



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

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

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BETHEL HYMNS FOR JUNE

Sunday		7 200	14 229	21 139	28 135
Monday	1 189	8 290	15 93	22 141	29 194
Tuesday	2 123	9 304	16 104	23 232	30 245
Wednesday	3 283	10 35	17 267	24 201	
Thursday	4 305	11 40	18 30	25 37	
Friday	5 47	12 4	19 260	26 221	
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CONVENTIONS

THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION will hold conventions as follows:

Springfield, Mass. August 13 to 16, inclusive, 1925.

Indianapolis, Ind. August 24 to 31, inclusive, 1925.

Wilmington, N. C. October 22 to 25, inclusive, 1925.

We make this announcement now in advance in order that the friends may arrange their vacation periods accordingly. More detailed information will be published later.

RADIO PROGRAMS

W B B R, New York City (official address, 124 Columbia Heights, Brooklyn, N. Y.), 272.6 meters. Sunday morning, 10:00 to 11:30; Sunday evening, 9:00 to 10:30; Monday, Thursday and Saturday evenings, 8:00 to 9:00; Eastern Standard Time.

W O R D, Batavia, Ill., (Official address, Webster Hotel, Chicago, Ill.), 278 meters. Sunday evenings, 7:00 to 9:00; Monday, Tuesday and Thursday evenings, 8:00 to 9:00; Central Standard Time.

W G I, Medford Hillside, Mass., 161 meters. Sunday evenings, 8:30 to 9:30; Thursday evenings, 8:00 to 9:00; Eastern Standard Time. Lectures and musical programs under auspices of Boston Ecclesia.

K F K B, Milford, Kansas, 286 meters. Sunday evenings, 8:30 to 9:30; Central Standard Time. Lectures and musical programs under auspices of Abilene Ecclesia.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XII: THE SUBJECT OF THE ATONEMENT

Week of June 7.....Q. 27-32 Week of June 21.....Q. 40-47

Week of June 14.....Q. 33-39 Week of June 28.....Q. 48-54

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AND HERALD OF CHRIST'S PRESENCE

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FOR THE ELECT'S SAKE

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matthew 24: 21,22.

A GAIN it is here reiterated that prophecy can not be understood until it is fulfilled or in the course of fulfilment. The words of the Lord Jesus in the above text are prophetic words. They are now in the course of fulfilment; hence it is God's due time for the Church to have understanding of them. Let us always keep in mind that prophecy is not of private interpretation; that is to say, no one has the exclusive right or ability to interpret prophecy. Jesus Christ is the Head of his Church; and the interpretation of the Scriptures to the Church comes through him, and that in his Father's due time. Everything is in order and orderly.

² It is most reasonable to conclude that the Lord would bring to his Church an understanding of the Scriptures when he sees it is good to do so, and that he would choose his own way in doing it in harmony with Jehovah's will.

FINAL TROUBLE

³ For many years there have been advanced from time to time divers opinions as to the final trouble upon the world, where the Church would be at that time, and what if anything the Church will have to do with or during that final trouble. Some have even ventured the thought that the worst trouble is in the past. With this we are not in harmony. It seems quite clear that there is yet future a great tribulation coming upon the earth. If the trouble alone is to be described, there would come little good from that; but if it is the Lord's due time for the Church to understand what her relationship is to that trouble, such understanding may encourage the workers in the Lord's vineyard. If this would bring strength to the faith of the saints, then we should speak of it one to another; and an understanding would cause the saints to rejoice in the further evidence that their deliverance is near. It seems quite clear that the Lord permits his Church to understand prophecy as it is unfolding for the special encouragement of those who are following in his footsteps. He loves his Church, and he sees to it that she is comforted and encouraged along the narrow way.

CERTAINTY OF TROUBLE

⁴ That Satan's organization will go down amidst a terrible time of trouble is foretold by many scriptures; and about such there can be no doubt. It seems well, however, to consider here some of the scriptures bearing on the point. If the Scriptures plainly show that the trouble is certain, then we may begin to look for evidence of the time of its coming.

⁵ Zion is a name applied to God's organization, of which the Church is a part. The Church is born out of that organization. (Galatians 4:26; Psalms 87:6; 134:3; 50:2) The Church is sometimes spoken of as Zion because she is of Zion. The command to her from the Lord is to sound the alarm of the approaching trouble. It therefore becomes the duty of the Christians, who are on watch and who see eye to eye, to call attention of each other to the impending destruction of Satan's empire.

⁶ The command comes from the Lord in these words: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand: a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them."—Joel 2:1-3.

⁷ The battle is that of our Lord against Satan. (Revelation 19:11-15) Of course Satan's visible organization must be involved. It is the beast against the Lamb. (Revelation 17:14) In this fight Satan and his cohorts are intoxicated with the "heat of wine". They are made desperate. (Proverbs 4:17; Jeremiah 51:7) Satan is greatly enraged at Zion, the woman, "the mother of us all," that produces the seed which threatens his destruction. Hence he goes forth to make war with the remnant of the seed on the earth, which keep

the commandments of our God.—Revelation 12:12-17.

⁸ It is Satan's determination to discredit Jehovah God, to make the people believe that God is a fiend, that he is unreliable, that his word cannot be trusted; and his purpose is to destroy, if possible, the remnant on earth in this effort to discredit Jehovah and the Lord Jesus. The Christian can not cope with Satan. The Christians would be destroyed in a moment if left unprotected; but the Lord is fighting the battle for his people. It is the battle of God Almighty.—Revelation 16:13, 14.

⁹ God's time has come to destroy the combined forces of evil under the leadership of Satan. The "three unclean spirits" are gathering the peoples of the nations to that great conflict. The devil, as a dragon, is using every means to destroy the people of the Lord and to discredit Jehovah. His visible organization, the beast, is saying, in effect, "We make the world a fit place to live in and our rule must be continued." That part of his visible organization, the false prophets, ecclesiastics, is saying, "The present order is by divine right, and must be maintained." These, under Satan's supervision, gather together the desperate hosts, having no respect for God nor his Word, nor for the rights of man. The wicked one and his organization have reached a climax in wickedness, concerning which God says: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. . . . For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion."—Isaiah 34:1, 2, 8.

¹⁰ God has not interfered with Satan's nefarious course for many centuries; but the time has come for its destruction. This conflict on the side of the Lord Jehovah is led by Christ Jesus, as a mighty warrior who comes forth to judge and make war. (Revelation 19:11-15) That it is a day of destruction from Jehovah his prophet says: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."—Joel 1:15.

¹¹ That it is the terrible time of trouble spoken of by Jesus is further indicated by Jehovah's prophet: "And the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?"—Joel 2:11.

¹² Not only will it be a trying day upon all the world, but it will be trying for the Christians to hold fast; and the Christians will realize as never before the statement by the Lord, "The joy of the Lord is your strength."

¹³ But no Christian who is really devoted to the Lord will fear; for his abiding confidence is in Jehovah and the Lord Jesus. He will remember the sweet promise: "Thou wilt keep him in peace, peace, whose mind is

stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."—Isaiah 26:3, 4.

WINDS ARE A SYMBOL

¹⁴ The great and final trouble seems to be symbolized by winds. Sometimes the term whirlwind is used to denote a terribly destructive trouble. Wind is invisible and very powerful. The word is derived from the same root as spirit. The word spirit means invisible power. In the Scriptures wind is often used to represent an invisible and destructive power.—Jeremiah 49:32-36; Ezekiel 5:10-12; 17:21; Daniel 11:4.

¹⁵ Babylon is a name applied to that part of Satan's organization which is visible to man, and which the Lord declares shall be destroyed in this great time of trouble, which trouble is symbolized by wind.

¹⁶ All peoples of earth who now keep abreast with current events sense the approaching war and desperate trouble. The public press and magazines speak often of it. Men of earth are filled with fear because of what they see rapidly approaching. The Prophet describes the condition as though every man is in pain like unto a woman in childbirth.—Jeremiah 30:5, 6.

¹⁷ All nations are arming with the most destructive elements man has ever dreamed of. Great factories are working day and night to make bombing airplanes and poison gas. A well-known war correspondent, who is qualified to express an opinion, in a magazine article of December 13, 1924, relates the facts as they exist. The editor of that magazine, commenting upon the writer's words, says:

¹⁸ "William G. Shepherd, the noted war correspondent and author, has gone to official European and American records and has conferred with military experts in the War Department at Washington for the facts which he sets forth in this article about aerial gas warfare of the future. Every conclusion is based on facts recognized by military men."

¹⁹ The following excerpts are taken from Mr. Shepherd's article:

²⁰ "This is to serve notice that this writer does not desire or intend to hire out as a correspondent in the next war in Europe. Up to now, what with Mexico and Russia, a little of Balkan affairs, and the Great War—some seven years in all of war—the man who is writing this feels that he has seen war, ugly as it is, at its mildest. He doesn't want to travel across the Atlantic to see it any wilder.

²¹ "The thing that is being cooked up by experts in Europe at this moment is something for everybody to stay away from, unless duty calls him as a soldier. The next contest between nations across the Atlantic will be an insult even to the dogs of war.

²² "I've gotten down toward bedrock on what Europeans are getting ready to do to each other in case of war. After what I've learned I don't want to be present when they do it. Cities will be cleaned of human beings as thoroughly as shirts were cleaned of cooties in 1918; and in somewhat the same fashion.

²³ "And then let the whole world look out! Cyclones,

earthquakes, volcanoes, tidal waves, famines, plagues—no upheaval of nature can be as terrible as chemical warfare from the skies.

²⁴ "Europe is getting ready for wholesale aerial chemical warfare.

²⁵ "What the nations of Europe are already prepared to do to each other in the way of dropping poison gas from the skies is almost too terrible for even the Old World diplomats to contemplate.

²⁶ "Aerial chemical warfare is the ghost at every diplomatic council table in Europe. Every diplomat knows the horror that his own nation is able to wreak on another, and he knows the horror that another nation might wreak on his."

²⁷ This seems to be exactly in line with prophecy now in course of fulfilment. (Joel 3: 9, 11, 14) Continuing the War Correspondent says:

²⁸ "The next war in Europe will start off with a poison gas attack on some great European city. And no one in that city will know that war is on until this attack with poison gas from the sky has been made.

²⁹ "There will be no written declaration of war; the indescribable attack itself will be the declaration of war.

³⁰ "With the streets and homes, cellars and subways, houses and business buildings of some great city filled with gasping, twisting, choking men, women, and children, or littered with tens and perhaps hundred of thousands of dead, the world will know that war has been declared.

³¹ "There'll be no 'Business as usual' after the next European war has been started.

³² "An instance of what France *can* do to Great Britain today. All of this could be done in at least two hours in case of a massed attack."

³³ Does it not seem that this is what the Prophet visualized when he wrote: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."—Jeremiah 25: 30-33.

³⁴ Mr. Shepherd, after describing at length the details of bombing and gas attacks from the air, further says:

³⁵ "There's plenty of chance for the navy to use poison gas. Here's one instance: Today, so chemical warfare experts say, the greatest fleet in the world can be scattered from its home harbor by dropping gas on the harbor waters and harbor buildings and landings. Scapa Flow, the Kiel Canal, the harbor at Hamburg—any sheltering place of fighting ships can be filled with death, they say, by an airplane in the sky. Concentration of fleets in protected har-

bors is a thing of the past; battleships must keep separated and must keep moving.

³⁶ "All of this gas I have mentioned destroys food and renders water undrinkable. That's a fact I'd like to finish with. After you've drawn yourself a picture of thousands of sickened, if not dead, victims of poison gas, go on a bit further and picture deaths that might come by hunger and thirst.

³⁷ "In fact, go as far as you can; you won't be able to go far enough.

³⁸ "The whole prospect, indeed, of war at its newest worst is so terrible that it's useless to try to discuss the subject with great earnestness.

³⁹ "It's too terrible to believe—the story of what *can* be done in the next war. But the story, as I've tried to outline it, is a true story.

⁴⁰ "Even the silk-hatted diplomats of Europe, who are rarely afraid of war, seem frightened at today's possibilities. Why, even the profiteers will be in danger in this new kind of fighting. That, perhaps, will help to keep the peace."

⁴¹ With the terrors of poison gas dropping from the sky, filling the cellars and the secret places, there will be no place that is safe. The prophet of God seems to have had this in mind when he wrote: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah 24: 17-22.

⁴² The last verse above quoted seems to correspond to the time when Satan will be bound and put into the pit.

⁴³ In that day those who are swift of foot or swift in other means of rapid transit shall not be able to deliver themselves. Before they are aware of it, the poison gas will be about them; and there is no way of escape.—Amos 2: 14, 15.

⁴⁴ In the past, during the great battles, profiteers, politicians and preachers have either remained at home or far enough in the rear to be out of danger. There will be no place of safety in the terrible and final conflict.—Jeremiah 4: 8, 9.

⁴⁵ When the Romans made the final assault upon Jerusalem, razed the city, completely destroying it, that was a time of great trouble and stress. The description given of it by historians seems almost beyond possibilities. That trouble was in a measure a shadow or picture of the time of trouble with which Satan's empire must fall. The final trouble must be the one referred to by the

prophet Daniel (12:1), which Jesus mentioned in the text first above quoted, Matthew 24:21, 22.

DAY IS SHORTENED

⁴⁶ Jesus said that so terrible will be that final trouble "except those days should be shortened, there should no flesh be saved."

⁴⁷ Shortened means to curtail, or abridge. To illustrate: If an hour had been appointed for the beginning of a meeting which must end at five o'clock, the length of time of that meeting could be curtailed or shortened by waiting until four o'clock to begin, instead of beginning at two. A period of time may be shortened by taking off some from either end. We may be sure that the Lord has fixed the time of trouble definitely as to when it shall cease; and that being so, if he should prevent the terrible trouble from beginning until a certain period of time, that would shorten the trouble. Such seems to be the very thought expressed by the Lord in Revelation 7:1-3. In this text the four winds mentioned, in harmony with other scriptures, must refer to a very great time of trouble that shall come upon the nations of the earth.

⁴⁸ "Symbolically, the earth represents organized society. The sea represents the disorganized masses, and the trees represent the household of faith."—Z-1911, page 157.

⁴⁹ The plain statement here is that the four winds, or great trouble, are held back for a time and not permitted to destroy organized society nor restless humanity, nor to hurt the saints until a fixed period of time, which of course means the Lord's due time.

⁵⁰ Our contention is that the time of trouble, which really began in 1914 was stopped for a time; that there was a period of comparative peace; and thus that the Lord held back the trouble and thereby shortened it, and this for a specific purpose.

HOW HELD BACK

⁵¹ The world ended in 1914 and was marked by there beginning the World War. The nations were angry. That was the beginning of sorrows upon the earth, and not the end of sorrows. (Matthew 24:3-8; Revelation 11:18) The war progressed and wrought much destruction from 1914 to 1918. The preparations for 1919, if executed, would have brought such terrible slaughter of soldiers and non-combatants that the four years preceding would have been a mere pigmy in comparison. Why did not the contending armies during the war of 1914 to 1918 use gas bombs, such as described by Mr. Shepherd above? The answer is: They were not ready. But the facts show that they were getting ready and expected to use this means of warfare within a short time.

⁵² During the World War, Lord Churchill was First Lord of the British Admiralty, in a position to know, and therefore to speak with authority. His words concerning the preparation for immediate attack and for

the great slaughter are worthy of profound consideration. We quote from Lord Churchill in a magazine article published in the closing days of 1924:

⁵³ "But all that happened in the four years of the Great War was preparing for the fifth year. The campaign of the year 1919 would have witnessed an immense accession to the power of destruction. Had the Germans retained the morale to make good their retreat to the Rhine, they would have been assaulted in the summer of 1919 with forces and by methods incomparably more prodigious than any yet employed. Thousands of aeroplanes would have shattered their cities. Scores of thousands of cannon would have blasted their front. Arrangements were being made to carry simultaneously a quarter of a million men, together with all their requirements, continuously forward across country in mechanical vehicles moving ten or fifteen miles each day. *Poison gases of incredible malignity, against which only a secret mask* (which the Germans could not obtain in time) *was proof, would have stifled all resistance and paralyzed all life on the hostile front subjected to attack.* No doubt the Germans, too, had their plans. But the hour of wrath had passed. The signal of relief was given, and the horrors of 1919 remained buried in the archives of the great antagonists.

⁵⁴ "Their projects were put aside unfinished, unexecuted; but their knowledge was preserved; their data, calculations and discoveries were hastily bundled together and docketed 'for future reference' by the War Offices in every country. The campaign of 1919 was never fought; *but its ideas go marching along.* In every army they are being explored, elaborated, refined under the surface of peace; and should war come again to the world, it is not with the weapons and agencies prepared for 1919 that it will be fought, but with developments and extensions of these which will be incomparably more formidable and fatal.

⁵⁵ "Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peoples en masse; ready, if called on, to pulverize without hope of repair, what is left of civilization.

⁵⁶ "Let it not be thought for a moment that the danger of another explosion in Europe has passed. The causes of war have been in no way removed; indeed, they are in some respects aggravated by the so-called Peace Treaty and the reactions following thereupon. A vista opens out of electrical rays which could paralyze the engines of a motor car, could claw down aeroplanes from the sky, and conceivably be made destructive of human life or human vision. Then there are explosives. Has Science turned its last page on them? May there not be methods of using explosive energy incomparably more intense than anything heretofore discovered? Might not a bomb no bigger than an orange be found to possess a secret power to destroy a whole block of buildings—nay, to concentrate the force of a thousand tons of cordite and blast a township at a stroke? Could not explosives even of the existing type be guided automatically in flying machines by wireless or other rays, without a human pilot, in ceaseless procession upon a hostile city, arsenal, camp or dockyard?

⁵⁷ "As for poison gas and chemical warfare in all its forms, only the first chapter has been written of a terrible book. Certainly every one of these new avenues to destruction is being studied on both sides of the Rhine, with all the science and patience of which man is capable. And why should it be supposed that these resources will be limited to

inorganic chemistry? A study of disease—of pestilences methodically prepared and deliberately launched upon man and beast—is certainly being pursued in the laboratories of more than one great country. Blight to destroy crops, anthrax to slay horses and cattle, plague to poison not armies only but whole districts—such are lines along which military science is remorselessly advancing.”

⁵⁸ It is a well-known fact that the war suddenly ceased November 11th, 1918. It is also a fact easily established by military men that preparations were about completed to begin gas attacks on the armies, as well as on the non-combatant inhabitants of the cities.

⁵⁹ Suppose the war had not suddenly ceased in 1918, but should have gone on for another year or more. The result would have been that within that time nearly all the peoples would have been destroyed; unless there had been some intervention, no flesh would have been saved. Does it not seem quite true then that the Lord intervened and stopped the war? Otherwise stated, the time of trouble was shortened by a comparative season of peace, only for the nations to prepare for a storm and fire and earthquake more terrible than ever before.

TROUBLE FORESHADOWED

⁶⁰ The events that transpired with the Jews from 69 to 73 A.D. well foreshadowed what occurred during the World War and what seems now impending. At that time the Romans were assaulting the city of Jerusalem and could have completely destroyed it, but for some reason the Roman army was suddenly withdrawn. Later the Roman forces returned and completely destroyed the city. The words of the historian, Josephus, will be read here with keen interest.

⁶¹ “Josephus (sect. 4, p. 1102, edit. Hudson) tells us that Cestius Gallus, in the twelfth year of Nero, if ‘he had been inclined to break through the walls of the city by force, would instantly have taken it, and put an end to the war’; but, contrary to the expectation of all, and without any just cause, he departed. Vespasian was deputed in his place, as governor of Syria, and to carry on the wars against the Jews; and when he had subdued all the country, and was preparing to besiege Jerusalem, the death of Nero, and soon afterwards that of Galba, compelled him, from the disturbances and civil wars that ensued in his own country, to defer for some time his plan of operations against Jerusalem. These apparently incidental delays enabled the Christians to provide for their safety; and Eusebius and Epiphanius inform us that all who believed in Christ left Jerusalem, and fled to Perea, and other places beyond the river Jordan. Josephus also remarks, after the retreat of Cestius Gallus: ‘Many of the illustrious Jews departed from the city, as from a sinking ship.’ After this period, when Vespasian was confirmed in the empire, Titus surrounded the city with a wall, thirty-nine furlongs in dimensions, strengthened with thirteen forts, so that, Josephus says, ‘with all means of escaping, all hope of safety was cut off from the remaining Jews.’”—Antiq. lib. 18, cap. sect. 3, edit. Hudson.

⁶² Without doubt the Lord intervened and held back the final assault upon Jerusalem until his own due time. It was exactly forty years from the date of the crucifixion to the very day that the last fort of Israel fell. God

does everything on time, in his own due time. The complete destruction and expulsion of the Jews could not take place until the 10th of Nisan A. D. 73; and this is the real reason why the Romans did not destroy the Jewish stronghold earlier.

⁶³ With equally as strong reasoning the Lord caused the World War to come suddenly to a halt in 1918. He had a purpose in this; and the purpose seems manifest, as hereinafter stated.

WHY HELD BACK

⁶⁴ That there is a great destructive and final conflict just ahead no Christian can seriously doubt who is familiar with the Scriptures. Why should it be held back? Jesus answers: “For the elect’s sake.” By the elect we understand the Lord to mean those whom he elects to be members of his kingdom.

⁶⁵ St. Peter speaks of them as “elect according to the foreknowledge of God” (1 Peter 1: 2); and, “a chosen race, a people for a purpose.” (1 Peter 2: 6-9) Other scriptures refer to the overcoming Christians as God’s elect.—Romans 8: 33; 2 Peter 1: 10; Colossians 3: 12; Matthew 24: 24-31.

⁶⁶ It was for the sake of God’s people, the truly consecrated, that the trouble has been held back.

⁶⁷ It is a well-known fact that during the World War the opportunity for proclaiming the message of the kingdom was restrained and limited up to the Spring of 1919. In the warring nations many of the brethren were forced into the army. Circulation of the truth literature was prohibited; and many brethren in different countries were imprisoned. Persecution began especially in 1917; and in the Spring of 1918 officers of the SOCIETY were imprisoned, Bethel dismantled, the Tabernacle sold, and the headquarters removed to small quarters in Pittsburgh. For some time thereafter little or no witnessing was done. The conditions were such at that time that had the World War progressed and not come to an end there would have been no more public witnesses of any consequence given on earth. The ceasing of the work at that time, as has heretofore been set forth in the WATCH TOWER, was pictured by the taking away of Elijah.—Z-August 1 and 15, 1919.

ELISHA WORK

⁶⁸ Between the taking away of Elijah and the beginning of operations by Elisha was a period of waiting, while Elisha stood by the river’s bank. This foreshadowed a period of waiting with the Church. Elisha foreshadowed the work of the Church done after 1918. That work must be done because the Lord had so ordained it. Since Elisha pictured the Church doing a certain work, then it follows that the Church, or the elect, must do that work.

⁶⁹ Now call to mind the question that was propounded to Jesus by his disciples concerning the end of the world, and the answer of the Master thereto. In his answer

he first mentioned the World War, the famines, the pestilences and the revolutions in various parts of the earth, which would mark the beginning of sorrows upon the world. He then refers to the persecution of Christians. All of this took place from 1914 to 1918.

⁷⁰ Our Lord furthermore said: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." (Matthew 24:9) Many of the Lord's dear saints were actually killed; and all the warring nations hated the Bible Students.

⁷¹ Jesus then said: "Many shall be offended, and shall betray one another, and shall hate one another." This was actually fulfilled when some who had been active in the Lord's service became angry in 1917 and 1918, and consulted and connived with those who prosecuted and persecuted the Christians during the war.

⁷² The trouble reached a climax with the Church in the Spring of 1918. Many of the dear saints thought that all the work was done. But there was something more to be done. What had transpired brought great joy to the hearts of the Christians, even though many then were suffering imprisonment and others being denied opportunities of service. They rejoiced because of the clear proof that the world had ended, that the kingdom of heaven was at hand, and that the day of their deliverance drew nigh.

⁷³ But they had overlooked something else that must be done. The good news that they had received must be told to others; because Jesus had commanded: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matthew 24:14) In other words, there must be a period of comparative peace in order that the followers of the Master, the witnesses for the Lord, should carry this good news as a testimony unto all the nations. Had not the war ceased, this would have been impossible; because the nations would not have permitted the witnessing to go on. Now for the elect's sake the Lord stopped the war, held back the four winds, or the terrible time of trouble, until this witness can be completed.

⁷⁴ Many have expressed surprise that the war stopped so suddenly. The Lord wanted it stopped. In due time the Lord saw that his servants in various parts of the earth were released from prison that preparation might be made for the Elisha work, the witness to the nations of the earth.

⁷⁵ A knowledge of this fact should thrill the heart of every Christian. The fact that the great Jehovah God and the Lord Jesus, the King of kings, would intervene and stop the warring nations, and command peace, in order to give a little handful of Christians in the earth an opportunity to be his witnesses is too marvelous to be expressed in words. It should humble every Christian in the presence of the Lord, causing him to lift his heart in fervent gratitude to God and to the Lord Jesus and then to tighten up his armor and advance into the

warfare with renewed zeal and energy. Otherwise stated, the Lord commands the forces of earth to cease from firing and to stand still and wait until his little band of followers invade the nations and kingdoms of the earth and testify to the fact that the kingdom of heaven is at hand. Has not this been fulfilled? During the past few years, have not the consecrated gone into nearly every nation on earth? Read again the report of 1924, and then call to mind that in the few remaining nations of the earth efforts are now being put forth to carry the witness to them, and then thank God and our Lord and Master that we are privileged to be his witnesses in this terrible and wonderful time.

⁷⁶ Never were creatures more honored than the saints this side the veil. Truly it is sweet music in the ears of these when they hear the command from the Lord: "Fear thou not: O Zion, let not thine hands be slack."—Zephaniah 3:16, *R.V.*

⁷⁷ This clear proof that the Lord is dealing with his people should not only encourage them but fill them with burning zeal for him, and cause them, as his witnesses, to lift up their voice with singing. This is the time when his watchmen shall see eye to eye and together shall sing the praises of God and earnestly press on to the giving of the witness before the dark night settles down wherein nothing can be done.

⁷⁸ Let those who think that the battle is ended, and that there is nothing more to do, arouse themselves to an appreciation of the fact that the Lord is directing his people. They that have really entered into his joy, and that are strong in him and in the power of his might, are the ones who are joyfully declaring to the world that the kingdom of heaven is at hand.

GATHERING THE ELECT

⁷⁹ At the Columbus convention the question was asked: "How many came to a knowledge of the truth after 1918?" Almost half responded in the affirmative. In Switzerland, at the conclusion of the war, there was merely a handful of consecrated; whereas now there are approximately 3,000. In Germany, great numbers have come to a knowledge of the truth since the World War. Had the war not ceased in 1918, probably none of them would have had an opportunity to learn of the Lord's great arrangement and participate in the witness. Many of these give evidence of being spirit-begotten and anointed ones. Many of them are engaged in giving the witness. May it not be truly said, then, that for the sake of the elect the Lord has held back the time of trouble and shortened it not only that they themselves might be gathered, but that they might participate in the work of giving the witness in the name of the Lord?

⁸⁰ If you are one of those coming to a knowledge of the truth since the cessation of the War, then give grateful thanks to our God and our Lord; and see to it that every faculty with which you are endowed is now used to his praise and to the carrying out of his commandment.

⁸¹ Would that the Lord's people all over the earth might enter fully into an appreciation of what has been done for them during the past five years by the Lord's holding back the terrible trouble that is impending!

⁸² If we see then the oncoming storm of fire and poison gas, death and destruction, and know that our Lord wants the witness given beforehand, why should we not hasten on? If we love the Lord we will do so. They that really love the Lord will have boldness in this day of the proclamation of the message of the King.—1 John 4: 17, 18.

We are well along in 1925. Let everyone now who really loves the Lord put aside selfishness and, moved by the spirit of a loving devotion to the cause of righteousness, make the few remaining months the greatest witness yet given for the King and his kingdom.

SUMMARY

⁸⁴ Summing up, then, we see that the time of trouble began in 1914 with the World War; that had the war gone on, ere this practically all flesh on earth would have been destroyed; that the Lord held back this great trouble and shortened it for the elect's sake; that the nations now are preparing feverishly for the great destructive trouble; that the final conflict is between God's organization and the devil's organization, and that the cause of righteousness will triumph; that during the interim of comparative peace following 1918 and the final trouble the Lord commands his elect to advertise the King and his kingdom and to comfort those that mourn.

⁸⁵ Now looking back when the prophecy is almost completely fulfilled and is in course of fulfilment, we can see what the Lord meant when he caused David to write Psalm 149: 6. Let the high praises of God be in our mouths: while we with a two-edged sword finish the work that he has committed into our hands. Let us

do it with joy; and remember as we press on, "The joy of the Lord is your strength."

QUESTIONS FOR BEREAN STUDY

- When is prophecy seen in its best light? What is now untold the Scriptures? ¶ 1, 2.
- Is the great time of trouble in the past? Is the Church to see the impending destruction of Satan's empire? ¶ 3-6.
- Why is Satan enraged at Zion? What are the three unclean spirits doing? ¶ 7-9.
- Is this day of destruction from the Almighty? Will it be a trying day for the Church as well as for the world? ¶ 10-13.
- How is the final conflict symbolized? Do the people generally know the trouble is coming? ¶ 14-16.
- What may be said of the preparations now going on for another war? ¶ 17-32.
- What is the Bible corroboration? ¶ 27, 33.
- What are the horrors of poison gas? How does this seem to be covered in Bible prophecy? ¶ 34-41.
- What event seems to synchronize with Isaiah 24: 22? ¶ 42.
- Will the fleet-footed and speed demons be safe from the impending trouble? Will the profiteers, politicians and the preachers be safe? ¶ 43-45.
- What is the purpose of shortening those days, and how will they be shortened? ¶ 46-50.
- If the World War had not been stopped when it was, what would have been the result? ¶ 51-59.
- How was the trouble foreshadowed at the destruction of Jerusalem? Is it worthy of note that 1845 years intervened between A.D. 73 and 1918? ¶ 60-63.
- Who are the elect that God is especially interested in? ¶ 64-67.
- The waiting of Elisha at the river's bank foreshadowed what? What did the after-work of Elisha then show? What are the identification marks of where we are in God's great plan? ¶ 68-71.
- Why has there been a season of comparative peace since 1918? ¶ 72-74.
- What is it that should thrill the heart of every Christian? Is there cause for renewed zeal and energy on our part? ¶ 75-78.
- What are the evidences that many, since 1918, have been accepted into covenant relationship with the Lord? ¶ 79-80.
- Is there cause for united effort now above all other times? ¶ 81-83.
- What are our conclusions as to the activity at the present time, and as to when this activity will be brought to a close? ¶ 84, 85.

AN INTERESTING QUESTION

QUESTION. Are all the members of the Church to be glorified before the ancient worthies are resurrected?

Answer. We should not arbitrarily say what God will or will not do. We might express our opinion, based upon the Scriptures as we understand them. Looking at the matter as indicated by the type on the atonement day, the blood of the bullock was first presented as a sin-offering and thereafter the blood of the goat. Antitypically, we understand that in the Gospel Age the blood, to wit, the merit of Christ Jesus, was presented as a sin-offering on behalf of those who would become members of the Church; and that during the Gospel Age Christ Jesus the High Priest offers up the members of his body, and at the conclusion of the age

of sacrifice the merit of Christ will be presented for the purpose of sealing the New Covenant. This being true, it would seem reasonable that all the members of the body of Christ must have finished their course before the New Covenant will be sealed; and since a covenant must be sealed before it is put into operation, and since the ancient worthies will be the offspring of the New Covenant, it follows that they would not be resurrected until the New Covenant is sealed. Hence we are led to the conclusion that the members of the Church will be glorified before the resurrection of the ancient worthies. Of course it is possible for the Lord to bring them out of the tomb before all the members of the body pass beyond the veil; but this does not seem probable, especially in the light of what is said foregoing.

PETER AT LYDDA AND JOPPA

—MAY 31—ACTS 9: 32-43—

DORCAS RAISED FROM THE DEAD—FUTURE NOT ENDANGERED BY PROBATION—HOW THE LORD'S PEOPLE ARE DESIGNATED.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."—Mark 16: 20, A. S. V.

WHILE Paul was preparing himself for his work by studying the Scriptures in the light of the truth about Jesus, the brethren everywhere were getting the advantage of the quiet which followed the fierce persecution. They grew in numbers, and the number of churches increased throughout the land.

²Our lesson today tells of a tour which Peter made visiting the churches in all quarters (Acts 9: 32); but it is specially concerned with two remarkable incidents of the tour, introduced into the narrative as noting some of the great miracles done by the apostles in fulfillment of the Lord's word, "Thou shalt see greater things than these" (John 1: 50), and to show the events which led onward to the opening of the door of faith to the Gentiles, also to show that Peter exercised the privilege and authority conferred upon him by the Lord at the time of his confession at Cæsarea Philippi.—Matthew 16: 18, 19.

³Two of the places which Peter visited were Lydda, on the road from Jerusalem to Joppa, and Joppa itself. These places still exist. Lydda is now known as Ludd, and is the junction where the railways to Jerusalem and Jaffa leave the Egypt-to-Galilee line. Joppa is, of course, the modern Jaffa. Both are situated in the rich maritime plain which stretches from the mountains of Judea to the Mediterranean.

⁴When at Lydda, Peter found a man named Æneas, who had been paralyzed and bedridden for eight years. (Acts 9: 33) He spoke to the man by name, saying, "Æneas, Jesus Christ maketh thee whole: arise, and make thy bed." (Acts 9: 34) Æneas arose immediately. As everyone in the little town would know of this man who for so long had lain helpless, and whom they now saw walking the streets a completely cured man, the immediate consequence was that the town was stirred, as was also the neighboring town of Saron, which was a witness of the miracle. Many in both places turned to the Lord.

⁵God has not made provision to keep the disciples of Jesus from bodily sickness any more than from the trials, disappointments and sorrows which are common to humanity; and as discipleship means a sacrifice of the body to the service of the Lord, we have to say that manifestations of healers, whether found in spiritist séances, or in Christian Science practice, or by "divine healers", are not of God, and are either psychological effects purely, or are such aided by Satan and his angels.

⁶Continuing to minister to the brethren in Lydda and the neighboring districts Peter was waited upon by two men who had been sent from the brethren at Joppa, a

distance about ten to twelve miles, with a very earnest request that he would come to them without delay. The reason for the request was that a disciple there, named Tabitha or Dorcas (both of which names mean "gazelle"), a woman full of good works and alms-deeds, had died. Death was not so unusual that hers should be in itself noteworthy. But the sister had been cut off suddenly; and the brethren were perplexed and, as we must think, moved by the holy spirit, wondered whether or not Peter could intervene and bring the sister out of death.

DORCAS RAISED FROM THE DEAD

⁷When taken into the upper chamber where the body was and where women stood weeping, they showed him the coats and garments which Dorcas had made. As Jesus did when he raised Jairus' daughter, so Peter put all these out of the room. He wished to be alone with the dead and the Lord. He kneeled down and prayed. Then he turned to the body and said: "Tabitha, arise!" She opened her eyes and, on seeing Peter, sat up. She would almost certainly know him, but could not know why he was there. He gave her his hand and lifted her up. Then he called the saints and the widows, and the older women, neighbors, and presented her alive. This remarkable miracle was soon known throughout all Joppa, and many believed on the Lord.

⁸Peter had the same purpose in healing Æneas as when he healed the cripple at the beautiful gate of the temple, the miracle which began the public work of the apostles. Here as there Peter exercised his judgment; for no general appeal for healing was made. The same must be said of the raising of Dorcas. Peter saw a providence of God in the rather strange request.

⁹In the upper room Peter does not appear to have had any doubt as to what he would do. He prayed, feeling sure of the purpose of the Lord; and remembering his commission and privilege as an apostle he spoke, bidding Dorcas arise. The Lord had given him authority to bind and loose, and the Lord honored his faith. When, earlier, he saw that Ananias and his wife had entered into a conspiracy to deceive the Church, he bound them in death. Now for the honor and glory of the Lord he released Æneas from the bondage of the palsy, and Dorcas from the bondage of death.

¹⁰The death of Dorcas had come upon the Church in Joppa as a shock; that she had died suddenly is clear. It seemed to the brethren as if evil had been allowed to snatch one of the best away. It is plain that they had not been taught that at death the saints im-

mediately entered into divine bliss; or they would not have hoped that Dorcas might be brought back to them in order that she could continue to ply her needle and thread; and it is certain that Peter would not make any attempt to bring a spirit back from the presence of God. The Lord had permitted this, but only because he had an apostle nearby whom he could use to deliver his faithful disciple from the bondage of death, that he might be glorified in her restoration.

FUTURE NOT ENDANGERED BY PROBATION

¹¹The unusual circumstances make it almost certain that, like Lazarus, Dorcas was permitted to become subject to the power of death in order that such a witness should be given to the power of God as should bring many to a realization of the truth which had been brought by Jesus, then being declared by the apostles. Good and useful woman as Dorcas was, she would never have been heard of had not God used her in so signal a manner. She had wrought long and earnestly with a kindly spirit content to serve and do good, and God rewarded her by giving her a place in the history of the Church which has made her name known wherever there is a Christian community.

¹²It may seem strange that she was brought back to further probation; but we may be sure that the Lord would not have done this thing had he not foreseen that in the future her faith and works would be as in the past. Dorcas would surely serve the Lord and the brethren with renewed energy, and would realize her life to be God-given in a very special sense.

HOW THE LORD'S PEOPLE ARE DESIGNATED

¹³And it does not seem to be saying too much to add that this incident illustrates (as in the case of Paul, who had fought the good fight, 2 Timothy 4:7) that in order to serve them and him God sometimes leaves those amongst their brethren who have already passed his mark of approval as being of complete fidelity to him. No man is perfect; and any man still in the flesh can use his mind or his body in such a way as not to glorify God when he ought to do so. But God knows the heart and sees it set for him, and counts it perfect in his sight. This lesson reminds us that some sufferings are for the glory of God, and not specially for the benefit of the individual concerned. God has the right to do as he will with his own.

¹⁴Peter stayed some time in Joppa at the house of one Simon a tanner; for the miracles roused much interest and there was much work for him to do. But this too was of the Lord's providence; for the Lord was preparing further important service for him.

¹⁵Before leaving this last record of Acts of the first phase of the Church's life, it is worth noting that in these chapters the Lord's people are designated saints, disciples, and brethren. Nowadays it is only rarely that any other term than brethren is used. It is a good word, reminding us of the unity of our faith and hope, and that we are all one in Christ Jesus. But it is good to remember that in the Lord's eyes the *brethren* are *saints* because separated unto him. To such Paul says: "Let each esteem other better than themselves" (Philippians 2:3); and it would be well if this were done, and if the temptation to see in each only the natural person were resisted. Such would save one from thinking and speaking slightly of his brother, and would prevent him judging his brother, and would thus save himself from coming under the condemnation of the Lord: "Judge not, that ye be not judged." (Matthew 7:1) If, however, one who professes to be the Lord's is living according to the fleshly mind rather than according to the spirit, such could not expect to be esteemed by his brethren.

¹⁶To be a true *disciple* one must not only seek to learn but seek to get the spirit of the Master. One of the most subtle temptations to which the Lord's people are subjected is selfishness, from which Jesus was absolutely free. If they have not learned Paul's lesson, nor realized that they are members of the Body of Christ, they are caught unawares. To such, whatever happens, their first thoughts are not for their brethren, nor for the interests of the Church, but for themselves; and every new thing in life starts first the thought, "How does this thing concern me?" It is our privilege to have the spirit of the Lord, and thus to serve God and our Lord acceptably as *disciples*, as *brethren*, as *saints*.

QUESTIONS FOR BEREAN STUDY

What is the setting for today's lesson? What does it especially show? ¶ 1, 2.
 What two places did Peter visit? Do these places still exist? What event stirred the town of Lydda? ¶ 3, 4.
 Has God made provision for the healing of bodily ailments? ¶ 5.
 Why did Peter go to Joppa? What took place there? ¶ 6, 7.
 What purpose had Peter in healing the palsied man? For what purpose was he led by God's providence in the case of Dorcas? ¶ 8, 9.
 Were the early disciples taught that the good went immediately to heaven in death? What was God's purpose in permitting Dorcas to be taken suddenly away? ¶ 10, 11.
 Does it seem strange that God would bring Dorcas back from the dead in order to give her further probation? How would Dorcas receive such a blessing, and how was she protected? ¶ 12, 13.
 In the Book of Acts how were the disciples designated? Of what does the term "brethren" remind us? How should we esteem each other? ¶ 15.
 What should one seek in order to be a true follower of the Master? ¶ 16.

Oh, be glad and rejoice,
 That God's judgments have come;
 That the Judge of all nations
 Is God's own dear Son.

Oh, be glad and rejoice!
 He is gathering his own.
 They shall sit with the King,
 When he reigns on his throne.

PETER'S BROADENING VISION

—JUNE 7—ACTS 10:1 TO 11:18—

CORNELIUS HAS VISION FROM GOD—PETER OPENS GOSPEL TO GENTILES—CONVERSION CAME AT APPOINTED TIME—
CHRISTIANS NOT BOUND BY JEWISH LAW.

"Of a truth I perceive that God is no respecter of persons."—Acts 10:34.

THE portion of the Scriptures set for today is the record of Peter's vision at Joppa, and of the holy spirit first coming upon Gentiles. While Peter was at Joppa the time fell due when Gentiles should be admitted to the favor of God, hitherto confined to the house of Israel. (Amos 3:2) But as yet none of the apostles understood either the fact or the time. They had seen the formerly despised Samaritans received into the church, and had heard of the proselyte Ethiopian being baptized; but they did not expect their message to go outside such as those. The time we understand was three and one-half years after the death of Jesus, or seven years from the Autumn of A.D. 29, when Jesus was anointed by John.—See SCRIPTURE STUDIES Vol. 2, pages 71 and 214; and Daniel 9:27.

² About thirty miles north of Joppa was the city of Cæsarea, built by Herod the Great. As its name implies it was a Gentile rather than a Jewish city, and the Romans had some of their governmental offices there. At the head of the Italian band of soldiers was Cornelius the centurion, a devout man who had come to believe in Jehovah. He was not a proselyte, but he kept the regular Jewish hours of prayer and trained his household to worship the God of Israel. He was also a good and kindly man who gave much alms.—Acts 10:2.

³ On a certain day when fasting and praying, about three o'clock in the afternoon he saw a vision, clearly. An angel told him that his prayers and almsgiving had come up before God for a memorial; as if the time had come when his prayers and good deeds were to receive notice; and God, having noted, had responded. Here is more than acceptance of a prayer; it is the response to a number of acceptable prayers. The angel bade Cornelius send to Joppa for one Simon who dwelt with Simon the tanner. (The words "who shall tell thee what thou oughtest to do" are evidently spurious. See *Diaglott*.) Cornelius lost no time; for his prayers were real. He wanted any blessings God was ready to give him. In true simplicity he told his household of the vision, and started two of them off to Joppa.

⁴ On the next day when the men were not far from Joppa, Peter went up on the housetop at mid-day to pray; for apparently the brethren kept the regular hours of prayer. He became very hungry, and asked that food be prepared. While it was being made ready, he fell into a trance. He saw a sheet let down before him, in which were all manner of creeping things; and a voice, which he recognized as the voice of the Lord, said to him: "Rise, Peter; kill, and eat." (Acts 10:13) Peter, a true Jew who, while with the Lord, had never been asked to break from Jewish customs, even now would say to

the Lord: 'Lord, that is not proper: I have never eaten anything common or unclean.' Peter was still Simon. The voice replied with a rebuke: "What God hath cleansed, that call not thou common." (Acts 10:14, 15) This was repeated once and again, and Peter did not change.

⁵ While Peter was wondering and puzzled, the Lord now spoke to him by the holy spirit, telling him that three men sought him and that he was to go with them, nothing doubting. Now he began to see the purport of the vision. He went to the men, who were already standing at the gate, inquiring if Simon Peter lodged there. Peter said to them: "Behold, I am he whom ye seek: what is the cause wherefore ye are come?" (Acts 10:21) They told him about Cornelius, a just man who feared God, and how that God sent a holy angel to inform Cornelius to send for Peter and to hear words from him.

⁶ It was, then, in God's providence that Peter was at Joppa when the due time came, and it was fitting that the vision should be given there; for Joppa was Palestine's gate to the western world. It was there that Jonah took ship to go to far-off Tarshish. It was one of the very old cities of Palestine, "half as old as time," and was in existence when Israel first entered into the land. (Joshua 19:46, margin) Besides it was necessary that Peter should be the link between God and the Gentiles; for the keys of the kingdom of heaven had been given by the Lord to him. Now he was to open the door of faith for the Gentiles as at Pentecost he had opened it to his own people.—Matt. 16:19; Acts 2:14.

⁷ Peter lodged the men that night, and next day left for Cæsarea, taking with him six brethren from Joppa. (Acts 11:12) It was a new experience to go to a Gentile's house, and Peter wisely took witnesses. The next day they found Cornelius and a number of his kinsmen and near friends and servants waiting for them. As Peter approached, Cornelius fell at his feet to give him reverence. It was a strange sight to see a centurion bowed at the feet of a Jew and in the presence of his household and friends. Peter at once bade him rise, saying, "Stand up; I myself also am a man." The words read rather harshly, but the record shows a kindly action; for Peter took Cornelius by the hand and raised him up. Peter knew nothing of the pomp of office which those who claim to be his successors have exhibited so persistently, nor of the superiority which the clergy alike in Protestantism and Catholicism have claimed.

⁸ Talking together they went into the house. Addressing the company Peter said: "Ye know how that it is an unlawful thing for a man that is a Jew to keep com-

pany, or to come unto one of another nation; but God hath showed me that I should not call any man common or unclean." (Acts 10:28) Cornelius then told of his vision, and said that they were waiting to hear from Peter what God had for them by him.

⁹ Peter immediately began by saying that he was learning by this experience; for he now saw God is no respecter of persons. He went on to tell about Jesus and what Jesus had done, and of what had been done to him; how that he had been hanged on a tree, thus making him as one accursed (Galatians 3:13); but that God had raised him from the dead and showed him openly to chosen witnesses; also that Jesus had commanded them that they should preach in his name that he it was who was ordained of God to judge the quick and the dead. Peter went on to show how that all of the prophets gave witness that through the name of Jesus *whosoever believed* (and the word had a new meaning for him now) should receive remission of sins.

¹⁰ Then, and while Peter was speaking, the holy spirit fell on all of them which heard the word. (Acts 10:44) The brethren who came with Peter were astonished. They saw that the holy spirit was poured out on the Gentiles and they heard the Gentiles speak with tongues and magnify God. When Peter saw this he said: "Can any man forbid water, that these should not be baptized [immersed], which have received the holy spirit as well as we?" None could object, and all were baptized in the name of the Lord Jesus Christ.

¹¹ There are several points of value to be noted in this study. One is in respect to the time when this favor came to the Gentiles. We have already mentioned the year A.D. 36 as the year when the exclusive Jewish favor was due to run out. We now know that another chronological parallel shows that that year was the one in which the Gentile blessing was due to begin. In *THE WATCH TOWER*, 1904, page 312, it is shown that there were 2,081 years from the time when God first gave the word of a deliverer seed (Genesis 3:15) which should come, unto the year when he separated the chosen family which should produce that seed; also that there are 2,081 years from the covenant then made with Abraham to the year A.D. 36, when the blessings of faith were first offered to the Gentiles.—Gal. 3:8.

¹² Peter's tour closing with the raising of Dorcas was the last special ministry to the Jews. His vision was the first move in the wider service now to be entered upon. There was a double purpose in this vision of living things offered to Peter for food: It was intended not only to tell Peter (as he soon learned) that the Gentiles were not unclean in the sight of God; but by it he was to learn that the Law or Sinaitic Covenant was only an interim in the plan of God. Israel were separated from the nations, not because they were the only ones God would save, as they had come to think—and they thought of the Gentiles as dogs, unworthy of the house of God—but because God had a purpose for the nations by Israel.

Peter easily read this part of the vision. It was later when he came to see that the law of Sinai was local to the Jew, and that God had never abrogated the direction as to food which was given to Noah after the flood when he said: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."—Genesis 9:3.

¹³ The Jewish legislation, whether the law of the ten commandments or that of the particular regulations for their social and communal life, was binding on Israel only; and by this vision therefore God showed that to all the followers of Christ this arrangement was now at an end. Thus the vision showed that one chapter of history then ended and that another had begun.

¹⁴ It is to be noted that the holy spirit came upon all this company apart from any laying on of hands, as had been the case at Samaria. (Acts 8:17) It was as Peter was talking that the spirit fell upon them. Also they were not immersed until afterwards. It is evident that Cornelius and his household were consecrated—though they might not have understood what that meant. God thus marked those out for his own. Peter learned much that day; for this act of God showed that there was acceptance with God apart from a keeping of the Jewish law, a thing which hitherto Peter would have deemed impossible, and that while baptism must always be associated with the blessing of the holy spirit, it could follow as well as precede. God accepts his own apart from formulas.

¹⁵ God had now opened the kingdom of heaven to all believers, whether Jew or Gentile. Peter had seen the wider view of the purpose of God, and had learned that God respected those who sought righteousness whether Jew or Gentile; though it had not been his good pleasure hitherto to permit the Gentiles to share his favors with his chosen people.

QUESTIONS FOR BEREAN STUDY

Was there a due time for the Gentiles to receive the gospel message? Did the apostles know anything about this? ¶ 1. What kind of city was Caesarea? Who was at the head of the Italian band of soldiers? ¶ 2.

In what way was Cornelius honored? What was he instructed to do? ¶ 3.

How did God prepare Peter as a messenger to the Gentiles? ¶ 4, 5.

How old a city is Joppa? Is there any significance in Peter's being in Joppa? Was Peter's reception of Cornelius a humble one? ¶ 6-8.

How did Peter address himself to the Gentiles? ¶ 9.

What remarkable thing now took place? When did the baptism take place—before or after the holy spirit was received? ¶ 10, 14.

How long a time elapsed after Adam's fall to the promise God made to Abraham? How long a time elapsed after the promise was made to Abraham until the conversion of the first Gentile? ¶ 11.

What was the last special ministry to the Jews while the favor was yet exclusively theirs? Does it help us, to see that the Sinaitic Law was restricted to the Jews? ¶ 12, 13.

What did it mean for the gospel to come to the Gentiles? What did this mean to the early Church? ¶ 15.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 3

"Them also which sleep in Jesus will God bring with him."—1 Thessalonians 4: 14.

NO one fact is more definitely established by the Scriptures than the resurrection of Jesus. That he died upon the cross and was buried, scarcely any one would dispute. The Word of God had foretold his resurrection; and in complete harmony therewith the testimony is abundant that on the third day he arose from the dead. There were more than five hundred competent witnesses who could testify to his resurrection. The fact that his resurrection was completely established is proof that he was pleasing to Jehovah in every respect.

Nothing in man's experience brings such deep sorrow to his heart as the death of his loved ones. One hour he beholds the smile of his friend, feels the warm touch of his sympathetic hand, and hears the words of kindness that fall from his lips. The next hour his friend is silent in death. The survivor, ignorant of any means or power by which his beloved friend could ever be restored to him, is so stunned with grief that not even tears will flow to give relief in the stress.

What a consolation now to that sad heart is a knowledge of God's gracious plan! "But I would not have you to be ignorant, brethren, concerning them which are asleep." These words even seem to have a magic power. The sorrowing one lends his ears and learns: "For if we believe that Jesus died and arose again, even so them also which sleep in Jesus will God bring with him."—1 Thessalonians 4: 13, 14.

Further knowledge of God's Word discloses to the hungry soul that the beloved Son of God was sent into the world to die, and that he arose out of death that he might provide redemption for all, and that in due time all must come to a knowledge of this truth. Such knowledge plants hope in the breast of the sorrowing one. It brings consolation to his lacerated heart. Hence the Apostle says: "Wherefore comfort one another with these words."

Let each Christian, then, remember the words of his own commission to comfort all that mourn. There are millions of people on earth now that are mourning. They have no knowledge upon which to base a hope. Do you, as a Christian, realize that God has graciously

placed in your hands the means and power to comfort many of these sad hearts? What a blessed privilege! Hasten, then, to carry the message of consolation to others. Be a blessing to the sorrowing ones. Receive a great blessing yourself from the Lord, and magnify his holy name.

TEXT FOR JUNE 10

*"All that are in the graves . . . shall come forth."
—John 5: 28, 29.*

THE love of God is boundless. A knowledge of this love removes the vail of ignorance from the eyes and lifts the burden from the heart.

One in the vigor of youth, the son, was suddenly cut down by the enemy death. He was the idol of his mother and the hope of his father. This treasure, precious to their hearts, they lay in the cold and friendless tomb. In silence and bitterness of heart the parents press on their way. They never speak to each other of their beloved son because the words open afresh the wounds of the heart. They have no knowledge of their beloved dead's condition, nothing upon which to base a hope. The years pass in sorrow. Their eyes grow dim, and their ears grow dull.

The day of the Lord is come! It is a day of increased knowledge and greater light. Among the inventions foretold by the Prophet is the radio. The night is silent and stormy. Bent with age, and with vision marred, these parents brood in sorrow at their fireside. Suddenly there come through the ether the clear tones announcing: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." (John 5: 28, 29) It is like a voice from heaven. It thrills their heart, and plants the germ of hope.

To the saints now on earth the Lord says: 'I have commissioned you to carry this message of consolation to all that mourn.' What a privilege that! Let the commissioned ones then hasten to bring to the sad and mourning ones the message of the King and his kingdom, and thereby lighten the burden of the sorrowing ones and show them from the Word of God that their beloved dead shall come again to their own border.

INTERESTING LETTERS

GREATLY BLESSED BY TOWERS

DEAR BROTHER RUTHERFORD:

Just a word to tell you that I have been greatly blessed by the study of the last three WATCH TOWERS, February 15th, March 1st, and March 15th. I wish also to say that I am in full sympathy with the thoughts there expressed.

May the Lord direct you and the brothers associated with you at the Bethel.

Yours in the Lord's service,
C. W. Herrick, Ohio.

SHOULDERS TO THE WHEEL

The Elkhart Ecclesia wish to extend to you their sincerest thanks and appreciation of the Tower articles which have been issued, especially since January 1st. We are in full harmony with the Bible House and expect to do all in our power to advertise the King and his kingdom.

The class is small in numbers, but are putting their shoulders to the wheel.

Yours in his service,
Sr. Jessie Myers, Sec., Indiana.

ANNUAL REQUEST FOR PILGRIM VISITS

THE visit of the Pilgrim brethren results in a double blessing. It blesses him who serves and blesses them that are served. It is in obedience to the Apostle's admonition concerning the assembling of ourselves together. The Lord has blessed this branch of the work, thereby stamping it with his approval. The class that fails to have these visits misses a blessing. The SOCIETY routes the Pilgrims, however, in harmony with the requests; and this request is expected to be made once annually.

In making these requests use postal cards, for convenience in our files. The questions herewith set forth should be answered, numbering your answer to correspond with the number of the question. The question itself need not be repeated. Please write the names distinctly.

We advise that the class secretary be not changed any oftener than necessary. Each change requires a new stencil to be cut in our office and a change in our records. But when a change is made, please notify us promptly. Failure to do this often causes inconvenience both to the class and to the Pilgrims, as well as to the office, and thus hinders the work.

In giving the name of the secretary or any other address, do *not* give a post-office-box address, but give the street and number. Telegrams and other messages cannot be delivered when sent to a post-office-box address.

Because of the importance of the time, there is now an increased desire on the part of the public to hear the truth. Therefore we urge the friends to arrange for at least one public meeting during the visit of the Pilgrim. To this end a good, well-located, reputable hall should be provided, special efforts being made for the public witness Sunday afternoon or evening, as it may be convenient to the class. Remember, dear brethren, the blessed privilege we have to be coworkers with the Lord in the proclamation of the message now due. Hence we ask your co-operation with us and with the Pilgrim brethren in this behalf.

The friends everywhere take pleasure in entertaining the Pilgrim brethren as servants of the Lord. They do not expect luxurious entertainment, but only wholesome food and a comfortable room where the necessary rest can be had. They travel at the expense of the SOCIETY; hence are its representatives.

We ask you to answer the following questions, which information is needed for our immediate guidance in preparing the Pilgrim routes:

- (a) State number of Bible Students in your class who accept the complete series of STUDIES IN THE SCRIPTURES.
- (b) Are weekly meetings held?
- (c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home. Notify us of changes.)
- (d) At what hours are the Sunday meetings held?
- (e) Was a vote taken on the Pilgrim invitation?
- (f) If a Sunday appointment is made, will a thoroughly advertised public meeting be arranged?
- (g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
- (h) Give name and address of one member of class (other than Secretary) whom we may notify regarding Pilgrim visits.
- (i) Give the name of proper railroad station at which the Pilgrim is to stop.
- (j) How many miles from station is the meeting place?
- (k) If at a distance from railroad station, does some member of the class have a conveyance to transport the Pilgrim?
- (l) Give full name and address of Class Secretary (always notify us of changes).

The SOCIETY desires to serve all the classes, regardless of size, insofar as it is possible; and believing that all the consecrated desire the visits of the Pilgrim brethren we are pleased to have the information requested in order to facilitate our routing of these brethren. Where there are isolated friends, only one or two, and you desire a Pilgrim visit, please send in your request; and if possible the Pilgrim will call on you when passing your way.

Great care is used in selecting brethren for the Pilgrim service. In a special sense they are representatives of the WATCH TOWER BIBLE & TRACT SOCIETY, as it represents the Lord. They therefore represent the kingdom now so close at hand. Their duties are to serve the friends in spiritual matters, to advise, aid and comfort them for their development as new creatures. They come prepared to hold two meetings a day, afternoon and evening.

GOOD HOPES FOR 1925-26

THE work of the WATCH TOWER BIBLE & TRACT SOCIETY is the preaching of the gospel of Messiah's kingdom.

Every consecrated child of God is privileged to participate in this work. Brother Russell always outlined the work during the year in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the Church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privilege of using time, energy, and money in telling the message to others. Some are not blessed with endowments for going about and telling it to others, while they are blessed with some money which they desire to use in the Lord's service, to the end that hungry souls might be fed upon the precious truths, as we have been fed.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the SOCIETY that you hope to give so much, enables us to outline the work, based upon what is expected.

Since a large portion of such donations is used to defray the Pilgrim expenses, we have thought it wise to let the notice for Pilgrim requests and the "Good Hopes" notice appear in the same issue of THE WATCH TOWER.

Upon receipt of this issue of THE WATCH TOWER kindly write two cards, exactly alike. One of these put aside for your own record of what you have promised; the other send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing else be written except the following: "By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of \$..... I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me."

(Signature)

Kindly address this card to the
WATCH TOWER BIBLE & TRACT SOCIETY,
Financial Department,
124 Columbia Heights, Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the Gospel to the Lord's glory, and to do the work entrusted to us.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BAEUERLEIN

Hallowell, Me.	May 14	Woodstock, N. B.	May 22, 24
Pittsfield, Me.	" 15	Oldtown, Me.	" 25
Abbot, Me.	" 17	Bangor, Me.	" 26
Guilford, Me.	" 18	Rockland, Me.	" 27
Mapleton, Me.	" 19	New Harbor, Me.	" 28
Blaine, Me.	" 20, 21	Portland, Me.	" 29, 31

BROTHER T. E. BARKER

Jamestown, N. Y.	May 17	Tonawanda, N. Y.	May 24
Conewango, N. Y.	" 18	Niagara Falls, N. Y.	" 25
Clymer, N. Y.	" 19	Leckport, N. Y.	" 26
West eld, N. Y.	" 20	Medina, N. Y.	" 27
Buffalo, N. Y.	" 21	Albany, N. Y.	" 28
Getzville, N. Y.	" 22	Boston, Mass.	" 31

BROTHER J. A. BOHNET

Dvansville, Ind.	May 17	Linton, Ind.	May 24
Washington, Ind.	" 18	Jasonville, Ind.	" 25
Montgomery, Ind.	" 19	Terre Haute, Ind.	" 26, 28
Vincennes, Ind.	" 20	New Goshen, Ind.	" 27
Sullivan, Ind.	" 21	Bridgeton, Ind.	" 29
Dugger, Ind.	" 22	Brazil, Ind.	" 31

BROTHER H. H. DINGUS

Melba, Ida.	May 7	Pocatello, Ida.	May 17
Nampa, Ida.	" 8, 10	Challis, Ida.	" 18, 19
Boise, Ida.	" 6, 10	Gibbonsville, Ida.	" 21, 24
Emmett, Ida.	" 11	Butte, Mont.	" 26, 27
Ontario, Ore.	" 12, 13	Deer Lodge, Mont.	" 28, 29
Weiser, Ida.	" 14, 15	Missoula, Mont.	" 31

BROTHER A. D. ESHLEMAN

Oelwein, Ia.	May 14	Olin, Ia.	May 21
Marshalltown, Ia.	" 15	Iowa City, Ia.	" 25
Waterloo, Ia.	" 17	Marengo, Ia.	" 26
Vinton, Ia.	" 18	Davenport, Ia.	" 27
Shellsburg, Ia.	" 19	Muscatine, Ia.	" 28
Cedar Rapids, Ia.	" 20, 24	Clinton, Ia.	" 29, 31

BROTHER A. J. ESHLEMAN

El Centro, Calif.	May 11	Atwood, Kan.	May 21, 22
Yuma, Ariz.	" 12, 13	Oberlin, Kan.	" 24
Phoenix, Ariz.	" 14, 15	Wilsonville, Neb.	" 25, 26
Albuquerque, N. Mex.	" 17	Lenora, Kan.	" 27
Trinidad, Colo.	" 19	Jamestown, Kan.	" 29, 31
Colorado Springs, Colo.	" 20	Clay Center, Kan.	June 1

BROTHER M. C. HAKSECK

Titusville, Pa.	May 11	Warren, Pa.	May 20
Clymer, N. Y.	" 12	Meadville, Pa.	" 21, 22
Buffalo, N. Y.	" 13, 14	Farrell, Pa.	" 24, 25
Tonawanda, N. Y.	" 15	Sharon, Pa.	" 26
Erie, Pa.	" 17, 18	Youngstown, O.	" 27
Kane, Pa.	" 19	Cleveland, O.	" 29, 31

BROTHER H. E. HAZLETT

St. Joseph, Mo.	May 14	Warren, Mo.	May 21
Chula, Mo.	" 15	Hannibal, Mo.	" 22
Chillicothe, Mo.	" 17	Rutledge, Mo.	" 24
Wheeling, Mo.	" 18	Medill, Mo.	" 25
Marceline, Mo.	" 19	Chicago, Ill.	" 26
Macon, Mo.	" 20	Cleveland, O.	" 30, 31

BROTHER M. L. HERR

Los Angeles, Calif.	May 10	Ontario, Calif.	May 31
Pasadena, Calif.	" 17	Alhambra, Calif.	June 1
Riverside, Calif.	" 24	Monrovia, Calif.	" 2
Redlands, Calif.	" 25	Sawtelle, Calif.	" 3
San Bernardino, Calif.	" 26	Maywood, Calif.	" 4
Colton, Calif.	" 27	Glendale, Calif.	" 5

BROTHER W. M. HERSEE

Fordwich, Ont.	May 15	Warton, Ont.	May 24
Harriston, Ont.	" 17	Mar, Ont.	" 25
Ayton, Ont.	" 18	Owen Sound, Ont.	" 26, 27
Hanover, Ont.	" 19	Bognor, Ont.	" 28
Allenford, Ont.	" 20, 21	Meaford, Ont.	" 29
Hepworth, Ont.	" 22	Collingwood, Ont.	" 31

BROTHER J. H. HOEVELER

Alma, Ill.	May 18	Arcola, Ill.	May 26
Potoka, Ill.	" 19	Hammond, Ill.	" 27
Vandalia, Ill.	" 20	Decatur, Ill.	" 28
Oconee, Ill.	" 21	Taylorville, Ill.	" 29
Pana, Ill.	" 22, 24	Champaign, Ill.	" 31
Mattoon, Ill.	" 25	Kankakee, Ill.	June 1

BROTHER H. S. MURRAY

Manistee, Mich.	May 17	Harbor Springs, Mich.	May 25
Lake Ann, Mich.	" 18	Grand Rapids, Mich.	" 26
Empire, Mich.	" 19	Alma, Mich.	" 27
Kewadin, Mich.	" 20	Wheeler, Mich.	" 28
Traverse City, Mich.	" 21, 22	Birch Run, Mich.	" 29
Kingsley, Mich.	" 24	Bay City, Mich.	" 31

BROTHER G. R. POLLOCK

Hawthorne, Calif.	May 17	Paso Robles, Calif.	May 24, 25
Santa Paula, Calif.	" 18	Pacific Grove, Calif.	" 26, 27
Santa Barbara, Calif.	" 19	Watsonville, Calif.	" 28
Summerland, Calif.	" 20	Santa Cruz, Calif.	" 29, 31
Santa Maria, Calif.	" 21	San Jose, Calif.	June 1
San Luis Obispo, Calif.	" 22	Hollister, Calif.	" 2

BROTHER V. C. RICE

Jonesboro, Ark.	May 19	Marcellus, Ark.	May 26
West Ridge, Ark.	" 20	Cotter, Ark.	" 27
Kaiser, Ark.	" 21	Flippin, Ark.	" 28
Blytheville, Ark.	" 22	Joplin, Ark.	" 29, 31
Judsonia, Ark.	" 24	Siloam, Ark.	June 1
Batesville, Ark.	" 25	Fayetteville, Ark.	" 2

BROTHER C. ROBERTS

Veteran, Alta.	May 14	Wetaskiwin, Alta.	May 22
Loyalist, Alta.	" 15	Edmonton, Alta.	" 24
Coronation, Alta.	" 17	Calmar, Alta.	" 25
Altario, Alta.	" 18	Buford, Alta.	" 26
Provost, Alta.	" 20	Leduc, Alta.	" 28
Camrose, Alta.	" 21	Edmonton, Alta.	" 29, 31

BROTHER R. L. ROBIE

Panama City, Fla.	May 14-17	Birmingham, Ala.	May 27
De Funiak Springs, Fla.	" 18, 19	Nashville, Tenn.	" 28
Florala, Ala.	" 20, 22	Louisville, Ky.	" 29
Stella, Fla.	" 21	Chicago, Ill.	" 31
Pensacola, Fla.	" 24	Rockford, Ill.	June 1
Montgomery, Ala.	" 25, 26	Tomah, Wis.	" 10, 11

BROTHER O. L. SULLIVAN

Millen, Ga.	May 17	Albany, Ga.	May 24
Savannah, Ga.	" 18	Dawson, Ga.	" 25
Screven, Ga.	" 19	Brownwood, Ga.	" 26
Waycross, Ga.	" 20	Americus, Ga.	" 27
Cairo, Ga.	" 21	Fitzgerald, Ga.	" 28, 29
Thomasville, Ga.	" 22	McRae, Ga.	" 31

BROTHER W. J. THORN

Pratt, Kans.	May 18	Rolla, Kans.	May 26
Preston, Kans.	" 19	Garden City, Kans.	" 28, 31
Arlington, Kans.	" 20	Friend, Kans.	" 29
Lewis, Kans.	" 21	Lakin, Kans.	June 1
Dodge City, Kans.	" 22	Syracuse, Kans.	" 2
Elkhart, Kans.	" 24	Dodge City, Kans.	" 3

BROTHER T. H. THORNTON

Long Island, Va.	May 15	Hopewell, Va.	May 22
Richmond, Va.	" 17	Creve, Va.	" 26
Emporia, Va.	" 18	Keysville, Va.	" 27
Lawrenceville, Va.	" 19	Victoria, Va.	" 28
Baskerville, Va.	" 20	Lynchburg, Va.	" 31
Petersburg, Va.	" 21, 24	Durham, Va.	June 1

BROTHER S. H. TOUTJIAN

Oroville, Wash.	May 15	Cheney, Wash.	May 26
Chesaw, Wash.	" 17, 18	Pine City, Wash.	" 27, 28
Danville, Wash.	" 19, 20	Bwan, Wash.	" 29
Colville, Wash.	" 21, 22	Colfax, Wash.	" 31
Spokane, Wash.	" 24	Lewistown, Ida.	June 1, 2
Coeur d'Alene, Ida.	" 25	Moscow, Ida.	" 3

BROTHER J. C. WATT

Tarpley, Tex.	May 14, 15	Taylor, Tex.	May 25
San Antonio, Tex.	" 17, 19	Granger, Tex.	" 26
Kingsbury, Tex.	" 18	Temple, Tex.	" 27, 28
San Marcos, Tex.	" 20	Denison, Tex.	" 29, 31
Austin, Tex.	" 21	Wichita Falls, Tex.	June 2
Bastrop, Tex.	" 22, 24	Electra, Tex.	" 3

BROTHER J. B. WILLIAMS

Wilkes Barre, Pa.	May 17	Selinsgrove, Pa.	May 24
Hazleton, Pa.	" 18	McClure, Pa.	" 25
Pottsville, Pa.	" 19	Lewistown, Pa.	" 26
Mahanoy, Pa.	" 20	Coles Summit, Pa.	" 27
Shamokin, Pa.	" 21	Alexandria, Pa.	" 28
Sunbury, Pa.	" 22	Harrisburg, Pa.	" 31