his grace. But "as yet . . . the olive tree hath not brought forth". (Haggai 2:19) No, neither the heavenly nor the earthly phase of the covenant privileges expressed to Abraham has yet yielded its oil in full; neither has yet brought honor to God. The faithful believers in Jehovah during this gospel age have been letting their light shine, the light itself being due to the oil within them from the Abrahamic root and the prophetic trunk, but the honor has not yet accrued to God, for the reason that men's glorification of God will come in the day of their visitation, which lies principally in the future.—1 Peter 2:12.

All know of our Lord Jesus' intimacy with the Mount of Olives and of the many things which transpired there. This could hardly have been accidental, seeing now that everything pertaining to our Master's life was so carefully prearranged and guarded. Below is given a chart of the Mount, or, as we would say, Ridge of Olives, redrawn from an engraved plate by Dr. Lightfoot, A. D. 1645. The twelve hillocks or knobs were evidently not artificially designed, because nothing is said about there being twelve in the description accompanying the map. We confess we do not find these twelve knobs so plainly indicated on any other map, but those which are available do not attempt to be so minute.

The point is in harmony with what might be expected, especially in view of the fact that Gethsemane, the "Place of Olive Presses", lay about the foot and waist of the northernmost knob of the ridge and is likewise the place which Jesus chose for his most poignant suffering. There the most perfect embodiment of the covenant privileges, he of whom Gideon was but an inadequate picture, was pressed under a most crushing weight, only to yield such fatness and richness of soul as still honors both God and man supremely.

The point marked with an X is the end of a special causeway or viaduct which was built from the court of the Temple across the Brook Kidron to the opposite slope. Near the end of this viaduct, and on the Mount of Olives, was burned the red heifer, as also "the bodies of those



beasts whose blood was brought into the sanctuary by the high priest for sin". (Hebrews 13:11) From this point, after having been brought across the causeway from the Temple court, the scapegoat was led away into the wilderness on Israel's great Day of Atonement. From this point also the new moon, marking the beginning of the year, was announced by a beacon

fire, which was answered from other hills in sight until in a very short time even Galilee was informed of the first day of the first month, that they might prepare to go up to Jerusalem.

The position of the Ridge of Olives as a whole in relation to the Temple opposite corresponds to that of the tents of Moses and Aaron in respect to the Tabernacle in the wilderness. They in turn represented the twelve mystic tribes of spiritual Israel. So it is not unreasonable to look for some correspondency between these knobs and the chosen tribes. The northern hill and the most distinguished is identified by our Lord's experiences there, and "it is evident that our Lord sprang out of Judah". (Hebrews 7:14) The southern rise is called the "Mount of Corruption". It stands opposite Acaldama, or the Field of Blood, which lies in the beginning of Gehenna, or the Valley of Hinnom, which runs along the banks of the brook Kidron from the southeast corner of the city south and westward. Judas' unsavory connection with this field need not be recounted (Acts 1:19), but it serves to show his possible identification with the Mount of Corruption. The Apostle Paul, who took Judas' place, was of the tribe of Benjamin. He pronounced himself to be the chief of sinners, because he had begun to kick back against the very goading thought that this Jesus was the Messiah in spite of all the dead men's theories which had been crammed into his mind. These dead men's bones made his inner life like one of the Parsee Towers of Silence. But he was delivered from "the bondage of corruption into the glorious liberty of the sons of God", and will doubtless sit upon the Benjamite throne judging that tribe.—Luke 22:30.

It was from the upper portion of this Ridge of Olives that Jesus ascended to his God and our God. It was concerning this mount that he said: "If ye have faith

... ye shall say unto this mountain, Be thou taken up and cast into the sea, and it shall be done". (Matthew 21:21; Mark 11:23) It is concerning this figurative Mount of Olives, or covenant kingdom, that the Prophet still promises: "His [Jehovah's] feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be divided in its center, from east to west, and there shall be a very great valley; and half of the mountain shall remove northward and half southward". (Zechariah 14:4) This suggests to us that the kingdom tribes will be divided, dividing lengthwise, so to speak, thus making the twelve spiritual tribes (Revelation 7:5-8) and the twelve earthly tribes, rather than six in the earthly and six in the heavenly phase.—Ezekiel 48; Luke 22:30.

LIGHT, PEACE, BLESSING

"The *olive* is a symbol full of meaning: in olden times it was the source of artificial light, its oil being generally used for this purpose. (Exodus 27:20) Indeed, in the Hebrew the olive tree was called *shemen* or oil tree. Olive oil was also used as the basis of many of the precious ointments of olden times—such as that used in anointing the priests and kings, typifying the holy spirit upon the antitypical 'royal priesthood'. (Exodus 30:24) And from time immemorial the olive branch has been used as a symbol of peace.—Genesis 8:11; Nehemiah 8:15.

"If then the olive be a symbol of *light, peace, and divine blessing* through the holy spirit, and if mountain be considered as elsewhere the symbol for a kingdom, the significance here of the term Mount of Olives is easily seen to be—the Kingdom of Light, Peace, and Divine Blessing. And the standing or establishment or fixing of Jehovah's 'feet' upon it, signifies that the divine favor and law will be re-established in the earth by and through the holy kingdom.

"This application of the term Mount of Olives, is in full accord with the Apostle's statement (Romans 11:17, 24) in which he compares fleshly Israel with the original cultivated olive tree, and gentile converts to wild olive branches grafted in where the natural branches had been broken off. (Compare Jeremiah 11:16, 17) And he explains that the root of the tree is in the promise of God,—the Abrahamic promise, that the seed of Abraham should eventually bless all the families of the earth, etc. Eventually the same root or promise will bear two kinds of branches—the ingrafted wild olive branches, and the reingrafted natural branches: when fleshly Israel shall have his blindness turned away, and shall look with the eye of faith upon the Savior crucified and pierced eighteen centuries ago;—a sacrifice for sin. We remember also that fleshly Israel was God's typical kingdom or mountain for a long time, and that spiritual Israel of the gospel age is called to be the real kingdom of God, as our Lord declared, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom'.

"Moreover, from these two kingdoms (even before Jehovah's *glory* rests upon them, to make them his channels of blessings to the whole world of mankind) has proceeded all 'the *light* of the world' during all the darkness of the past: for are not these the representatives of the Old and New Testaments, the Old and New Covenants? Do not these correspond to the Lord's two witnesses and to the two olive trees of Zechariah (4:3, 11, 12) distinctly mentioned also in Revelation (11:4)?—in that these two parts of the mountain symbolize the outcome of those covenants, the results of the witnessing—the kingdom in its heavenly and its earthly phases?"—D650-652.

If it be inquired how we get oil from the New Covenant, seeing it is not yet made, we answer that we draw oil from the Old Covenant also, although it is past. This gospel age is a parenthesis, a hiatus, an interlude, so to speak, between the acts of a great play; and during this period the kingdom is in abeyance. Its blessings are not outwardly manifest any more than are the covenant privileges of the olive tree. But its privileges are none the less real and present, although "the world knoweth us *not*, because it knew him *not*". (1 John 3:1) We, standing between these two olive tree periods in God's plan, draw sustenance by faith from both of them.

From the Apostle's words in Romans 11 we learn that there are wild olives and that branches from them can be grafted into a domestic olive tree with such success that the oil of the tree will flow into the strange branches and produce oil-bearing berries. This is remarkable, but true. The wild olive trees would fitly represent the heathen teachings about a golden age—like the dogs that came and licked the sores of the gentile Lazarus. The nations or gentiles can never be the olive tree. The berries of the oleaster, or wild olive, yield no light-giving oil. No prophets or apostles are raised up from among the nations. The root and trunk of the olive tree remain the same. And few of the original branches remain, but most of them are wild grafts. For the most part God is using other nations than the Jews to spread abroad a knowledge of himself. But the philosophies of India and Egypt and Greece give forth no single ray of light. It is only as the gentiles leave their own fancies and imaginings and are joined to the enlightening truths of that Word which was once the exclusive boast of Israel that they can draw the true unction from the root of the olive tree, or receive that portion of the spirit which Jehovah gives to all his messiahs in measure and poured upon *the* Messiah, Jesus, without measure.

The oil of the olive was the source of divine illumination. It was the basis for the only light which was *stipulated* for the Tabernacle or for the Temple of old.

THE FIG IN SCRIPTURE

So much for the olive tree; let us look now at the fig. If Gideon was pictured by the olive tree and his son by the fig, then that son was cut down very much as the fig tree was in the Lord's parable. (Luke 13:6-9) The fig tree, we may say, represents the *national privileges* of fleshly Israel or Ishmael, as the olive represented the *covenant privileges* connected with Abraham. As Romans is the olive book, so the synoptic Gospels (Matthew, Mark, and Luke) are the fig books.

Israel as to national privileges was like a fig tree planted in a vineyard (Luke 13:6)—a place of blessing and advantage. The things which befell this fig tree illustrate the things which befell fleshly Israel as a nation because of their failure under the Old Covenant.

When our Lord uttered this parable that nation was fast approaching the end of its 1845-year period of national favor, which had begun with the *nation* at the death of Jacob in Egypt. The Lord came seeking fruit, but there was none to be found, although John had warned them of the lack of it when he told the rulers: "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore *fruit* worthy of repentance: and think not to say within yourselves, We have Abraham to our father." (Matthew 3:7-9) Three years were given to this national tree in which to bring forth this fruit, but, since none was forthcoming, at length orders were given to "cut it down", and the national privileges of Israel soon "withered away". (Matthew 21:19, 20; Mark 11:13, 14) The "rich man" of the other parable died.

In the ancient parable in the Book of Judges "sweetness" and "good fruit" are mentioned as being the characteristics of the fig tree. But these were the very things so conspicuous by their absence when our Lord came and looked around among its showy leaves.

THE VINE AND REPENTANCE

This parable in Luke 13:6-9 stands in the closest connection with the call to repentance in verses 3 and 5 just preceding it. There were the literal three years of our Lord's ministry, at the end of which time Jehovah was willing to cut off Israel from any further national favor, when the chief priests and Pharisees so rudely rejected the glowing testimony of Jesus during that Feast of Tabernacles, just three years after the beginning of his ministry. The stage was all set for Jesus' demise. The Temple police had been sent to arrest him, but they were overawed by the majesty of his presence and the wonder of his speech. (John 7:1, 32, 45, 46) "No man took him; because his hour was not yet come." (John 8:20) "Yet a little while am I with you." (John 7:33) The remaining six months he digged about the fig tree and dunged it to see if there were not some fruit possible; but it still continued barren.

It is probable that at this Feast of Tabernacles, finding themselves thwarted in their efforts to kill Jesus, they worked out their vengeance on Zachariah, the son of Berachiah, whom the scribes and Pharisees slew between the Temple and the altar. (Matthew 23:29, 35; Luke 11:51) Tradition says, and with much show of probability, that this Zachariah was the priest who was the father of John the Baptist. (Luke 1:5) It is reasonably certain that that Zachariah, after his nine months' dumbness and his observance of divine providences in connection with his son and with Jesus, became a believer in the Messiahship of his wife's nephew. The wrought-up and bitterly disappointed chief priests and Pharisees flung at the empty-handed officers who had been sent to take Jesus the defiant question: "Have any of the rulers or of the Pharisees believed on him?"

(John 7:48) Nicodemus spoke up for both rulers and Pharisees (for he was both), so that there would be at least one among them to condemn and to nullify their choicest argument. They taunted him in rejoinder and hurled the hated epithet, Galilean, in his face; but more they did not dare to do, he being a ruler of the people. (John 3:1) Baffled here, it may be that someone whispered: I know one of the priests who is a believer, and he is up there right now. If he is a believer in this Man he is as a heathen man and a publican to us, and a heathen is unclean; for uncleanness in the Temple we may, yes, we are obliged to administer the "rebel's beating". Let us go and get him now. He deserves to die.

Whoever this Zachariah was, he was evidently killed by the rebel's beating, which was a falling upon the offender pell-mell, mob-like, and beating him with fists or clubs or anything at hand until he died. When anyone was *seen* to be defiling the Temple this punishment could be resorted to without the formality of a hearing.

Our Lord accused them of this murder just before he pronounced their house desolate, their fig tree fruitless. (Matthew 23:38) There was no fruit there that could plead even the least extenuation or cause for a new trial.

SIGNIFICANT DAYS AND DEEDS

Those last days of Jesus were very full and very significant. On his way up to Jerusalem he stopped in Jericho. The wild fig tree, Rome, ruled over the people of Israel, as God had shown through the Prophet Daniel would be the case. (Daniel 7:7; Acts 7:7) Zacchæus, a fiscal agent for the wild fig government, had a desire to see Jesus; and in order to satisfy his desire he climbed into a sycamine or wild fig tree, because he did not have the stature of a perfect man. Quite unconsciously he made a little tableau or pantomime of his own condition. He was not under the true fig tree, as was Nathaniel, trusting in such protection as it afforded (John 1:48), but he was rather looking for his support and preëminence to the imperial government of Rome. His station among his fellows was due to the office he held with the oppressors of his people. To Jesus his position said as plain as day: 'I am engaged in the wild fig business just now; but I am open to conviction about these real national privileges connected with Israel; I am rather ashamed of being a gatherer of wild figs'.—Amos 7:14, *margin*.

The Master's first words to Zacchæus were: "Make haste and come down". For him to be *reposing* in the branches of a hostile kingdom but ill fitted the situation when the true king was there. It was only after he had obeyed and when the Master abode with him that he was assured: "Today is salvation come to this house".—Luke 19:1-10.

Zacchæus proved to be "a son of Abraham", that is,

he had faith after the Lord explained things to him. He had been a "lost", a strayed or wandering son, not having the keen devotion of Nathaniel, but vastly better than the bad Pharisaic figs, "which could not be eaten, they were so bad". (Jeremiah 24: 1-10; John 8: 33-47) On those vile figs came "the sword, the famine, and

the pestilence". (Jeremiah 29: 17) Jehovah had long before seen the fathers "as the first ripe in the fig tree at its first season", but they soon gave themselves over to shameful things at Baal-peor, and ever afterwards. (Hosea 9: 10) "Their root is dried up, and they shall bear no fruit."—Hosea 9: 16.

[CONCLUDED IN SEPTEMBER FIRST ISSUE]

CAREFULNESS FOR OTHERS' SAKE

— SEPTEMBER 18 — 1 CORINTHIANS 10: 23-33; 3: 16, 17 —

THE LIMITS OF PERSONAL LIBERTY — THINGS LAWFUL AND THINGS EXPEDIENT — THE GLORY OF GOD, THE WELFARE OF MEN — GOD'S TEMPLE.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — 1 Corinthians 10: 31.

THE flesh is very vocal, very quick to voice its desires and preferences. And if it sees any little relative "right" or privilege about to be elbowed out of standing room it becomes, not only vocal but vociferous. Almost every inclination of the natural mind is strongly opposed to anything like self-denial out of considerateness for others' divergent views—unless it be for the purpose of ingratiating oneself into favor with a possible benefactor. And if these strong aversions are in the same organism which we are using for practice work as new creatures, it is not surprising if these aversions manifest themselves at times. But the important point for the new creature is not what the natural tendencies are but, What are the divine instructions on the subject?

Things which are specifically prohibited are not lawful; therefore the statement that "all things are lawful" must be understood as applying to things which are indifferent, like meats and drinks. The allusion is to the Jewish laws regarding food, which were very minute and very stringent. Some of the believers in Corinth were of Jewish birth and rearing: these would find it hard to forget at once all they had learned from early childhood. They were the best versed in the Scriptures and their influence would not be small. In some cases they persuaded the gentile believers that they were doing wrong by eating things not killed and prepared for market in the Levitically clean way. They doubtless had some good arguments, among others the one that God's laws of hygiene could not well be improved upon. This is really the most powerful point to be made in connection with the Mosiac food restrictions; but it is not strictly a religious question. We doubt not that something very like the Jewish food laws will be in force under the New Covenant. Perhaps there will be even greater limitations placed upon man, not for his harm but for his good.

SUPER-CAREFULNESS AND NO CAREFULNESS

The Jews, who through their captivity had learned such a hard and bitter lesson about idols, regarded it as a participation in idolatrous worship even to eat meat that had been offered to heathen deities. This super-carefulness was much better than no carefulness at all; for the things offered to idols were really sacrificed to demons, as the Apostle has just explained in the words preceding our present lesson. (1 Corinthians 10: 20, 21) But while the Jews were very punctilious in these matters, the gentile Christians saw no harm in buying and eating meat in the open market much as they had always done. It seems, also, that they sometimes even ate in restaurants connected with the heathen temples. (1 Corinthians 8: 10) In these places only the bodies of those beasts whose blood was poured out as a libation on the heathen altars were sold. Such of the meats thus provided

as were above the demand at these priestly eating places were sold in the public meat stalls.

The council at Jerusalem (Acts 15: 28, 29) had condemned the practice of eating things offered to idols, and Paul had himself delivered those decrees to the brethren for whom they had been formed, namely, those in Antioch, in Syria, and in Cilicia. But now the Apostle was in Europe, and few would be the places where there were enough Jews to call for a Jewish butchery. Therefore Paul quietly taught that 'an idol was nothing' and that believers might without sin eat meat that had been offered to that 'nothing'; it was 'lawful' for them. But he urged them not to misuse or parade this liberty to the offence of any of the Lord's children who could not see as they did, no matter how poorly-informed and backward they might happen to consider those persons to be. Some of the gentiles might have been inclined to say: We can't be bothered with these silly Jewish quibbles; we must have something to eat, and we purpose to get it whenever and wherever we can. That would have been within the lines of 'lawfulness', but the Apostle showed them a more excellent way, the way that considered not only the interests of the individual member of the body of Christ but that considered also the interests of the body as a whole. It was a way which tended to strengthen rather than to weaken the adhesiveness existing between the members of that body.

TOO MUCH INDIVIDUALISM

In some cities and in certain dry weeks of the year property holders are not allowed to burn their own trash in their own back yards, because experience has shown that the fire may cease to be an individualistic one and become a general conflagration. This is but a recognition and application of the principle that things which may be all right in the abstract do not always work for the welfare of all when taken concretely.

"Not all things edify." Edify means to build up; and the body of Christ is built up and held together by what every joint supplies, not by that which every joint takes away. (Ephesians 4: 16) It follows then that if every member of the body is more interested in his individualistic rights than he is in the edification and cohesion of the body there will not long continue to be any body, in that one place at least. Therefore no one in the church should seek merely his own, but rather that which works to the building up of all.

The Apostle proceeds to advise the Corinthian brethren that they could feel free to purchase meat in the butcher stalls, "not [cross]-examining for the sake of conscience". The word here translated 'asking questions' is the same word as that used in our last lesson but one, where the Berean brethren looked carefully into the Scriptures in a conscientious

tious manner. Such examining there was commendable, but here it was unnecessary and even out of place. The Jews were vexed with innumerable scruples at their feasts, as to what they could eat, how they could eat, and with whom they could eat. In respect to fruits and vegetables which were set on the table, they were to inquire whether those things had been tithed according to the law and according to custom. The law itself prescribed a narrow course, but the Pharisaic interpretations of the law made that course a still more difficult one. The Jews had to ask whether the things set on were consecrated by the Trumah or some other way; whether they were profaned; whether they were clean, or touched with some pollution or uncleanness. And concerning flesh which was put on the table they were obliged to ask whether it had been offered to idols; whether it had been torn or strangled, or not killed according to the canonical rule.

All these doubts the liberty of the gospel abolished for those Jews who had faith to believe it. There was but one proviso for them or for the gentiles who had never been accustomed to the particularities of the law in this respect: no cause for scandal or offence should be cast before any man's weak and staggering conscience.

It was not incumbent upon the Lord's spiritual Israel to ask questions for conscience sake. They might properly ask questions for hygiene's sake if the meat in the butchers' stalls looked to be unfit for food, but no need to worry on conscientious grounds; for the earth is the Lord's and all the bounties of it. God made the meat, and there is good in it; as proof of which it can be digested and used to build up a strong body. It may not be an ideal food; but under the present imperfect climatic and social and economic conditions it is allowed man for purposes of sustenance.

CONDUCT AT A FEAST

Further advice is then given: If an unbeliever invite you to a feast, a wedding supper or some similar social meal, and you feel that you just *must* go, then do not think that you are obligated to cast gloom over the party by picayunish messings and quizzings over the food. Eat it in the manner that becomes a guest. If you cannot conscientiously do this then you had better stay away. A guest has no right to accept an invitation and then turn himself into a conscientious "killjoy" after he arrives. Courtesy to your host requires you to ask no questions as to the origin of the food.

But if a Jew or an infantile Christian is at the same feast and says to you, I know this meat has been offered to idols and I hasten to inform you before you have defiled yourself, it would be better to pass that course by for conscience' sake, not your own conscience, but out of respect for conscience as a general guiding principle in life, very much as one might respect and conform to many a statute on the books of state even though they were recognized to be superfluous and bothersome. The wise judge or lawyer will not flout these in public, for fear of setting an example of disregard for law before those who may not understand the distinctions between basic law and statute law as well as he does. On proper occasion he may instruct on the point and help to procure a repeal of the needless law. So we may think the conscience of another brother is over-sensitive and ill-advised, but such as it is he should follow it. We may lead him all the more surely to a more sensible conscience if we respect the one he already has and not dissipate our influence entirely by a contemptuous show of our liberty.

The golden rule of love bids us to be careful not to stumble the consciences of others; but otherwise it does not restrain us; whereas the Apostle says: "Why is my liberty judged

of another man's conscience?" If it is not my own conscience that reproves me why should I put myself under bondage in the matter if it in no wise affects the interests or conscience of another? This is the operation of a principle, a governing principle in the body of Christ and in all those who will ever get everlasting life; for those who stalk blatantly and boastfully and swaggerishly and inconsiderately through the Millennial reign, who are not willing to forego some little time or comforts or conveniences for the sake of helping all kinds of crooked people to get a start up the highway of holiness, will finally find themselves in the goat class, for which there is only everlasting destruction. They do not have the spirit of him who has gone to unspeakable inconvenience and bother to provide an undeserved Savior. The liberty that we appreciate and concerning which we are sometimes a little boastful was not ours by birth; it has been purchased for us at great cost.

RIGHT TO USE OR NOT TO USE

All must agree that the Apostle's argument is sound. On the one hand everything that we receive is a gift from the Lord, and anything for which we can render him thanks would be proper for us to use in a becoming manner, and none would have a right to condemn us for so doing. None should speak evil of us for doing a thing that we can do with good conscience and with prayer and thanksgiving. On the other hand, however, while they have no right to criticize us, we have the right to judge our own conduct and restrain ourselves, and to determine, as the Apostle elsewhere explains it, that if eating a certain kind of food would cause a serious stumbling of others, we would gladly agree never to use that kind of food—provided, of course, that the occasion continued in the same force. We are to see our liberties and use them according to our judgment of the Lord's will, because all things are given us richly to enjoy. (1 Timothy 6:17) These self-imposed restrictions about food and matters of moral indifference are spoken of in connection with public intercourse. It might be very appropriate to forego eating some offensive thing at public places or at a banquet, but the restrictions about meat offered to idols need not be extended to one's own home. What should be eaten there would be a matter for determination along very different lines.

The purpose of all this is twofold: (1) The glory of God and (2) The Salvation of men. The giving of no occasion for stumbling to either Jew, Greek, or church of God bears a direct relationship to both these points. This principle of inoffensiveness is the second quality described as inhering in heavenly wisdom. (James 3:17) Considerateness for others should not lead us to abandon the Lord's work, however; for that would not be to the glory of God, nor to the salvation of man, either. The application of this principle does not displace any other principle, the first of which is faithfulness, unswerving loyalty to God.

In the early days of the harvest work, before the explanation of the Sabbath question was so well presented as it is in the Sixth Volume of SCRIPTURE STUDIES, Brother Russell invited a newly-interested brother to his home on a Sunday. The guest was about to be ushered into a street car for the ride home when he demurred, saying he had not been accustomed to using public conveyances on that day. Brother Russell was young and he knew a half-mile walk would not hurt him; so he gave up the right, but used the time of the walk home to explain why it was all right to make use of any convenience in the Lord's service on any day. It was never necessary to say anything more, for the brother was convinced that the things which his mother had taught him about Sunday were inadequate. It would not

have been right for Brother Russell to agree never to ride on a street car again, or a train, on Sunday, for that would have interfered with the Lord's work, but it was perfectly all right to forego the little comfort and explain *why* the comfort was legitimate. It was vastly better than jumping on a car in a huff and leaving the brother to look out for himself. Such conduct would have been not only unbecoming in a host (who, when he becomes such, thereby agrees to give special consideration to his guest's comfort), but it would have merely stunned the new brother, and it is doubtful which direction his thoughts would have taken when his thinking powers revived. Had the host been *unable* to walk or had the time not permitted, he could have said to his guest: I am sorry we cannot see this alike and I would be glad to defer to your preferences in the matter were it not that an engagement to speak makes it imperative for me to take this means of transportation. At the first opportunity I will be glad to explain to you why I think this means of conveyance is all right, but in the meantime I must ask you to excuse me from the obligations of host, since I believe the Lord would have me fill my other engagement.

"EXCEPT THERE BE A PREACHER"

No one can learn anything about meats or Sabbath or any other Bible subject without being informed. What we speak of in ourselves as "common sense" is merely the result of advantageous teaching or experience. We had to start some time, and the amount that we have yet to learn would stagger us if we were able to get a glimpse of it all at once. Therefore we have no occasion to feel "upish" toward those who have not attained to our supposed heights of vision.

In the end this matter is merely a question of love. If we really love the (as we think) less-favored brother we will be willing to go even to the point of sacrifice, and do it just as cheerfully as though that person were an aged or decrepit mother or father of ours.

Happy is that minister of God's Word indeed who can say of himself, as the Apostle said of himself, that he practised the things which he preached and that the Corinthian brethren could follow his *example* in seeking to please others in non-essential matters just as well as they could follow his *precept*.

The second citation of our lesson brings in a striking metaphor, that of a temple. In another place the same Apostle speaks of the individual believer's body as being a temple (1 Corinthians 6:19), but here reference is evidently to the ecclesia; for it says: "Ye are a temple," not 'ye are temples'. For temple the word is 'inner sanctuary' or 'shrine', such as the Holy of Holies was, where in happier Jewish times the glory light of Jehovah's presence had shone. The Jews believed that the temple was "destroyed" as a temple by any defilement, and the defilement called for ceremonial cleansings. So the temple quality of the church is destroyed

by impurity, either of morals or of doctrines. The Shekinah light dims, and may be quenched. (1 Thessalonians 5:19) God is bound to protect his temple, and whoever tears down the ecclesia, him shall God tear down or destroy; for God's temple must be holy.—Psalm 5:7.

The thought in this last passage of our lesson is not so closely connected with the main theme as its setting in the lesson would imply, but it is highly salutary. A dearth of the spirit of sacrifice would eventually lead to a quenching of the spirit in us. A haughty insistence on exercise of our own liberties regardless of others would betoken an ungrateful and proud disposition; and "God resisteth the proud".—1 Peter 5:5.

SOME PRESENT-DAY POINTS

We may not have exactly analogous things to watch today, but surely there are some very closely alike. The literal offering of meat to idols is a custom lying in the past as far as Christendom is concerned, but if a Romanist should be our guest it would be quite fitting for us to refrain from roasts and other heavy meats on Friday, so that all could share in the table privileges with free conscience. Friday means more to us than to anyone else. We merely observe it in other ways. Likewise, if we should be visiting with a Sabbatarian it would do us no harm to conform to the rules of the family, even if they be those of a Seventh-Day Sabbath keeper. Then there is coarse, flippant or doubtfully reverential language: all things which might stumble some. There is the use of tobacco, and attendance at theaters and denominational meetings. There is cheering and handclapping at class meetings and conventions. There is the North American excess in dress and frivolity, equalled in other countries by other shortcomings. There is the so-called "American joke", which is nothing more than saying what is not meant in such a way as to leave one perplexed as to what is meant. All of these can be safely and profitably watched by those addicted to them or inclined to them, to see whether or not the practice of those things is minimizing their influence in realms of serious endeavor.

There is another side to this question: these foregoings must be entirely voluntary. No one has a right to go to another and say: When I see you ride on a street car or hoe in your garden on Sunday I am offended; therefore you ought to stop. This is not the thing at all. If that were the application of the principle, we would all of us be hopelessly tied up in two weeks until we could hardly eat or dress, let alone do anything more important. Each is not to try to regulate the other, any more than to call attention on suitable occasions to the general principle, as the Apostle has done in this Corinthian letter, but each is to watch himself and gauge his action in non-essential matters so that the ministry, the whole work of witnessing, be not blamed.—2 Corinthians 6:3.

"Quiet, Lord, my froward heart,
Make me teachable and mild,
Upright, simple, free from art;
Make me like a little child,
From distrust and envy free,
Pleased with all that pleaseth thee.

"What thou shalt today provide
Let me as a child receive;
What tomorrow may betide
Calmly to thy wisdom leave;
'Tis enough that thou wilt care;
Why should I the burden bear?

"As a little child relies
On a care beyond his own,
Knows he's neither strong nor wise,
Fears to take a step alone;
Let me thus with thee abide,
As my Father Friend and Guide."

SAUL'S YOUTH AND EARLY MANHOOD

— SEPTEMBER 25 — REVIEW OF PAST THREE MONTHS —

SAUL'S BOYHOOD IN TARSUS — HIS EDUCATION IN JERUSALEM — HIS PERSECUTION OF "THE WAY" — HIS CONVERSION AND ACTIVITIES IN SYRIA — HIS FIRST AND SECOND MISSIONARY TOURS.

"So then, while we have opportunity, let us work that which is good toward all men, especially toward them that are of the household of the faith."—Galatians 6:10.

THE lesson for this Sunday is intended to be a review of the preceding twelve lessons. It will, therefore, be considerably in the nature of a synopsis or brief rehearsal of points hitherto brought out. This method of presenting Bible truths has some advantages. It refreshes the memory as regards items which were plain at the time of study, but which incline to grow dim as the months pass unless an occasional review is made. Indeed, this is the whole secret of successfully remembering anything: (1) to get a clear and sharp impression of the facts on first meeting with them, and (2) to refresh the mind occasionally respecting those things. Perhaps the most fruitful cause of failure to retain memory of the lessons of life is a lack of thoroughness or depth, or a lack of honesty in facing the facts exactly as they exist when first met with. Those who are seeking comfort and pleasure rather than truth recoil from the facing of facts; and as a consequence their understanding of the important things of life is hazy and blurred. The Lord's spirit in the minds and hearts of his people gives tone to all they do and emphasizes such powers and faculties and capacities as they may possess, enabling them to see things which the natural man cannot see, because those things do not appeal to him as being worthy of the effort connected with them.

All who have been following the lessons of the past quarter are familiar with the fact that the (roughly speaking) first half of the life of the Apostle Paul is dealt with. The only exception is the last subject preceding this one, which was a lesson along the lines of abstinence with a view to helping others; but that from the writings of the Apostle Paul also.

OF THE TRIBE OF BENJAMIN

Prior to the more notable apostolic activities of Paul he was known by his Hebrew name of Saul. King Saul had been a distinguished figure in the national life of Israel, having been their first visible king. The fact that his reign did not terminate as happily as could be desired did not alter the fact that he was the most distinguished member of the tribe of Benjamin. This tribe was small and could not boast of many prominent men. Since the Jews were accustomed to name their sons after members of their own tribe, we may safely assume that young Saul's parents gave him this name out of deference to tribal customs, rather than from any desire to see the qualities of King Saul emulated in their son.

Of the parentage of Saul of Tarsus nothing is known beyond what the Scriptures tell us. His father was a Pharisee (Acts 23:6) and by some means he had acquired the Roman franchise. This right of citizenship passed to his son Saul, who speaks of himself as being free born. (Acts 22:28) With his babyhood and early boyhood spent in Tarsus, a gentile city, Saul almost certainly learned Greek there and was also affected by the tone of learning on the one hand and commercial activity on the other, which was quite prevalent in Tarsus. There is no reasonable ground, however, for supposing that Saul was highly educated according to the scholastic standards of that time. Everything we know about him tends to the other side of the question. The Pharisees were very careful in instructing their sons in the way of Moses and the law and in the traditions of the elders, but they were not given to worldly education, any more than was necessary to get along with

in gentile cities. Scholastic barons of the present day who speak of Paul as having been learned in all the lore of the Grecian schools, draw almost entirely on their imaginations for evidence.

Aside from gathering a rudimentary knowledge of the law in his own home and at the primary rabbinical school, Saul was also taught the trade of *skcenopoids*, or tent-maker. (Acts 18:3) Sometime between the age of six and thirteen young Saul was taken to Jerusalem, removed thither for the sake of his education in matters Pharisaic. This was the holy city of his fathers; and there he was instructed under Gamaliel, one of the most eminent of all the doctors of the law.

SAUL AND PERSECUTION

After some years of probable absence from Jerusalem we find Saul, still a "young man", associated with the persecution and stoning of Stephen, who was one of the seven deacons of the church at Jerusalem, but also endowed with the gift of prophecy. This was probably in the fall of 33 A. D., the same year as our Lord's crucifixion.

The fact that Saul is mentioned as consenting unto the death of Stephen and as watching over the outer clothing of those suborned witnesses, who were the ones required by law to cast the first stones at an offender (Deuteronomy 17:7), is significant as bearing on the intense determination of him who afterwards became the Lord's Apostle. He was one not to be turned from his stern purpose by the native refinement which he must have been stifling within himself. Nor is it unusual to find a so relentless persecutor the pupil of a so tolerant master. Although Gamaliel's personal inclinations were toward tolerance, the strict teachings of Pharisaism, by whose hand they were implanted in the breast of Saul, could bear only one fruitage there.

The unswerving fidelity of Stephen, his remarkable defense before the rulers of Israel, his utter lack of vindictiveness at the enmity of his persecutors, the angelic witness of his face flushed with the beauties of the gospel message he had just proclaimed, could hardly have left no impression at all on the mind of the influential bystander, Saul. The very fierceness of his persecuting spirit is an evidence, though not a proof, of the fact that he himself had misgivings and doubts about the effectiveness of the Pharisaic lie to bring about the establishment and maintenance of close fellowship with God. It may be that he launched out into the persecuting of the Christian way for the very purpose of escaping the uncertainties which were in his own mind.

However that was, Saul proceeded unrelentingly to persecute those who acknowledged their belief in Jesus as the prophetic Messiah. While en route to Damascus, bent on arresting believers in Jesus, he himself was arrested by a great light. Though smitten blind, he sees the light concerning the Messiah. The account of his conversion is related three times: first by the historian Luke in his own words, then twice by the Apostle, in his addresses at Jerusalem and before King Agrippa.

As soon as Saul's sight was restored he began to announce in the synagogue his belief in Jesus as the long-promised Messiah. He explained to other Jews the fact of and the necessity for a crucified Deliverer. But, being met by perplexing questions, he retired into Arabia for something like

three years, doubtless spending his spare time in quiet and contemplative study of the ancient prophets. Just a tiny hint is given in his letter to the Galatians as to where he was in Arabia. In Galatians 4:25 he makes mention of a double meaning of the word Hagar. Nowhere else is Mount Sinai called by this name. And one cannot help thinking that Saul may have heard it from the lips of Arabs as he himself stood on the Rock of Sinai. The word Hagar means rock.

After about three years, Saul returned to Damascus and preached more boldly in the synagogues concerning Jesus. So forcefully did he set forth the message at this time that aversion to him accrued among the Jews until a great plot was conceived for the ending of his life. But, being apprised of this intention, he was enabled to escape by being lowered through a window in the wall at night.

Returning to Jerusalem, he essayed to join himself unto the brethren, but they were afraid. Barnabas came to his help and became sponsor for him before certain of the apostles, namely, Peter and James. (Galatians 1:19) During this brief space of fifteen days Saul was active in disputing with the Hellenistic Jews—those Jews who spoke the Greek language. Saul himself had been associated with this synagogue in his Pharisaic days.

At the time of his vision of the third heaven Saul was also directed to get out of Jerusalem, inasmuch as the Jews would not receive his testimony. Accordingly, the brethren conveyed him to Cæsarea, on the Mediterranean Sea, from which place he doubtless took ship to Tarsus.

WORK IN ANTIOCH

Then intervenes the conversion of Cornelius and the visit of Barnabas to Antioch, whither certain brethren had gone at the time of the persecution following the death of Stephen. Barnabas taught the brethren in Antioch, but soon realizing the need of help he went to Tarsus, sought out Saul and brought him back to Antioch with him. The two labored together for some time until Agabus, a prophet from Jerusalem, came up and foretold a great famine in Judea. The Syrian brethren determined upon the rendering of aid and contributed as they were able. Barnabas and Saul were appointed to carry the contribution to Jerusalem, which they did. Returning to Antioch, Saul taught with Barnabas and built upon the earlier and elementary work of Lucius, Symeon, and Manaen. Here the Lord gave indication to the congregation that they were to set apart Barnabas and Saul for a special work. As an outgrowth of this divine direction the first missionary tour took shape. Paul and Barnabas, with Mark as their helper, took ship at Seleucia for Salamis, an eastern port in the island of Cyprus. There they preached in the synagogues, but without response. Passing on through the island they came to Paphos, toward the western end, and preached to Sergius Paulus, the Roman imperial representative in the land. Before that official Saul encountered Elymas, the apostate Jewish sorcerer. Here Saul is described as having been especially filled with the spirit; and there can be little doubt that this meeting with Elymas and the conversion of Sergius Paulus contributed the most notable and indisputable evidence of Saul's apostleship up to this time. The Roman officer believed. Elymas was smitten blind for a season, for resisting the message of grace and truth, and particularly for interfering with its examination and reception by another.

Sailing thence, the little party came to Perga in Asia Minor. Here Mark turned back toward Jerusalem. Whether he had had a letter from his mother just before leaving Paphos, on which he had time to ruminate while en route to Perga; whether there was some other attraction in

Jerusalem which he was unable to forget; or whether it was the sight of the rugged mountains ahead of him and the rough, uncouth men of the place, with their outlandish dress and speech, we can only guess. No effort was made to preach the gospel in Perga at this time, probably because the excessively humid and hot summer season had driven all but slaves to the mountains. A stop was made here on the return trip, but with no recorded fruitage.

TO THE HIGHLANDS

Paul and Silas pressed on up through the wild mountain passes, in danger from the half barbaric mountaineers, until they came to the Pisidian highlands and to another Antioch. Here they preached in the synagogue, with the result that some believed, and with the further result that the two preachers were deported as undesirable aliens.

Next they came to Iconium and preached in the synagogue there, and a great multitude both of Jews and of Greeks believed. But the unbelieving Jews stirred up the multitude and the missionaries barely escaped stoning by fleeing to Lystra. Here they preached the gospel, though it is not stated that there was a synagogue in that place. The Apostle healed a man who had been crippled from birth. The populace acclaimed him and Barnabas as gods and the priest of Jupiter who presided at that place was about to offer sacrifice to them. The priest was sturdily remonstrated with by the two missionaries and the project was abandoned. Soon Jews from Antioch and Iconium came and stirred up a mob among the people which stoned Paul and dragged him forth out of the city. The Apostle was stunned, but soon revived, and on the next day escaped to Derbe. There they "preached the gospel and made many disciples".

On the return trip Lystra, Iconium, and Antioch were again visited. The brethren were encouraged and each ecclesia was set in order with proper elders for the conducting of edifying meetings. Coming down the mountain slope from Antioch to Perga, the message was preached there, it being in all probability autumn weather by this time. From Attalia, close by, the missionaries took ship and returned to Antioch in Syria, where they "taired no little time". Judaizing teachers came up from Jerusalem and were on the point of disrupting the harmony between Jewish and gentile believers when Paul defended the liberties of the gentiles in no uncertain terms.

But the controversy over the relationship of gentiles to the Mosaic rites grew to such a point that the Lord directed a transfer of the discussion to Jerusalem before the apostles and elders there. Then followed the historic meeting, the first council ever held by the church. Different speakers were heard, and the outcome was a brief epistle to the gentile believers in Syria and Cilicia, admonishing them to abstain from some of the things that were most offensive to Jewish brethren.

Returning to Antioch from Jerusalem, Paul taught with Barnabas again in Antioch. About this time, apparently, Peter came up from Jerusalem and at first ate with the gentile brethren, then withdrew from them as others came from Jerusalem and objected to his course. Paul withstood him to the face and again cleared the atmosphere of the troublesome Mosaic cloud. A difference arose with Barnabas about Mark, as a result of which Barnabas and Mark departed to Cyprus and Paul took Silas to visit the churches in Asia Minor. This begins the Apostle's second tour.

SECOND MISSIONARY TOUR

Paul and Silas visited the brethren in Syria and Cilicia, "confirming the churches" and encouraging them in the good way on which they had entered. After having passed

through Cilicia the brethren came to Derbe and Lystra and Iconium. At Lystra Paul met Timothy and noted his qualities of helpfulness. At Iconium the Apostle heard good reports about him and decided to take him along on a trip into Roman Asia—as he doubtless thought at that time. In all these places the brethren delivered the decrees, or copies of the letter, which had been agreed upon by the conference in Jerusalem.

Passing on west from Iconium and Antioch, Paul fell sick in Galatia, but preached notwithstanding. He was warmly received by the Galatians, many of whom received the message gladly. The party was kept from turning west into "Asia" and subsequently kept from turning northward into Bithynia. Being directed thus to Troas, the Apostle was granted a vision of Macedonian need. There also he was joined by Luke. The little party of four proceeded by ship with favorable winds to Neapolis in Macedonia and from there on foot to Philippi. There the brethren spoke with Jewish and proselyte women at the place of prayer. Lydia and others believed and gave good evidence of a genuine spirit of service. After some days the Apostle used his extraordinary power to cast out an evil spirit of divination from a poor girl, whose owners incited a mob and had Paul and Silas beaten and cast into prison. During the night and also during their song an earthquake loosened their shackles; the jailor was spared from suicide; heard; believed; and was baptized. The next day Paul and Silas

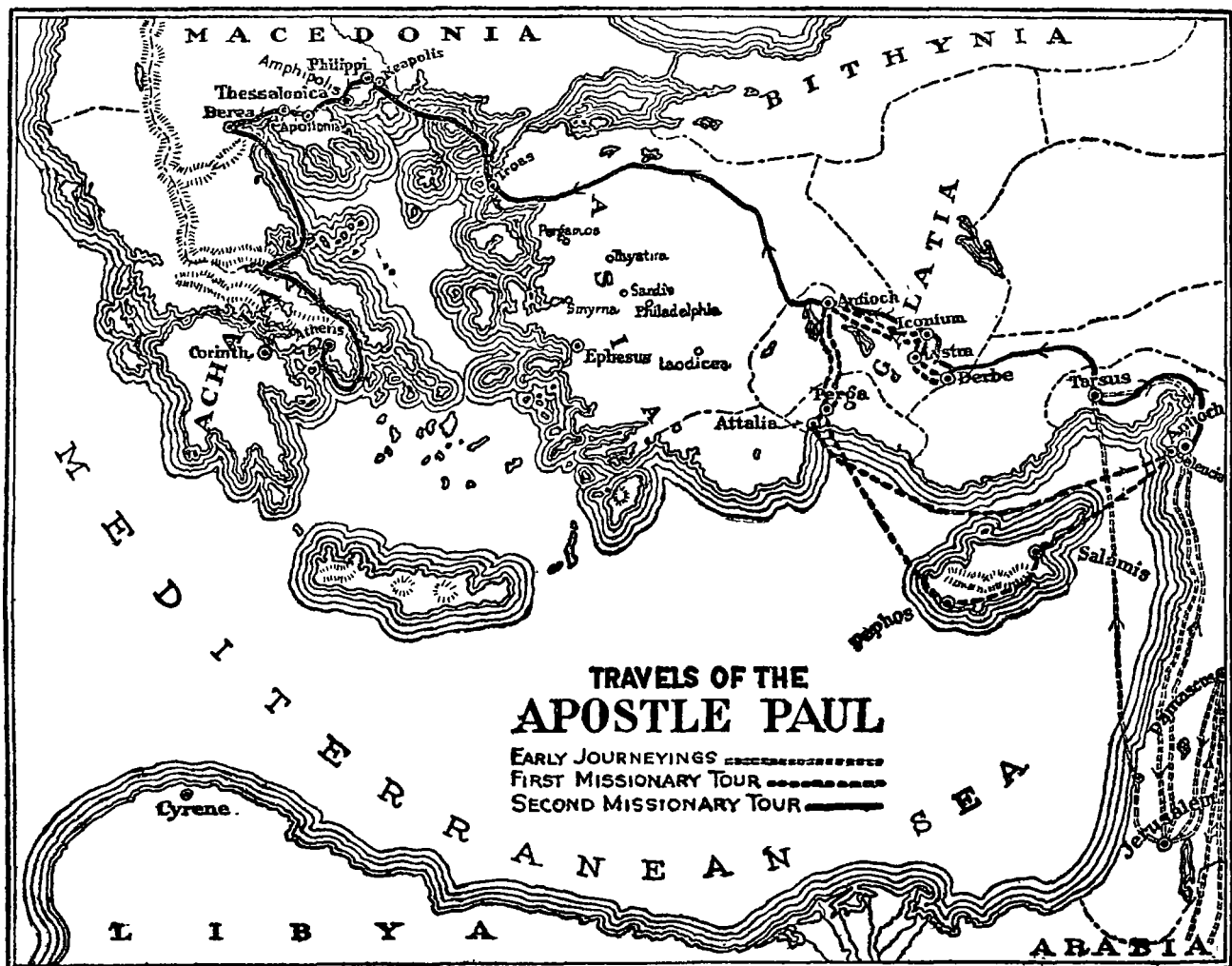
quitted the place, but only after they had encouraged the brethren and left Luke behind to do a pastoral work.

Paul, Silas, and Timothy proceeded on westward through Amphipolis and Apollonia until they came to Thessalonica. There the message of Jesus as the Messiah was preached in the synagogue. Many believed; but of those Jews who did not believe some incited a mob which visited Jason's house. Jason and others were arrested, but released on bail. Thereupon Paul and Silas departed to Berea.

BEREA AND ATHENS

In Berea they entered into the synagogue, as was their custom. They spoke to the Jews about Jesus and the Messianic hopes. The Jews at Berea examined the testimony and many believed. But the unbelieving Jews from Thessalonica, hearing of the presence of Paul and Silas in Berea, went down to that place and stirred up the rabble against the missionaries, the animus being directed particularly against St. Paul. From Berea Paul was escorted to Athens, leaving Silas and Timothy behind for awhile.

At Athens Paul preached in the synagogue and talked with chance-comers in the market-place, encountering after awhile certain of the Epicurean and Stoic philosophers. By them he was led into the Areopagus or Hill of Mars, where Jesus and the resurrection were proclaimed by him. Some scoffed; some procrastinated; some believed.



International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Lansing, Mich.	Sept. 1	Bay City, Mich.	Sept. 7
Durand, Mich.	" 2	Burt, Mich.	" 8
Flint, Mich.	" 4	Wheeler, Mich.	" 10
Saginaw, Mich.	" 5	Alma, Mich.	" 11
Midland, Mich.	" 6	Clare, Mich.	" 13

BROTHER T. E. BARKER

River Philip, N. S.	Sept. 1	Evandale, N. B.	Sept. 9
Truro, N. S.	Sept. 3-5	Temple, N. B.	" 12
Amherst, N. S.	Sept. 6	Woodstock, N. B.	Sept. 13, 14
Moncton, N. B.	" 7	Sherbrook, Que.	Sept. 15
St. John, N. B.	Sept. 8, 11	Montreal, Que.	Sept. 16, 18

BROTHER J. A. BOHNET

Richmond, Va.	Sept. 1	Suffolk, Va.	Sept. 7
Petersburg, Va.	" 2	N. Emporia, Va.	" 8
Norfolk, Va.	" 4	Keysville, Va.	" 10
Newport News, Va.	" 5	Danville, Va.	" 11
Charlottesville, N. C.	" 6	Chatham, Va.	Sept. 12, 13

BROTHER B. H. BOYD

Cudson, Ohio	Sept. 1	Vermilion, Ohio	Sept. 9
Akron, Ohio	" 2	Sandusky, Ohio	" 11
Cleveland, Ohio	Sept. 4, 5	Port Clinton, Ohio	" 12
Elyria, Ohio	Sept. 7	Toledo, Ohio	" 13
Lorain, Ohio	" 8	Bryan, Ohio	Sept. 14, 15

BROTHER E. F. CRIST

Dubuque, Ia.	Sept. 1	Eureka Center, Minn.	Sept. 9
Whalan, Minn.	Sept. 3, 4	Minneapolis, Minn.	Sept. 11, 12
Mapleton, Minn.	Sept. 6	St. Paul, Minn.	Sept. 13, 15
Rochester, Minn.	" 7	Ellsworth, Wis.	Sept. 14
Laurel, Minn.	" 8	Cambridge, Minn.	" 16

BROTHER A. J. ESHLEMAN

Palmyra, Ill.	Sept. 1, 2	East St. Louis, Ill.	Sept. 14, 15
Granite City, Ill.	" 4, 5	St. Louis, Mo.	Sept. 11
Upper Alton, Ill.	Sept. 6	Belleville, Ill.	" 13
Bunker Hill, Ill.	Sept. 7, 8	Anna, Ill.	" 14
Gillespie, Ill.	Sept. 9	Marion, Ill.	" 16

BROTHER A. M. GRAHAM

Canaan, N. H.	Sept. 1	Lowell, Mass.	Sept. 11
Pittsfield, N. H.	" 2	Lawrence, Mass.	" 13
Manchester, N. H.	Sept. 4, 5	Haverhill, Mass.	" 13
Nashua, N. H.	" 6, 7	Dover, N. H.	" 14
W. Chelmsford, Mass.	" 8, 9	Byfield, Mass.	" 15

BROTHER M. L. HERR

Ticonderoga, N. Y.	Sept. 1	Mechanicsville, N. Y.	Sept. 8
Rutland, Vt.	" 2	Hoosick Falls, N. Y.	" 9
Granville, N. Y.	Sept. 4, 5	Troy, N. Y.	" 11
Greenwich, N. Y.	Sept. 6	Watervliet, N. Y.	" 11
Saratoga Springs, N. Y.	" 7	Stottville, N. Y.	" 12

BROTHER S. MORTON

Wichita, Kan.	Sept. 1	Arkansas City, Kan.	Sept. 8, 9
Eldorado, Kan.	" 2	Neodesha, Kan.	Sept. 11
Augusta, Kan.	" 4	Parsons, Kan.	Sept. 12, 13
Leon, Kan.	" 5	Ft. Scott, Kan.	Sept. 14
Winfield, Kan.	Sept. 6, 7	Ash Grove, Mo.	Sept. 15, 16

BROTHER G. R. POLLOCK

Los Angeles, Cal.	Sept. 3-5	Long Beach, Cal.	Sept. 11
Alhambra, Cal.	Sept. 6	San Pedro, Cal.	" 12
Sawtelle, Cal.	" 7	Santa Ana, Cal.	Sept. 13, 15
Lawndale, Cal.	" 8	Anaheim, Cal.	Sept. 14
Redondo Beach, Cal.	" 9	Oceanside, Cal.	" 16

BROTHER V. C. RICE

Punxsutawney, Pa.	Sept. 1	Olean, N. Y.	Sept. 8
Falls Creek, Pa.	" 2	Shinglehouse, Pa.	" 9
Brockwayville, Pa.	Sept. 4	Warren, Pa.	Sept. 11, 12
De Young, Pa.	" 5	Titusville, Pa.	Sept. 13
Bradford, Pa.	Sept. 6, 7	Erie, Pa.	Sept. 14, 15

BROTHER C. ROBERTS

Veylurn, Sask.	Sept. 1	Moose Jaw, Sask.	Sept. 11, 12
Khedive, Sask.	" 2	Chaplin, Sask.	" 13, 14
Luella-Hart, Sask.	Sept. 4, 5	Herbert, Sask.	Sept. 15
Assiniboia, Sask.	" 6, 7	Swift Current, Sask.	" 16
Mazenod, Sask.	" 8, 9	Medicine Hat, Alta.	Sept. 18, 19

BROTHER R. L. ROBIE

Plymouth, Ind.	Sept. 1	Montpelier, Ind.	Sept. 7
Peru, Ind.	" 2	Muncie, Ind.	Sept. 8, 9
Logansport, Ind.	" 4	Anderson, Ind.	Sept. 11
Wabash, Ind.	" 5	Alexandria, Ind.	" 12
Marion, Ind.	" 6	Elwood, Ind.	Sept. 13, 14

BROTHER O. L. SULLIVAN

Atwood, Wis.	Sept. 1, 2	Fairchild, Wis.	Sept. 9
Withee, Wis.	Sept. 4	Osseo, Wis.	" 11
Glenwood, Wis.	" 5	Black River Falls, Wis.	Sept. 12, 13
St. Paul, Minn.	" 6	Tomah, Wis.	Sept. 14
Minneapolis, Minn.	" 8	Madison, Wis.	Sept. 15, 16

BROTHER W. J. THORN

Mitchell, S. Dak.	Sept. 1	Vermilion, S. Dak.	Sept. 11, 12
Plankinton, S. Dak.	" 2	Sioux City, Ia.	Sept. 13
Chancellor, S. Dak.	Sept. 4, 5	Omaha, Neb.	" 14
Menno, S. Dak.	" 6, 7	Des Moines, Ia.	" 15
Irene, S. Dak.	" 8, 10	Iowa City, Ia.	" 16

BROTHER T. H. THORNTON

West Point, Miss.	Sept. 1, 2	Bogalusa, La.	Sept. 12, 13
Columbus, Miss.	" 4, 5	Zona, La.	Sept. 14
McCool, Miss.	Sept. 7	New Orleans, La.	Sept. 15, 18
Jackson, Miss.	Sept. 8, 9	Baton Rouge, La.	" 19, 20
Waltham, Miss.	Sept. 11	Pride, La.	Sept. 21

BROTHER W. A. THRUTCHLEY

Vancouver, B. C.	Sept. 2-4	Malahat, B. C.	Sept. 12
Gibson's Landing, B. C.	" 5, 6	Ladysmith, B. C.	" 13
Courtenay, B. C.	Sept. 8	Nanaimo, B. C.	" 14
Port Alberni, B. C.	" 9	Chilliwack, B. C.	" 15
Victoria, B. C.	Sept. 10, 11	Penticton, B. C.	Sept. 16, 18

BROTHER S. H. TOUTJIAN

Cheyenne, Wyo.	Sept. 1	Oberlin, Kan.	Sept. 11
Sidney, Neb.	" 2	Achilles, Kan.	" 13
Alliance, Neb.	" 4	Lenora, Kan.	Sept. 15, 16
Stirling, Colo.	Sept. 5, 6	Studley, Kan.	Sept. 18
Bloomington, Neb.	" 8, 9	Oakley, Kan.	" 19

BROTHER W. E. VAN AMBURGH

Boise, Ida.	Sept. 3, 4	Denver, Colo.	Sept. 11
Salt Lake City, Utah.	" 5, 6	Colorado Springs, Colo.	" 12
Ogden, Utah	Sept. 7	Pueblo, Colo.	" 13
Laramie, Wyo.	" 8	Hutchinson, Kan.	" 14
Cheyenne, Wyo.	" 9	Wichita, Kan.	" 15

BROTHER J. B. WILLIAMS

Mitchelltown, Sask.	Sept. 1	Veylurn, Sask.	Sept. 11
Mazenod, Sask.	Sept. 2, 4	Lewvan, Sask.	" 12
Assiniboia, Sask.	" 5, 6	Regina, Sask.	Sept. 13, 14
Willows, Sask.	Sept. 7	Earl Grey, Sask.	Sept. 15
Luella-Hart, Sask.	Sept. 8, 9	Viscount, Sask.	" 16

BROTHER W. M. WISDOM

Norfolk, Neb.	Sept. 1, 2	Burwell, Neb.	Sept. 12
Winnsboro, Neb.	" 4, 5	Grand Island, Neb.	Sept. 13, 14
Clearwater, Neb.	" 6, 7	Hastings, Neb.	" 15, 16
Columbus, Neb.	" 8, 9	Loup City, Neb.	Sept. 18
Ericson, Neb.	Sept. 11	Ravenna, Neb.	" 19

BROTHER C. A. WISE

Portland, Me.	Aug. 27	Truro, N. S.	Sept. 3-5
Bangor, Me.	" 28	Halifax, N. S.	Sept. 6
St. John, N. B.	" 30	Kentville, N. S.	" 7
Moncton, N. B.	" 31	Yarmouth, N. S.	" 8
Amherst, N. S.	Sept. 1	Boston, Mass.	" 11

BROTHER G. YOUNG

E. Hall Harbor, N. S.	Sept. 1	Glace Bay, N. S.	Sept. 10, 11
Truro, N. S.	Sept. 3-5	Inverness, N. S.	" 12, 13
Stellarton, N. S.	Sept. 6	Pictou, N. S.	Sept. 14
North Sydney, N. S.	" 7	Amherst, N. S.	Sept. 15, 16
Sydney, N. S.	Sept. 8, 9	Charlottetown, P. E. I.	" 18, 19

BROTHER L. F. ZINK

Flower Sta. Ont.	Sept. 1	Woodstock, N. B.	Sept. 9, 11
Clayton, Ont.	" 2	Temple, N. B.	Sept. 12
Smith's Falls, Ont.	" 4	Fredericton, N. B.	" 13
Ottawa, Ont.	Sept. 5, 6	Nashua, N. B.	" 14
Montreal, Que.	" 7, 8	New Castle, N. B.	" 15