



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

**T**his 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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### GET READY NOW

When the record for 1925 is written, it should show the greatest year in the harvest field. The week of August 23<sup>rd</sup> is specially set aside for drive week. Every one who is consecrated should prepare now to devote that week to getting the books into the hands of the people. The office and factory will be closed that week to give the Bethel family an opportunity to participate in the drive. The classes everywhere should now begin to organize for the work. Get your territory and your books ready.

### RADIO PROGRAMS

Broadcasting the truth has proven so satisfactory up to date that we suggest to the friends, wherever it is possible, to arrange for a good receiving set with a loud speaker and invite their neighbors in to listen to the program of the nearest station broadcasting the truth. We give here the time of the stations of which we are informed, and as others are added, broadcasting the truth, we will publish their schedules.

**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.), 275 meters. Sunday morning, 9:45 to 11:00; Sunday evening, 6:45 to 8:00; Monday evening, 7:00 to 8:00; Tuesday, Thursday and Friday evenings, 8:00 to 9:30; Wednesday and Saturday evenings, 8:00 to 9:00; Central Standard Time.

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**K H J**, Los Angeles, Calif., Sunday evenings, 7:30 to 8:15; Pacific Standard Time. Programs under auspices of Los Angeles Ecclesia.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### MESSENGERS OF THE LORD

*"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."—Matthew 13: 41.*

THE Christian should have no difficulty in understanding that God has an organization, and that everything is done orderly and in order; that his organization is holy, and that all the approved ones must be holy at the time of approval. It follows, then, that all who should become disloyal to the Lord would in time be separated from his organization. Continued loyalty would be necessary for continued membership in his organization.

<sup>2</sup> Loyalty means to do whatsoever God's law requires, and to do it in his appointed way. Disloyalty would mean to insist on pursuing a course of action according to one's own selfish conclusions, and not in harmony with the way pointed out by the Lord.

<sup>3</sup> God has not laid upon man the responsibility of deciding from his own personal process of reasoning what is the proper course of action; but he has laid upon him the responsibility of ascertaining from the Word of God what is the proper course of action, and then of following that appointed way.

<sup>4</sup> To follow God's appointed way means to be loyal to him. In proof of this note the scripture: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3: 5, 6.

<sup>5</sup> The word iniquity used in Matthew 13: 41 means lawlessness; that is to say, pursuing a course of action contrary to the appointed way of the Lord and therefore disloyal to the Lord. Headiness leads to lawlessness. "Pride goeth before destruction, and a haughty spirit before a fall." (Proverbs 16: 18) Pride always leads to disloyalty.

<sup>6</sup> Herein our purpose is to discuss this subject from these viewpoints, to wit: That God has an organization who compose that organization, and how used; the disposition of those who are approved; the disposition of those who are disapproved of the Lord; that the test is now on to determine who is loyal and who is lawless; and that those who stand the test have great honor conferred upon them.

<sup>7</sup> The members of the Church while on earth are in training in the Lord's school. Jehovah is not trying to

get any one to heaven merely to save him. God is training his creatures for positions of trust and honor. He has promised to reward the faithful ones with the high position of joint-heirship with his beloved Son; and that these shall see Jehovah's face. Obedience, loyalty and fidelity are the tests. Only the approved shall finally be selected for the positions of honor and trust.

<sup>8</sup> When we observe that a creature has been commissioned to do certain things, and that his course of action brings the approval of the Lord, we may be sure that such creature has performed his duty in a lawful and proper manner. By observation we may learn a lesson from his course of action, and be warranted in following a similar course. The many instances and examples recorded in the Bible are there to serve as a guide for the Church while in training.

<sup>9</sup> If the Christian can appreciate that God has an organization to carry out his plan, and that the anointed Christian is a commissioned officer in that organization to do certain things, and that such will be rewarded in proportion to faithfulness, then he can have a better appreciation of why he should deport himself in harmony with the expressed will of God. He can better appreciate the fact that the new creation is called for a purpose, and that the purpose for which it is called is to show forth the praises of the great and loving Creator. Seeing these things, he will realize that the various experiences coming to him as a Christian and because of his faithfulness are for the very purpose of training him for a higher and more honorable position than he now occupies.

#### GOD'S ORGANIZATION

<sup>10</sup> The Scriptures declare: "Known unto God are all his works from the beginning of the world." (Acts 15: 18) The beginning of his creation was the Logos, who thereafter became the active agent of Jehovah in the creation of all things that were created. (John 1: 1-3) It seems to be clearly settled by the Scriptures that there was a time when Lucifer was a part of God's organization. He was in Eden, the garden of God. Concerning him Jehovah's prophet wrote: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast

upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezekiel 28:14, 15.

<sup>11</sup> Lucifer was commissioned to do certain work in God's organization; but instead of being obedient he became lawless. Doubtless he was one of the morning stars mentioned in the prophecy of Job. (Job 38:7) In the organization of Jehovah there are cherubim and seraphim.—Genesis 3:24; Isaiah 6:2.

<sup>12</sup> Adam, when a perfect creature in Eden, was a part of God's organization; and to him was committed certain work to do. (Genesis 1:28) When Israel was organized into a nation and God made a covenant with them through Moses as mediator, that nation became a part of God's organization, authorized to do certain things. (Exodus 19:6, 7) Israel's course of training foreshadowed the training of the new creation.

<sup>13</sup> The highest position in God's organization he evidently left vacant until he had put certain tests upon his creatures. The Logos met all these tests, and of him it is written: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psalm 45:7; Hebrews 1:9.

#### ALL MESSENGERS

<sup>14</sup> The Church, which is the Body of Christ, is of God's organization, ordained and organized for a purpose. (Colossians 1:18; 1 Peter 2:9, 10) Jesus the Head and his body members constitute the new creation. In the fulness of time every creature who receives the final approval of Jehovah must come under the jurisdiction of Christ Jesus, as it is written: "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Ephesians 1:10; Philippians 2:8, 9.

<sup>15</sup> All holy angels are a part of God's organization.

<sup>16</sup> The word angel, as used in the Scriptures, means messenger. Whatsoever means the Lord would use to carry out his purpose, it might be properly said that such is an angel of the Lord. An angel may be, therefore, either animate or inanimate; an angel may be either a spirit or a human being. All messengers or angels used by Jehovah may properly be said to be, for the time being at least, a part of his organization. When the Lord used one of his prophets to carry a message to his people, such prophet was then for the time being an angel of the Lord.—Haggai 1:13.

<sup>17</sup> The priests of Israel were designated as angels or messengers of the Lord, at whose lips the people should hear and learn the law. (Malachi 2:7) The great Pyramid of Egypt, standing as a silent and inanimate witness of the Lord, is a messenger; and its testimony speaks with great eloquence concerning the divine plan. (Isaiah 19:19, 24) John the Baptist was a messenger of the Lord, therefore an angel sent to perform certain duties.

#### GREATEST ANGEL

<sup>18</sup> It was Jesus who said: "He that is greatest among you, shall be your servant." (Matthew 23:11) The greatest and most honorable messenger of Jehovah, the special angel of God, was the Logos, Jesus, the only begotten Son of God. Early in his ministry he said: "My meat is to do the will of him that sent me, and to finish his work." "I know him: for I am from him, and he hath sent me." (John 4:34; 7:29) He was sent on a special mission from the Father to open the way to life and immortality.—John 10:10; 2 Tim. 1:11.

<sup>19</sup> It seems quite clear from the Scriptures that long prior to his human existence Jesus, then the Logos, was sent as a special messenger of Jehovah to communicate with Abraham and Moses. (Genesis 22:11, 12; Exodus 3:2, 5, 8) At the head of God's organization, possessing all power and authority, and carrying out the divine plan, the Lord Jesus Christ is the Messenger and the Angel of Jehovah. He is the most highly exalted, far above powers and principalities; and he is referred to by the prophet as the Messenger of the covenant.—Mal. 3:1.

<sup>20</sup> Looking down to the time of the inauguration of the New Covenant, which shall result in blessing mankind with life and happiness, the Lord Jesus Christ is referred to by Job as a messenger or angel. "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth." (Job 33:23-25) Here the exalted Lord and King is spoken of as the Interpreter, who points out to man the way to uprightness. He is gracious to man, delivers him from going down into the tomb, and restores him to perfection of body and mind.

<sup>21</sup> The Scriptures show that God's law delivered to Israel was presented by the angels to the mediator. (Acts 7:53; Galatians 3:19; Hebrews 2:2) These, of course, were spirit beings and members of God's organization.

<sup>22</sup> By way of comparison and to show how much greater is the Lord Jesus than others as a messenger and angel of Jehovah, the apostle Paul devotes much of his epistle to the Hebrews. The gist of his argument is that Jesus has been appointed heir of all things, and that this inheritance which he has obtained is much more excellent in every way than was that which was appointed to the angels. He is the only one who is the express image of Jehovah. Further, Paul's argument is that when God shall a second time bring the First Begotten into the world, it will be an occasion for all the angels of Jehovah to worship him; that because of his special zeal for righteousness, Jehovah has anointed him above all others of his realm. The Apostle then proceeds to show that as a man Jesus was made a little lower than the angels, in order that he might redeem mankind. As a perfect man he was crowned with glory and honor.—Hebrews 2:9, 10.

<sup>23</sup> Angels of the spiritual realm are above the human nature. They do not have the limitations of movement that bind the human race. While to the angelic hosts the old world was subjected, the new order of things will be completely under the subjection of the Lord Jesus, the chiefest of all.

#### THE CHURCH

<sup>24</sup> The Church was organized by the Lord. God himself has set the members in the body, as the Apostle states: "Now hath God set the members every one of them in the body, as it hath pleased him. . . . And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians 12:18, 28) This is conclusive proof that the anointed ones of the Lord are a part of his organization and therefore of Zion.

<sup>25</sup> It pleased the Lord in making provision for the Church to have seven special messengers, or angels, used by him to deliver messages to the Church. He did not foreordain the men who filled these places; but he did foreordain the official positions, to be occupied by some one. In due time the Lord placed in these respective positions men who were wholly devoted to him.

<sup>26</sup> The angel of the Ephesus period of the Church was St. Paul. He was a special messenger of the Lord sent to the nations. The Scriptures abundantly testify of his zeal, patience, godliness, truthfulness, and suffering for righteousness' sake.

<sup>27</sup> The messenger or angel of the Smyrna epoch was St. John. He served as a convict on the Isle of Patmos, because of his devotion to the Lord. Doubtless the Lord rewarded him because of his willingness to suffer for righteousness' sake and gave to him a special vision for the benefit of the Church as a whole.

<sup>28</sup> The angel of the Pergamos epoch of the Church was Arius. Few of his sayings have been preserved; yet those who today are enjoying present truth hold to the principles for which Arius contended; and these are living witnesses that his martyrdom was not in vain, and that he was faithful as a representative of the Lord.

<sup>29</sup> The messenger for the Thyatira epoch was Peter Waldo. He gave a faithful witness to the truth, emerging from the long night of Papal darkness. Christians owe to Waldo the first translation of the Bible into a modern language.

<sup>30</sup> The angel of the Church of the Sardis epoch was John Wycliffe. It was he who first translated the Bible into the English, which was really the foundation for the Reformation movement later springing up in Bohemia under the leadership of Huss.

<sup>31</sup> The Philadelphia epoch of the Church was served by Martin Luther. It was he whom the Lord used to launch the great Reformation.

<sup>32</sup> The angel of the seventh, or Laodicean epoch, of the Church, was Charles T. Russell. Wholly devoted

to the Lord and his cause, he was despised and persecuted by the ecclesiastics of his time even as did their prototypes persecute our Lord. The Lord used him to lead the work of restoring to the Church the great fundamental truths that had so long been hidden. He brought clearly to light the doctrine of the ransom sacrifice and the Church's part in the sin-offering. Undoubtedly this same angel, or seventh messenger to the Church, filled the office foreshadowed by the prophet Ezekiel, as represented in the man clothed in linen with a writer's inkhorn by his side.—Ezekiel 9:1-11.

#### THE FEET MEMBERS

<sup>33</sup> The Christ, Head and Body, constitute the Messenger of Jehovah in carrying out his purposes. The prophet of God in a vision beheld the feet of Christ engaged in the blessed work of delivering the message concerning the kingdom of God. The Prophet in ecstatic joy exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7) Thus he indicated that the official position in relation to announcing the kingdom must be filled by an organized body of Christians composing the feet members of the Christ. This body of Christians may be easily identified by the physical facts.

<sup>34</sup> Is there a body of people on earth thus engaged exclusively in declaring the message of the Messianic kingdom? There is such a body of Christians. This body of Christians may well be said to be those forming the "SOCIETY", or association of Bible Students, because working in harmony together in the specific work which the Lord has indicated must be done at this time. We seem to be warranted in the conclusion that this organized movement of Christians, for the advertisement of the King and his kingdom and for the declaring of the day of God's vengeance and for the comforting of those who mourn, is the one referred to in Revelation 8:3-5. Those who are thus wholly devoted to the Lord's cause are sacrificing all their earthly hopes and prospects, represented in the altar. The scripture reads: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

<sup>35</sup> These are daily presenting their respective petitions before the divine throne for the aid of one another. These for some time have literally hurled the message of truth amongst the peoples and nations of the earth. Concerning this same faithful class of Christians, with-

out reference to individuals, the Lord says: "The reapers are the angels"; and during the harvest period they have been engaged in the reaping work, as foreshadowed in the parable of the harvest.—Matthew 13:39.

<sup>36</sup> This seems to be the same class mentioned by our Lord when he said: "The Son of man shall come in the glory of his Father, with his angels." (Matthew 16:27) We seem to be warranted also in the conclusion that the Church this side the veil as a whole is the angel "standing in the sun" (Revelation 19:17) and shining forth as the sun in the kingdom of their Father, just as the Master declared would be a portion of their work. (Matthew 13:43) This point is mentioned here merely to show that the Church this side the veil is spoken of as an angel.

#### ELDERS ARE ANGELS

<sup>37</sup> The apostles were angels of the Lord, because they fulfilled the missions upon which they were sent by the Lord. They delivered his message. Every anointed one in the Church who engages in proclaiming the message of the Lord's kingdom, and who is prompted by loving devotion to the Lord so to do, is to that extent an angel of the Lord. Speaking to the elders of Ephesus and likewise to other elders, the apostle Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the holy spirit hath made you overseers, to feed the church of God, which he hath purchased with the blood of his own." (Acts 20:28) Likewise St. Peter wrote to those elders designated to serve the Church, saying, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock."—1 Peter 5:1-3.

<sup>38</sup> Elders are selected in the Church according to the Lord's appointed way, and are therefore a part of the Lord's organization; and in proportion as any elder speaks as the oracle of God he is to that extent a mouthpiece of the Lord and an angel of the Lord, as indicated in the Scriptures. It is of and concerning elders that St. Paul speaks when he says: "Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."—Col. 2:18.

<sup>39</sup> Again, the elders are referred to by the Apostle as angels in the text where he says: "For this cause ought the woman [in the congregation] to have a covering on her head, because of the angels." (1 Corinthians 11:10, margin) This is true because the woman is a type of the Church, and the elders are angels, or messengers, of the Lord, representing the Lord.

<sup>40</sup> These things are mentioned here that each one who has an opportunity for service may recognize and appre-

ciate the fact that he is a part of the Lord's organization and should deport himself accordingly.

#### DISPOSITION OF THE DISAPPROVED

<sup>41</sup> The fact that a creature is once a part of God's organization does not mean that he is always in that organization. Without doubt Lucifer was at one time of God's organization, clothed with great honor and authority. He was not satisfied with what he had received, but meditated a greater exaltation of himself. Of him it is written: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." (Isaiah 14:13,14) For this reason he fell, was disapproved of God, and ceased to be a part of God's organization. That which caused his disapproval of God was his disloyalty, or lawlessness. He refused to be governed by God's law. That which seemed to mark the beginning of his disloyalty was pride or admiration of himself, as it is written: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities [lawlessness], by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee."—Ezekiel 28:15,17,18.

<sup>42</sup> It is a fixed rule of Jehovah that pride and ambition lead to destruction. (Proverbs 16:18) Pride really means to think more highly of oneself than one ought to think. This is a manifestation of selfishness. It is a failure to think soberly. (Romans 12:3) Selfishness is the very opposite of love; and unless any one is prompted by love for the Lord's service, he could not have the Lord's approval.

<sup>43</sup> To be honored of the Lord by being made his angel, or messenger, should cause one of proper heart condition to be meek and lowly of heart and to have great reverence for God. One having pride of heart does not properly reverence Jehovah. (Proverbs 8:13) To be impressed with one's own beauty and greatness leads to disaster. "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts."—Psalm 10:3,4.

<sup>44</sup> To be placed in a position of honor and trust, and then willingly to depart therefrom and disregard God's law, likewise leads to disaster. This seems to have been the difficulty with the angels who kept not their first estate. (Jude 6) A refusal to submit to God's law or to



be governed by his rule of action is the result of selfishness and pride; and such God pushes away from him. "God resisteth the proud, but giveth grace to the humble." (1 Peter 5:5) These things are recorded in the Bible for the special benefit of the Church, the new creation, which is in the course of training for higher positions than any others in God's organization, because they are to be associated with Christ Jesus. Seeing that which leads to disapproval should enable the members of the new creation this side the vail to avoid the pitfalls.

#### DISPOSITION OF THE APPROVED

<sup>45</sup> The disobedience of the law, or rule of action, that will bring the disapproval of God among spirit beings will likewise bring his disapproval of visible or human angels. Likewise, obedience to the law of God that merits his approval applies to both invisible and visible angels. The disposition manifested by those angels who received the approval of God furnishes a criterion by which members of the Church may be profitably and properly guided. For one to seek his own glory and honor could not be pleasing to the heavenly Father. When Jesus was on earth he did not seek to glorify himself, but always sought to honor and glorify his Father. It was he who declared: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:14.

<sup>46</sup> God's holy angels do not seem to desire to be conspicuous, nor to have their own names heralded with applause. A helpful lesson on this point is that furnished by the angel who appeared to Manoah. Manoah wished to know the name of this angel, saying, "What is thy name, that when thy sayings come to pass, we may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" (Judges 13:17, 18) This angel was satisfied to honor the Lord; and so each member of the Church should be satisfied to honor the Lord with whatever he has, regardless of whether his own name is known or not. When men would have done honor to angels that appeared unto them, the reply was given: "If thou wilt offer a burnt offering, thou must offer it unto Jehovah."—Judges 13:16-19; 6:11-22.

<sup>47</sup> The lesson we learn from this is that each one who is pleasing to the Lord should keep himself in the background and should always honor Jehovah and Jesus.

<sup>48</sup> Humility is plainly an essential thing in one who will be pleasing to the Lord. Humility really means to be submissive to God's will. His will concerning the Church is expressed in his Word. Humility therefore means to obey God's law. It is plainly stated that none are crowned except those who strive lawfully. (2 Timothy 2:5) It is written concerning the servant of the Lord, which servant doubtless is the Lord Jesus: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isaiah 42:19) Evidently this

means that such servant is blind to his own advantages and ambitions or selfish prospects, is wholly devoted to the Lord's cause, and refuses to see or participate in anything else. Men as messengers, angels or servants of the Lord, are sent forth into the earth to be God's witnesses, to give testimony concerning his plan, and particularly with reference to the fact that Jehovah is God, that Jesus is the King, and that the kingdom of heaven is here. (Isaiah 40:9-11) Such are members of God's organization.

<sup>49</sup> It is declared of him who is approved of the Lord that he must keep himself unspotted from the world. (James 1:27) Furthermore, the same writer says: "Whosoever therefore will be a friend of the world, is the enemy of God." (James 4:4) The word world in this text means the devil's organization, of which he is the god or invisible ruler. The approved of the Lord can therefore make no compromise with the world, nor participate in any of its affairs. All who go contrary to these Scriptural admonitions not only receive the disapproval of the Lord, but persisting therein would lose their place in the organization of Jehovah.

#### GATHERING OUT THE LAWLESS

<sup>50</sup> The Scriptural proof hereinbefore submitted shows that there was rebellion in God's organization long centuries ago, that Lucifer became lawless, and that God expelled him from that organization. Other angels violated God's law, kept not their first estate, became rebellious; and of them it is declared that they shall be destroyed. These fixed rules of Jehovah, then, plainly teach that those who are lawless, therefore iniquitous, the Lord will expel from his organization.

<sup>51</sup> God's organization in the Scriptures is designated as Zion. It is the dwelling place of Jehovah. (Psalm 9:11) The term Jerusalem is also applied to God's organization. Speaking concerning the Church, of which Isaac was a type, the apostle Paul says: "Jerusalem which is above is free, which is the mother of us all." (Galatians 4:26) It is said concerning the Church that she is born in Zion. (Psalm 87:5; 134:3) A period of nearly nineteen hundred years is employed by Jehovah in the selection and development of the kingdom class. These are of Zion and therefore sometimes called Zion. The final work of gathering these together is designated in the Scriptures as a harvest period. At the very end of that harvest period the Lord calls our attention to the fact that there will be a separating work taking place. He says that the harvest is the end of the age, and that the reapers are the angels; and then concerning the separating work he adds: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. . . . So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just."—Matthew 13:41, 49.

<sup>52</sup> The class gathered out here cannot refer to nominal

Christendom. Christendom as a system is cast away. Her members are made up largely of those who never really were Christians. They were never in the kingdom class. It will be noted that Jesus in this statement says that his angels or messengers shall gather out of his kingdom all things that offend, plainly meaning those who have at one time been a part of God's organization.

<sup>53</sup> As angels at other times have been disapproved and expelled from the organization of the Lord, so it may be expected that such would be done at the end of the harvest period; and the Lord plainly says that it shall be done. His words indicate two divisions of the gathered-out class; some who offend, and others who are iniquitous or lawless.

<sup>54</sup> An offender within the meaning of this text is one who entraps, entices to sin, or ensnares another, either in conduct or in apostasy from the truth.

<sup>55</sup> The lawless are those who willingly go contrary to God's law, either in conduct or in service in his name. The one who offends is always a lawless one; but a lawless one may not always be an offender of some one else. For instance, one who sees that the King is present and that his kingdom is being set up, and who knows of the command of the Lord to announce his kingdom, but who fails or refuses to do so, and who utterly ignores the interests of the kingdom, would properly be classed as a lawless one. For one to be law-abiding or to act lawfully he must put forth an honest endeavor to do what the Lord commands.

<sup>56</sup> In a previous issue of THE WATCH TOWER it has been shown that individual members of the Lord's organization are the ones who put on the wedding garment; and that this is done by honestly, zealously and lovingly striving to do what the Lord has commanded shall be done, and to do it joyfully; that one who sees and appreciates the opportunity of serving the Lord joyfully, but who turns away from that and follows his own selfish course, may be said to be one who puts off the wedding garment. The parable uttered by our Lord shows that such a one is gathered out of his kingdom; and the scripture under consideration shows that such a one, being iniquitous or lawless, would be gathered out from his kingdom.

<sup>57</sup> Furthermore, it is noticed that the offenders are gathered out. We should expect the adversary at this time to make all trouble possible amongst the classes. Let each one take warning, therefore. Knowing that this is a time of great testing, and that only those who are tested and come through the fire will be approved, each one should be careful to see that he is not a provoker of trouble amongst the Lord's anointed.

<sup>58</sup> It may be generally set down as a rule where trouble exists in an ecclesia that it is due to selfishness on the part of some one. Selfishness is another form of pride; and pride always shows a wrong condition of heart and leads to disapproval of the Lord. The servants of the Lord, his messengers, are plainly told at this time that they

must dwell together in peace and follow holiness if they expect to see the Lord. (Hebrews 12:14) Let each one, then, remember the course pursued by the angels that were approved of Jehovah; namely, to keep himself in the background, not to seek self-honor or exaltation, but to seek always to honor the Lord and to glorify his name.

<sup>59</sup> The scripture under consideration with reference to gathering out the offenders and lawless plainly refers to the very closing work of the harvest period. It is manifest that we are in that period now; and this may explain why there is trouble among the brethren in various places. It is certainly an opportune time for each one to examine himself and to put away all evil-surmising and evil-speaking, to refrain from scandalizing his brethren, to put away selfishness, and to let brotherly love guide his course among the brethren, and to devote himself wholly and unselfishly to the Lord's cause.

<sup>60</sup> It will be observed by reference again to the words of our Master that he sends forth his angels to gather out of his kingdom all that offend and them that do iniquity. It is the Lord who is really doing the gathering out; but he is using his messengers or angels to carry out this work. He may be using some of the invisible angels and also some visible ones. Whatever agency the Lord is using, each consecrated child of the Lord should look well to himself that he is not amongst the offenders nor amongst those who are lawless.

<sup>61</sup> The Scriptures show that the holy angels are appointed for the purpose of serving, and that they serve joyfully. These invisible angels are sent forth as ministers to minister unto them who shall be the heirs of salvation. (Hebrews 1:14) The angel of the Lord encamps round about those who reverence Jehovah, and delivers them. (Psalm 34:7) These are surely not looking after their self-interests, but the interests of others which the Lord has committed into their care.

<sup>62</sup> Again it is written of them: "And all the angels stood round about the throne, . . . and fell before the throne on their faces, and worshiped God." (Revelation 7:11) Thus they show their eagerness to serve as well as to worship. To worship and not to serve is as futile as to serve and not to worship. It is the duty and privilege of every Christian to worship the Lord and to serve him joyfully.

<sup>63</sup> The angels of heaven would gladly preach the gospel if it were God's will that they should do so; but the Lord has committed this great privilege to men. Christians, then, should appreciate this privilege and show their appreciation by joyful service and worship and praise of the Lord.

<sup>64</sup> If each one of the consecrated, then, will have in mind the interests of the kingdom committed into his hands, which necessarily mean the interests of his brethren, he will diligently strive to avoid offense; and he will also eagerly strive to serve the Lord according to his appointed way.



## GREATLY HONORED

<sup>65</sup> The saints now recognizing the presence of the Lord, that he has come to his temple and is examining those who are of his organization, are occupying positions of great honor. The angels in times past were privileged to announce the birth of our Lord; but the members of the Church on earth now are more highly honored because they are privileged to announce the second presence of the Lord as King of kings, as the Ruler and Blessor of mankind.

<sup>66</sup> They are further honored with the prospect of being associated with the Lord in his kingdom for the uplift and blessing of mankind. They have the great honor of being promised participation in the kingdom, that they may sit with him on his throne, judging the peoples of the earth. All those of the Lord's saints, who are acting lawfully at this time; who are joyfully participating in the proclamation of the message of his kingdom; who are walking humbly before God, giving honor to the Lord and praise to his name; who are being prompted wholly by unselfish devotion to the Lord and his cause; and who are looking after the interests of the brethren as fellow saints—all such are more highly honored than any other creatures in times past. These are they described by the Psalmist who have now entered into the glory of the Lord this side the veil, and to whom he says: "Let the saints be joyful in glory; let them sing aloud upon their beds [of ease]. Let the high praises of God be in their mouths, and a two edged sword in their hand." Thus the Prophet identifies the class that is walking lawfully with the Lord, and those who continue therein to the end shall be of his kingdom.

<sup>67</sup> The great shaking that is now on will shake out everything that can be shaken. Hence it behooves each one to mark well the trials as they come and, instead of being stumbled or shaken, to profit by these trials and to remember that these things are due to come, as the Apostle states: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Hebrews 12:27) Then as an admonition and warning to the saints he adds: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

<sup>68</sup> To be serving the Lord lawfully now means to carry out the judgment mentioned in the Scriptures, and particularly referred to by the Prophet, to bind the kings with chains and the nobles with fetters of iron, to execute upon them the judgment written: This hon-

or have all the saints. (Psalm 149:8, 9) This means that all who are of the overcoming class, and who will be of the kingdom, will joyfully submit to the Lord's law and be diligent to obey the same. Among the precious promises given to such is: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Revelation 3:21.

## QUESTIONS FOR BEREAN STUDY

What should a Christian recognize without difficulty? Has God laid upon man the responsibility of deciding from his own reasoning alone what is the proper course of action? What does it mean to be loyal to God? ¶ 1-4.  
 What may "iniquity" mean? What leads to lawlessness? What is the purpose of our present study? ¶ 5, 6.  
 Do Christians undergo a training? Who are those that experience special training? What is the purpose of it? ¶ 7, 9.  
 Was Lucifer ever a part of God's organization? Who are some others who are members of God's organization? Are all the places of honor in God's realm now occupied? ¶ 10-15.  
 What is the meaning of "angel"? Are angels always animate? ¶ 16, 17.  
 Who is God's greatest angel? What are some of his angelic missions to the earth? ¶ 18, 19.  
 Is Jesus yet to be an angel in a very special sense? Where do we find the greatness of Jesus emphasized? ¶ 20-23.  
 Who organized the Church and gave to each member his allotted place? What special ones are there besides the apostles? ¶ 24-32.  
 Will the announcing of the kingdom be done by an organized body? Where in the Bible is this referred to? ¶ 33-36.  
 What scriptures can you cite to prove that you yourself have seen angels? ¶ 37-40.  
 Will a person remain in God's organization regardless of his conduct? What caused Lucifer's downfall? ¶ 41.  
 What are destructive characteristics? What things lead to disaster? ¶ 42-44.  
 Does God's law operate the same upon every plane of being? What are some of the noble examples of the approved? ¶ 45-47.  
 What does "humility" mean? In what way should the servant of the Lord be blind? Is it possible for those who continue in the Lord's approval to compromise with the world? ¶ 48, 49.  
 What becomes of the lawless? Where does God dwell? Is there a separating work to be accomplished at the end of the "harvest" period? In the last separating work, is the nominal Christian involved? ¶ 50-52.  
 How many divisions are there of the "gathered out" class? In what two ways may the offender fall away? What is the difference between the offender and the lawless? ¶ 53-55.  
 How is the wedding garment donned? How is the wedding robe taken off? What is the lesson to us? ¶ 56, 57.  
 What is the chief cause of trouble in the classes? What is the safe procedure? ¶ 58.  
 At what time should we expect the gathering out process to obtain? Who does the gathering out? How does he do it? ¶ 59, 60.  
 What encouragement is there for the Church at this time? What will the saints who have the interests of the kingdom at heart be doing? ¶ 61-64.  
 What special honors have the saints at this time? May we look for the sifting now going on to shake out all the shakable ones? What is the promise of the overcomer? ¶ 65-68.

## PERFECT TRUST

'Where's the day we'll call dreary,  
 While his favor shines so bright?  
 Where's the time in which we'll weary  
 Of his loving words of light?

'Where's the stone on which we'd stumble  
 While we trust to him our hand?  
 Where's the fear to make us tremble  
 When his words the winds command?

'Where's the test of faith that's greater  
 Than the measure of his grace?  
 Where's the loss of goods more precious  
 Than what's given in its place?

## THE CHURCH IN ANTIOCH

—JUNE 14—ACTS 11: 19-30—

ANTIOCH A LARGE AND PROSPEROUS CITY—BARNABAS BRINGS PAUL TO ANTIOCH—JESUS' DISCIPLES CALLED CHRISTIANS—CHRISTIAN SPIRIT MANIFESTS ITSELF.

*"The disciples were called Christians first in Antioch."*—Acts 11: 26.

**A**FTER relating how the Gentiles, represented by Cornelius and his soldier servants, received the holy spirit, Luke says that Peter was taken to account by the church in Jerusalem because he had eaten with Gentiles. (Acts 11: 3) It was not easy even for the believers of Jerusalem to open their minds to the grace of God. In this case they even closed their minds to the fact that the Gentiles had been blessed by God himself, inasmuch as the holy spirit had been given to them. They preferred to discuss the irregularity of Peter's conduct.

<sup>2</sup> The same narrow spirit afflicts many today. There have been, and are, many good persons who have looked with disfavor upon the ministry of present truth, even though they have seen its power in bringing many to a knowledge of God; this because it does not conform to their ideas. But there are some even amongst those who have become disciples in the truth who are like those brethren in Jerusalem.

<sup>3</sup> These are they who are sticklers for orthodoxy, who limit themselves to truth known up to a certain year, and who will not look at the blessings of God now so manifest upon his people as they go forward, following the light; they prefer to be bound by their own ideas. No doubt these men in Jerusalem were more inclined to blame Peter for leading six brethren astray than to feel thankful that the men had been witnesses of the widening grace of God. The inquiry, however, resulted in good; for all discerned that God had granted to the Gentiles repentance unto life.—Acts 11: 18.

<sup>4</sup> Luke now shifts the scene of ministry to Antioch in Syria. He says that some of those who had fled from Jerusalem because of the severe persecution which began on the death of Stephen, settled in Antioch. No doubt many returned to the countries from which they had gone to Jerusalem. Some went to Phenicia and to Cyprus, and some went still further away; but wherever they went they preached the gospel.

<sup>5</sup> At that time Antioch was one of the most populous and prosperous cities of the eastern world. It ranked as the third city of the Roman empire, Rome and Alexandria alone taking precedence. Though nearly twenty miles from the sea it was a seaport; for its river, the Orentes, was navigable. It is said to have a delightful climate (it still exists as a small town); and being situated in noble scenery it was a resort of the rich.

<sup>6</sup> Antioch had a mixed population, variously estimated from 500,000 to 1,000,000 in numbers, of Jews, Syrians, Romans and Greeks. Being a commercial as well as a residential city, with so varied a people it was an excel-

lent center from which the message of truth could be carried abroad to all the peoples of the Roman world.

<sup>7</sup> The brethren who settled in Antioch immediately began to preach to the Grecians. These Greek-speaking Jews were, in Jerusalem, amongst the most orthodox; and like Saul they were bitter opponents of the truth. But in Antioch a freer spirit prevailed, and many believed and turned to the Lord. Luke says that the hand of the Lord was with the disciples (Acts 11: 21), an expression which cannot be taken as meaning merely that the blessing of God was upon the faithful service rendered to him. It is more than that. It means that God had some special interest in the work and was helping it along; for Antioch was to be the Gentile center of truth as Jerusalem was its center for the Jews.

<sup>8</sup> Tidings of these things came to the church in Jerusalem and to the apostles; and the church (for the church would bear the cost) sent Barnabas to Antioch. What he saw when he arrived made him glad; for the grace of God was manifest, and "he was a good man, and full of the holy spirit and of faith: and much people were added unto the Lord." (Acts 11: 24) The work grew; and it became evident to Barnabas, who was a wise and good man, that a teacher was needed.

<sup>9</sup> Exhortation is good, and cannot be dispensed with. But instruction is as necessary. Teaching, doctrine, may be compared to the bony structure of the human body, while exhortation may be compared to the nerve force; and to carry the suggestion further the graces of the spirit may be compared to the flesh which covers the bones and gives grace to the figure. No church can exist on exhortation alone; neither can one exist on doctrine alone; and certainly neither individual nor ecclesia can live on that idea which is sometimes called "developing the graces of the spirit".

<sup>10</sup> Barnabas might have sent to Jerusalem for such help as seemed necessary; but he had had experience of the narrowness which existed there, and probably he doubted the wisdom of bringing even any of the apostles themselves to this free Gentile city, so different from Jerusalem, to which they were accustomed. He thought of Paul and, evidently led of the Lord, went to Tarsus in Cilicia to seek him. Barnabas found him, the account thus indicating that he had not known particularly where Paul was. Paul had been busy during the six to nine years since he had left Jerusalem so hurriedly, and Barnabas found him by making inquiries as to who believed in Jesus Christ. Paul had left trail marks by which he could be found. (Galatians 1: 21) Barnabas apparently had no difficulty in bringing Paul back to Antioch.

<sup>11</sup> In no record we have of this great and good man

Barnabas is he seen to better advantage than in this matter. Had he been a small-minded man, or in any way self-seeking, he would certainly not have made any endeavor to get Paul to Antioch. He himself was a man of considerable qualification. He must have been an acceptable speaker, and his earnestness and apparent sincerity must always have carried force; but he knew that Paul was better equipped than himself. Barnabas was certainly the foremost man in the church at Antioch, not only because of his ability, but because he was the apostle that the church at Jerusalem sent down to help the brethren in Antioch, and had been so acknowledged, as was seen in the Lord's blessing on his labor.

<sup>12</sup> But Paul was a *teacher*; and Barnabas had both sense and grace sufficient to realize that the church needed something more than exhortation, something more than he could supply. He therefore left his work in Antioch that he might come back with large blessings for it; and by this the Lord surely made that great man still greater. No man can lose by seeking the Lord's interests and the good of the Lord's people, even though for a time it might appear as if in the providence of God such a one might be lessened in himself.

<sup>13</sup> Paul and Barnabas spent a year in Antioch, assembling themselves with the church and teaching the brethren. (Acts 11:26) The brethren became known in the city, and it was there the name of Christian was given the disciples. Probably given partly in derision, it was an apt name, and the one which in the providence of God has remained to designate those who, separated from the world, are the true followers of Jesus. The New Testament puts its own stamp upon the name. Peter says: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Peter 4:16.

<sup>14</sup> The year in Antioch was probably one of the happiest, and to him the most profitable, in Paul's life. The care of the churches was not yet upon him, and he was all the time gaining knowledge of church life and fellowship. He gained strength and knowledge, and the church in Antioch had similar gain. Both he and it were being prepared for the Lord's purposes.

<sup>15</sup> While Paul and Barnabas were ministering to the church in Antioch, there arrived some prophets from Jerusalem, men who had the ability to expound the Word of the Lord. One of these, named Agabus, showed by the spirit that a great dearth was about to come throughout all the world. It came in the days of Claudius. History records several dearths about that time, and there is considerable difference of opinion as to the exact year. We incline to the suggestion that the year A.D. 41 is indicated.

<sup>16</sup> This message stirred the brethren at Antioch, and every man according to his ability determined to send relief to their brethren in Judea. They sent their gifts to the elders at Jerusalem by Barnabas and Paul. There can be little doubt that this account of the gift is related

to show both that the church in Antioch was imbued with the spirit of Christ, and that they were at-one with their brethren in Jerusalem. Apparently the famine did not affect them so badly as those in Jerusalem, probably because Antioch was a rich commercial city not so dependent upon agricultural conditions as the smaller city of Jerusalem and the district of Judea would be, and because there were brethren in Antioch who were better situated financially than their brethren in Jerusalem.

<sup>17</sup> To carry the gift was a pleasurable duty to both these good men. Barnabas was a great heart, large in stature of both body and spirit. He was a comforter, as his name implies. Paul's after-life showed that he also had a material care for the churches: To give and to help support the poorer brethren was ever present with him. He would labor longer hours that he might have something to give (Acts 20:34, 35); and in his travels he collected for the poor in Jerusalem. (Acts 24:17; 1 Corinthians 16:1) But there can be little question that his association with large-hearted Barnabas in that year at Antioch had much to do with Paul's growth in this grace.

<sup>18</sup> It is to be noted that neither of these very earnest and active men made any endeavor to convert Antioch to belief in Jesus. They were not led of the spirit to such a work. They knew that the disciples of Jesus were to be a people apart, and they sought the ears of those ready to listen. It was here that the disciples were first known as Christians. (Acts 11:26) The record is not merely a note of the fact; it is the evidence that the people of Antioch knew of these believers in Christ. The purpose of God was being accomplished. As in Jerusalem where the followers of Jesus were a people apart, so it was in Antioch. The faithful disciples of Jesus were God's witnesses to the truth as revealed in Jesus.

#### QUESTIONS FOR BEREAN STUDY

Did Peter have to answer to the church at Jerusalem for his conduct among the Gentiles? Why was this? ¶ 1.

Does the same narrow spirit afflict any today? In such cases, what is the difficulty? ¶ 2, 3.

After the scattering at the martyrdom of Stephen, where did many of the Jews go? What kind of city was Antioch? ¶ 4-6.

Who were the Grecians? Was God favoring Antioch? Whom did the church at Jerusalem send to assist the brethren at Antioch? ¶ 7, 8.

What kind of preacher was Barnabas? What kind of preacher was needed at Antioch? ¶ 9, 10.

Why would the qualifications of Barnabas and Paul make of them an incomparable team for the furtherance of the gospel work? ¶ 11, 12.

How long a time was spent with the brethren at Antioch? Where were the disciples first known as Christians? ¶ 13.

Does the experience of the brethren at Antioch bring joy to our hearts? ¶ 14.

Who visited the church at Antioch from Jerusalem? What was part of their message? About what time was this? ¶ 15.

How did Antioch and Jerusalem fare in the famine? How was the Christian spirit manifested? ¶ 16, 17.

Was there an effort made to convert Antioch wholesale to the Christian faith? If not, why not? ¶ 18.

## PETER DELIVERED FROM PRISON

—JUNE 21—ACTS 12:1-24—

HEROD SOUGHT TO PLEASE JEWS—ANGELIC POWER USED IN DELIVERANCE—PERSECUTIONS INSTILL GREATER ZEAL—  
HEROD'S DEATH HAS SYMBOLIC MEANING.

*"The angel of Jehovah encampeth round about them that fear him, and delivereth them."—Psalm 34:7.*

**O**UR study is Peter's imprisonment and his miraculous deliverance from death. About the time when Barnabas and Paul went from Antioch to Jerusalem with the gifts of the brethren to relieve the distress of the famine, Herod the king thought to vex certain of the church in Jerusalem. He seized James, the brother of John, and killed him with the sword. What charge he raised we know not. Probably the outburst was in some way connected with the relief fund. This Herod was the father of Herod Agrippa II, before whom Paul appeared.—Acts 26.

<sup>2</sup> The Herods were Idumeans, or Edomites. The first, Herod the Great, was the son of Antipater and was made procurator of Judea by the Romans in B.C. 47. Aliens by birth, it was part of the Herods' policy to make profession of conformity to the Jewish law as a means of gaining greater power. Hence, not for love of God, but for love of himself, Herod the Great rebuilt the temple at very great cost. (John 2:20) Just before his death he sought to kill the child Jesus. The Herod of today's study was a professed zealot for the Law and the temple service, but he had the same spirit as his grandfather. It was he who shared with Pilate the shame of the death of Jesus; now, about nine years later, he entered upon a course of persecution of the leaders of the Church.

### HEROD SOUGHT TO PLEASE JEWS

<sup>3</sup> It is singular (and surely symbolic) that at the time of the establishment of the Church the Jews should be imperially under the domination of the Romans, and domestically under that of descendants of Esau. Herod saw that the murder of James pleased the Jews; and desirous of making his position more secure, he seized Peter, intending to put him to death also.

<sup>4</sup> It was the time of the Passover. Peter was put into prison until the days of the feast should be past. Unlike his Master, whose death was hastened by the Passover, Peter's anticipated death was delayed by it. Four quaternions of soldiers were set to keep him. Probably the extra care was taken because the authorities remembered that the apostles, possibly The Twelve, had once been delivered from prison in a miraculous manner.—Acts 5:18-24.

<sup>5</sup> Because of Peter's imprisonment, the Church betook themselves to prayer. They prayed earnestly that Peter might be delivered. But the Lord kept them waiting; for it was not until the Passover week was over that the answer came. It was a special time to the Church; for it was the time for the Memorial and the anniversary of Jesus' death. It would have been a time of rejoicing also, because of the remembrance of his triumph over

death; but the murder of James, and the exultation of the Jews, and now Peter's danger, made them sad.

<sup>6</sup> The Church spent the last night of that feast week in prayer. While they were all awake praying for him, Peter slept. It was not that he was unconcerned; but weary with his bonds and chains he gave himself to sleep, restful in his confidence in his Lord. Whatever might happen, he knew that Herod could do nothing unless permitted. But he knew his time of departure could not have come; for Jesus had said that it was only when he was old that his service should cease. (John 21:18) He was probably about thirty-five years of age at that time.

### ANGELIC POWER USED IN DELIVERANCE

<sup>7</sup> Peter was so well guarded that there seemed to be no possible chance of his escape. On that last night as he lay, chained to a soldier on either side, he was awakened from sleep. The prison was lit with a soft light. An angel was present. Peter's chains fell off. He was bidden to arise quickly, bind on his sandals, gird himself, cast his garment about him, and follow. Disturbed from a sound sleep, his mind was not alert; he needed to be told what to do. Hastily obeying, Peter passed the wards. When they came to the great iron door of the prison leading to the street, it opened of itself before them. For once the door had an angel doorkeeper, who was ready to open on their approach. There was no creaking of hinges; all was smooth and swift. Then the angel left him.

<sup>8</sup> All this time Peter thought that he saw a vision. Now in the street alone, he came to himself. He stopped to think. He saw his deliverance from Herod and from the people. He decided to go first to the home of Mark, probably to arouse Mark so that the brethren might know he was free. Arriving at the house, he knocked at the gate of the courtyard. A number of brethren were gathered there, as in other places, to pray for his release. A young maiden who heard the knocking ventured out to hearken; and seeing the light, Peter called out. She knew his voice, but was so excited that she ran into the house to tell them that Peter was at the gate. This kept Peter waiting; for they would not believe the girl. They said one to another: "It is his angel." But when angels pay a visit, they do not knock loudly at the street doors, as Peter was doing. When admitted, Peter quieted their expressions of thankfulness, told them of his deliverance, and immediately left for some other place. Where he went we do not know.

<sup>9</sup> There was great vexation at Herod's court next day. The prisoner was gone. None could explain how he got away. It was beyond human thought that it could be other than by the collusion of all who were concerned

in his safety; and therefore all the sixteen soldiers were put to death. Apparently no search was made for Peter, nor any further attempt made to vex the Church. No doubt these men realized that when they were in contact with the apostles they were in touch with powers altogether beyond their control.

<sup>10</sup> Soon after this, a deputation from Tyre and Sidon came to Herod. For some reason, unexplained, Herod was displeased with those cities; and they came to make peace with him because their trade suffered through the break of friendly relationship. It pleased Herod to accept the deputation; and upon a set day he seated himself on his throne in royal apparel, and made an oration to the crowd. The people flattered him and said: "It is the voice of a god, and not of a man." (Acts 12:22) Herod received their acclamations; he made a profession of being a servant of God, but took this glory to himself. He was immediately smitten of the Lord with a loathsome disease; corruption seized upon him, and he died within a few days.

<sup>11</sup> If we ask why God permitted James to be taken away from his work, we can answer the question no more certainly than we can answer about Stephen's removal. God's consecrated are in his hands; and they are ready to be used of him as he pleases. We may say that it is very probable that the death of James stimulated the Church to greater watchfulness and zeal. The chief lesson in all the affairs of life, whether ordinary or extraordinary, is that of faith—a determination to trust God in all things, and that not merely in dull acceptance of the will of God.

<sup>12</sup> Peter's deliverance provides an illustration of God's method of helping his people. As soon as Peter was safely outside the prison gates, the angel left him; for he was now in a position to look after himself. The Lord does not do for his servants things which they can do for themselves; did he do so they could never grow to maturity, exercising their senses (Hebrew 5:14); and Peter now had the responsibility of his freedom. He must hold his liberty as unto the Lord. Also he was careful for his brethren; for he knew that when inquiry should be made, their houses would be searched.

<sup>13</sup> We have also in this incident an illustration of the responsibility which attaches to the Church. The church in Jerusalem would have been blameworthy had they not taken themselves to prayer when Peter was taken from them. An ecclesia is responsible to the Lord for his interests as the individual is responsible. Every ecclesia should realize this, and charge itself with the Lord's interests as they are laid upon its hands. Besides this, each should remember the whole Church in the flesh, and as far as possible help to keep it in health and unity. Without doubt our daily prayers for the general interests of the Church are directed of the Lord.

<sup>14</sup> Charles Wesley in a fine stanza made Peter's deliverance an illustration of the man who realizes his deliverance from the bondage of sin. He wrote:

"Long my imprisoned spirit lay  
Fast bound in sin and nature's night;  
Thine eye diffused a quickening ray;  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free.  
I rose, went forth, and followed thee."

#### HEROD'S DEATH HAS SYMBOLIC MEANING

<sup>15</sup> But it is more than that. Following the analogy seen in previous lessons we may see in this incident an illustration of the deliverance from dangers which will yet threaten the Church. Though there is today much talk among men of freedom and liberty, there is in human affairs a tendency towards restraint of liberty, partly because so much license has been taken, and partly because there are powerful and crafty men seeking to gain the earth for themselves. And evidence is not lacking that ecclesiastics will, if possible, put a restraint upon the message of the establishment of the kingdom of Christ, which is so unwelcome to them. The faithful will do well to keep a unity in prayer; and in confidence remember that God will never again permit the truth to be beclouded by error or to come under the dominion of evil men.

<sup>16</sup> Herod's action reveals a great depth of hypocrisy. He would keep the Passover, hypocritically following the customary worship, while all the time he had murder in his heart. It is impossible to miss noting that the death of Herod is inserted in the sacred narrative because it has a symbolic meaning. He represents those powers which have professed to serve God, and which have had the privilege to do so, but which, when tested, are found to be opponents and enemies of God. This last persecution of the Herods had its repercussion in the judgment which so soon followed.

#### QUESTIONS FOR BEREAN STUDY

- Who were the Herods? Which Herod appears in today's lesson? What might have occasioned the present persecution? ¶ 1, 2.
- What singular thing marks the condition of the Jews at the time of the establishment of the Church? ¶ 3.
- Why was so much care taken to secure Peter against escape? ¶ 4.
- What did the Church do in Peter's behalf? Was Peter uneasy? ¶ 5, 6.
- How was Peter released from prison? Why did he think he saw a vision? What wisdom did Peter manifest? What did Herod do? ¶ 7-9, 12.
- Why was Herod visited by a deputation from Tyre and Sidon? What showed off the true calibre of this man Herod? How was he rewarded? ¶ 10.
- May God do with his own what pleases him best? What lesson does the Christian learn in the affairs of life? ¶ 11.
- What is the lesson in Peter's deliverance? Does God require of us that we cooperate with him in our own salvation? ¶ 12.
- Do the ecclesias and individuals have responsibilities which must be safeguarded? ¶ 13.
- What may Peter's deliverance also illustrate? ¶ 14.
- What should we do in order to have deliverance from present dangers and from future dangers which shall yet threaten the Church? ¶ 15.
- Has the death of Herod a symbolic meaning? What powers will eventually be shown up in their true light? What is meant by the last sentence in paragraph 16? ¶ 16.

## QUARTERLY REVIEW

—JUNE 28—ACTS 2 TO 12—

*"Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1: 8, A.S.V.*

THE quarter's lessons have taken us through the opening chapters of the Church's history, beginning, of course, with Pentecost. Pentecost was God's witness both to the disciples and to Israel. The disciples were then baptized into one spirit (1 Corinthians 12: 13), and the Church on earth was born. The Church was there equipped for its work. The disciples had neither oral nor written instructions to guide them. Their equipment was the spirit of truth, and the ability to express it, to which was added for a time the gift of speaking in tongues and other miraculous powers. (1 Corinthians 13: 8) Also the holy spirit was a power within them to help them to grow in grace and in knowledge.—John 16: 13; 2 Timothy 1: 7.

<sup>2</sup> Almost immediately after the demonstration at Pentecost, all Jerusalem was thrown into another excitement by the perfect healing of the life-long cripple who was carried daily to the temple gate, and whom all Jerusalem knew. Peter witnessed that the miracle was done by the power of the risen Jesus, and was an illustration of the work to be done in the times of restitution when Jesus should return. Peter did not then know that his nation would fail, and that God would make up a special Israel from amongst the Gentiles.

<sup>3</sup> The holy spirit operated on the Church as it does on the individual; it was the power of life; it kept the Church on the move. The holy spirit quickens the individual to life, and is the power of God for his service; it is also God's gift to the Church, and none can continue to receive those blessings unless he is in harmony with the Church.

<sup>4</sup> Later, a great persecution was started with Saul of Tarsus as leader. Its fierceness caused many brethren to flee from Jerusalem, but with the immediate result of a great increase of numbers of those who believed; for wherever the brethren went they preached Jesus. Freed from Judaism, many fled to Samaria with the result that even of the Samaritans great numbers believed. These were the first outside Jewry who came into the truth.

<sup>5</sup> While the truth was increasing in the country round about Judea and Samaria, Saul of Tarsus, hotly pursuing his self-appointed work, was met by Jesus just outside Damascus. God saw that the earnest, fiery zeal of the young man was directed by a misinstructed mind. Saul thought that he did God service; but when Jesus revealed himself, Saul immediately gave himself to the Lord. He was told that he was to be God's instrument for carrying the truth to the Gentiles. Without doubt had a choice been given to him, he would have chosen to be a messenger to his own people. In order to enable Saul to realize his position and to see the truth, the blindness which resulted from seeing the glorified Lord

remained with him for three days. When his sight was given back he witnessed to his faith, but soon went into Arabia to meditate and study. On his return to Damascus he began that faithful witness which never ceased until his death.

<sup>6</sup> During this time the churches continued to increase. Peter made a tour throughout Galilee, Samaria, and Judea, visiting the churches and strengthening them in the faith. While at Joppa, Peter had a vision which showed him that God had a wider purpose in the gospel than that which the apostles had yet seen. Immediately after, Peter was informed that some Gentiles were seeking him, and that he was to go with them. Peter went with the messengers; and while he was speaking the word of the Lord to the household of Cornelius, the holy spirit fell on that Gentile company as it did in the upper room at the beginning. (Acts 11: 15) The wall of partition between Jew and Gentile was then broken down, and Gentiles stepped into liberty of faith.—Eph. 2: 14.

<sup>7</sup> While these things were happening in the south country, there was in Antioch in Syria a number of Jews who were very earnest in the faith. Barnabas, who was sent from Jerusalem to help them, soon saw it was necessary that they should have a teacher. Paul was found, and returned with Barnabas to Antioch. For a year they labored together, not seeking to convert Antioch, but speaking the word of truth wherever they had opportunity, and building up the disciples in their faith. Antioch became the Gentile center, as Jerusalem was the center for the Hebrew believers.

<sup>8</sup> About that time (Acts 12: 1) Herod Agrippa I slew James and then seized Peter; but though God permitted James to be slain, he miraculously delivered Peter. We know that the death of Stephen, which caused the disciples to be scattered, brought the Church great increase; and we may properly suppose that the loss of James brought the Church into a closer fellowship and unity. The fact that all united in prayer for Peter's deliverance indicates this.

<sup>9</sup> No well-instructed Bible Student alive to present truth can do other than agree that in the incidents related in these chapters there is a correspondence with the work and witness of the Church at this time. The truth cannot be stopped; for it is the message that the Lord is sending abroad telling of the establishment of the kingdom of righteousness. It behooves the Lord's people to remember their call and to take example by the fidelity of these who were first taught the knowledge of Jesus. For their comfort, assurance, and equipment for service, the Lord has diffused a knowledge of the truth so that all may be strengthened; and to this end he has brought the Church into a unity which it has not experienced since those early days.



## PRAYER-MEETING TEXT COMMENTS

TEXT FOR JUNE 17

*"Christ Jesus . . . gave himself a ransom for all."*  
—1 Timothy 2: 5, 6.

**T**HE thoughtful mind inquires: Why should I have hope that the dead shall live again? Precious is the privilege to give the answer from the Word of God. It affords an opportunity to inform the inquiring mind that "God is love". So wonderfully and perfectly unselfish are he and his plan that all the families of the earth shall have an opportunity to receive his blessing. To this end he made promise to Abraham. He never fails in one of his good promises.

It was because of sin that death came upon the human family. God has provided for the lifting of man out of sin and death. In harmony with his holy will, his beloved Son was transferred from the courts of heaven to the confines of the earth. He was made a human being and dwelt amongst men. It was the perfect man Adam that sinned and that was sentenced to death to meet the requirements of divine justice.

Only the perfect man, willing to go into death as a substitute for the sinner, could redeem mankind from that judgment and its evil results. For this reason Jesus became a man, that he might fulfil the prophetic promise of God to ransom man from the grave. (Hosea 13: 14; Matthew 20: 28) He was made a man that he might die for the benefit of all mankind.—Hebrews 2: 9.

Willingly Jesus suffered as a sinner, yet without sin. He gave his life that the people might have life, and that some might have it more abundantly.—John 10: 10.

The love of God is so wonderful that he has arranged that the death of Jesus shall result beneficially to all who believe and obey him. (John 3: 16) In due time all must come to a knowledge of the fact that Jesus is the ransom of mankind; and this knowledge will be the beginning of their blessings.

The commission of the Church now is to tell this good news to all who have the hearing ear. It is a message of consolation. The Lord is lovingly saying to his saints, I have comforted your hearts, now go and carry the message of comfort to others who mourn. Surely every true saint is now anxious to tell the sad ones, who will hear, that the kingdom of heaven is at hand and that the blessings God promised to the people are soon to be realized. The certainty of this is that Christ gave himself a ransom for all, to be testified in due time to all.

### REJOICES IN THE DEEP THINGS

DEAR BROTHER RUTHERFORD:

The Towers are loaded with pure food, excellent food, wholesome, invigorating, strengthening, and sustaining. The Lord be praised. Oh, how it thrills my soul to read and understand the "deep things" of our God, from his "storehouse" of grace and truth, as they are brought forth by his honored servants! Who can doubt that the Lord of the Harvest is at the helm, and steering Zion homeward, through the instrumentality of the WATCH TOWER BIBLE & TRACT SOCIETY, the only divine repository?

TEXT FOR JUNE 24

*"He will swallow up death in victory."*  
—Isaiah 25: 8.

**T**HE long dark night of sin and death is now nearing an end. The Sun of Righteousness, with healing and with life, is rising that all the world may be blessed. Satan, who has long had and exercised the power of death, is to be restrained. (Hebrews 2: 14; Revelation 20: 1-3) The works of the devil shall be destroyed.—1 John 3: 8.

Satan has diligently sought to destroy in death every one who has tried to be faithful to God. From his viewpoint Satan succeeded in destroying all of these from Abel to the last of the prophets. When Jesus hung lifeless upon the cross, Satan thought that he had succeeded in killing the heir of the kingdom, and that from that time forward all would be well with him. In this he was defeated.

After three days, God raised up out of death his beloved Son, who later exclaimed: "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Revelation 1: 18) The Lord had triumphed over death and the grave. His Father won the victory for him.

Satan has exulted over the death of the saints. But those who died in faith and were loyal to the Lord, have gained the victory. Those now continuing faithful until death have the promise of victory through Christ.—Revelation 2: 10.

Soon the immortal ones, the Christ, Head and Body, will begin the great work of bringing the dead back to life. Shorn of his power and restrained of his liberty, Satan cannot then interfere. Out from the prison-house of death the Lord shall bring millions that are sleeping there. Millions of these shall come unto him with songs of joy upon their lips. He will gain for them the victory over death by restoring them to life. With his reign finished, the great enemy death will be destroyed, and the victory of Christ complete. He will swallow up death in victory.

Tell this good news to the sorrowing ones of earth, that their hearts may be comforted now in this time of stress. It is our privilege thus to do. The Lord has prepared the food and placed it in our hands. Let us joyfully hasten to feed the hungry.

The faithful in Christ are continuing in "well doing", taking great delight in the proclamation of the kingdom message. The trials and temptations are becoming more severe; but he said: "My grace is sufficient for you." The compensating grace overbalances the fiery ordeal of the hour. The joy of the Lord is the strength of his people.

I am happy because our hearts beat together. Hence  
"Blessed be the tie that binds  
Our hearts in Christian love."

With fervent Christian love and best wishes, I am  
Yours in the joyful service of our Lord and King,  
S. H. Toutjian, Pilgrim.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER J. A. BAEUERLEIN

Moultonville, N. H. ....	June 1	W. Chelmsford, Mass. ....	June 8
East Wolfboro, N. H. ....	" 2	Lowell, Mass. ....	" 9
Haverhill, Mass. ....	" 3	Pittsfield, N. H. ....	" 10
Newburyport, Mass. ....	" 4	Manchester, N. H. ....	" 11, 12
Byfield, Mass. ....	" 5	Nashua, N. H. ....	" 14
Lawrence, Mass. ....	" 7	Keene, N. H. ....	" 15

## BROTHER T. E. BARKER

Albany, N. Y. ....	May 28	Buffalo, N. Y. ....	June 17
Boston, Mass. ....	" 31	Erie, Pa. ....	" 18
Newburyport, Mass. ....	June 7	Elyria, O. ....	" 19
Greenfield, Mass. ....	" 14	Tiffin, O. ....	" 21
Troy, N. Y. ....	" 15	Gary, Ind. ....	" 22
Utica, N. Y. ....	" 16	Belvidere, Ill. ....	" 23

## BROTHER J. A. BOHNET

Indianapolis, Ind. ....	June 1	Tipton, Ind. ....	June 9
Whiteland, Ind. ....	" 2	Elwood, Ind. ....	" 10
Acton, Ind. ....	" 3	Alexandria, Ind. ....	" 11
Nashville, Ind. ....	" 4, 5	Anderson, Ind. ....	" 12
Indianapolis, Ind. ....	" 7	Muncie, Ind. ....	" 14
Noblesville, Ind. ....	" 8	Newcastle, Ind. ....	" 15

## BROTHER C. W. CUTFORTH

Kenora, Ont. ....	June 1	MacLennan, Ont. ....	June 10
Oxdrift, Ont. ....	" 2	Sudbury, Ont. ....	" 11
Port Arthur, Ont. ....	" 4	Warren, Ont. ....	" 12
Searchmont, Ont. ....	" 5	North Bay, Ont. ....	" 14
Sault Ste Marie, Ont. ....	" 7, 8	Calander, Ont. ....	" 15
Bar River, Ont. ....	" 9	Bracebridge, Ont. ....	" 16

## BROTHER H. H. DINGUS

Pablo, Mont. ....	June 1	Tampico, Mont. ....	June 8
Missoula, Mont. ....	" 2	Poplar, Mont. ....	" 9, 10
Helena, Mont. ....	" 3	Wolf Point, Mont. ....	" 11
Great Falls, Mont. ....	" 4	Avondale, Mont. ....	" 12, 14
Virgelle, Mont. ....	" 5	Scobey, Mont. ....	" 15, 16
Corral Coulee, Mont. ....	" 7	Froid, Mont. ....	" 17

## BROTHER A. D. ESHLEMAN

Dubuque, Ia. ....	June 1	Jefferson City, Mo. ....	June 8, 9
Freeport, Ill. ....	" 2	Sedalia, Mo. ....	" 10
Bloomington, Ill. ....	" 3	Pleasant Hill, Mo. ....	" 11
Springfield, Ill. ....	" 4	Kansas City, Mo. ....	" 12
East St. Louis, Ill. ....	" 5	Topeka, Kans. ....	" 14, 15
St. Louis, Mo. ....	" 7	Beatrice, Neb. ....	" 16

## BROTHER A. J. ESHLEMAN

Clay Center, Kans. ....	June 1	Salina, Kans. ....	June 9
Riley, Kans. ....	" 2	Russell, Kans. ....	" 10
Manhattan, Kans. ....	" 3	Dorrance, Kans. ....	" 11
Randolph, Kans. ....	" 4, 5	Solomon, Kans. ....	" 12
Abilene, Kans. ....	" 7	Topeka, Kans. ....	" 14, 15
Waldo, Kans. ....	" 8	Horton, Kans. ....	" 16

## BROTHER M. C. HARBECK

Cleveland, O. ....	May 29, 31	Freeport, Ill. ....	June 18
Alliance, O. ....	June 7	Monticello, Wis. ....	" 19
Mansfield, O. ....	" 14	Madison, Wis. ....	" 21
Fort Wayne, Ind. ....	" 15	Verona, Wis. ....	" 22
Hammond, Ind. ....	" 16	Lake Mills, Wis. ....	" 23
Chicago, Ill. ....	" 17	Fort Atkinson, Wis. ....	" 24

## BROTHER M. L. HERR

Alhambra, Calif. ....	June 1	Eagle Rock, Calif. ....	June 8
Monrovia, Calif. ....	" 2	Whittier, Calif. ....	" 10
Sawtelle, Calif. ....	" 3	Brea, Calif. ....	" 11
Maywood, Calif. ....	" 4	Anaheim, Calif. ....	" 12
Glendale, Calif. ....	" 5	Santa Ana, Calif. ....	" 14
Hawthorne, Calif. ....	" 7	Santa Pedro, Calif. ....	" 15

## BROTHER W. M. HERSEE

Singhamton, Ont. ....	June 1	Apsley, Ont. ....	June 15
Barrie, Ont. ....	" 3	Havelock, Ont. ....	" 17
Orillia, Ont. ....	" 4	Trenton, Ont. ....	" 18
Lindsay, Ont. ....	" 5-7	Belleville, Ont. ....	" 19
Cameron, Ont. ....	" 9, 10	Stirling, Ont. ....	" 21
Peterboro, Ont. ....	" 12-14	Flower Station, Ont. ....	" 23

## BROTHER J. H. HOEVELER

Kankakee, Ill. ....	June 1	Lawrenceville, Ill. ....	June 12
Danville, Ill. ....	" 7	Flora, Ill. ....	" 14
Paris, Ill. ....	" 8	Rinard, Ill. ....	" 15
Oakland, Ill. ....	" 9	Clay City, Ill. ....	" 16
Marshall, Ill. ....	" 10	Carlyle, Ill. ....	" 17, 18
Robinson, Ill. ....	" 11	East St. Louis, Ill. ....	" 19

## BROTHER H. S. MURRAY

Midland, Mich. ....	June 1	Durand, Mich. ....	June 8
Saginaw, Mich. ....	" 2	Port Huron, Mich. ....	" 9
Chesaning, Mich. ....	" 3	Mt. Clemens, Mich. ....	" 10
Owosso, Mich. ....	" 4	Detroit, Mich. ....	" 11, 14
Fenton, Mich. ....	" 5	Royal Oak, Mich. ....	" 12
Flint, Mich. ....	" 7	Brightmoor, Mich. ....	" 15

## BROTHER G. R. POLLOCK

San Jose, Calif. ....	June 1	Healdsburg, Calif. ....	June 10, 11
Hollister, Calif. ....	" 2	Santa Rosa, Calif. ....	" 12
Palo Alto, Calif. ....	" 3	San Rafael, Calif. ....	" 14
Redwood City, Calif. ....	" 4	St. Helena, Calif. ....	" 15
San Francisco, Calif. ....	" 5, 7	North Vallejo, Calif. ....	" 16
Eureka, Calif. ....	" 8, 9	Richmond, Calif. ....	" 17

## BROTHER V. C. RICE

Siloam, Ark. ....	June 1	Dover, Ark. ....	June 10
Fayetteville, Ark. ....	" 2	Russellville, Ark. ....	" 11
Springdale, Ark. ....	" 3	Ferndale, Ark. ....	" 12
Potter, Ark. ....	" 4, 5	Little Rock, Ark. ....	" 14
Fort Smith, Ark. ....	" 7	Danville, Ark. ....	" 15, 16
Lamar, Ark. ....	" 8, 9	Havana, Ark. ....	" 17

## BROTHER C. ROBERTS

Tawatinaw, Alta. ....	June 2, 3	N. Westminster, B. C. ....	June 22
Edmonton, Alta. ....	" 5	Nanaimo, B. C. ....	" 23
Prince George, B. C. ....	" 7, 8	Courtenay, B. C. ....	" 24
Springdale, B. C. ....	" 10-14	Victoria, B. C. ....	" 25, 28
Ocean Falls, B. C. ....	" 17, 18	Sidney, B. C. ....	" 26
Vancouver, B. C. ....	" 21	Vancouver, B. C. ....	" 30

## BROTHER R. L. ROBIE

Chicago, Ill. ....	May 31	Winona, Minn. ....	June 17
Rockford, Ill. ....	June 7	Rochester, Minn. ....	" 18
Tomah, Wis. ....	" 10, 11	Mankato, Minn. ....	" 19
Whalen, Minn. ....	" 12, 14	St. Peter, Minn. ....	" 21
Austin, Minn. ....	" 15	Evan, Minn. ....	" 22, 23
Owatonna, Minn. ....	" 16	Arco, Minn. ....	" 24

## BROTHER O. L. SULLIVAN

Eastman, Ga. ....	June 1	Dearing, Ga. ....	June 10
Dublin, Ga. ....	" 2, 3	Boneville, Ga. ....	" 11
Davisboro, Ga. ....	" 4	Thompson, Ga. ....	" 12
Avera, Ga. ....	" 5	Union Point, Ga. ....	" 14
Augusta, Ga. ....	" 7, 9	Atlanta, Ga. ....	" 15
Waynesboro, Ga. ....	" 8	Raymond, Ga. ....	" 16

## BROTHER W. J. THORN

Lakin, Kans. ....	June 1	Kansas City, Mo. ....	June 9
Syracuse, Kans. ....	" 2	Quincy, Ill. ....	" 10
Dodge City, Kans. ....	" 3	Danville, Ill. ....	" 11
Garfield, Kans. ....	" 4	Toledo, Ohio. ....	" 12
Hutchinson, Kans. ....	" 5, 7	Lewistown, Pa. ....	" 14
Topeka, Kans. ....	" 8	Brooklyn, N. Y. ....	" 21

## BROTHER T. H. THORNTON

Durham, N. C. ....	June 1	Bridgeton, N. C. ....	June 10, 11
Raleigh, N. C. ....	" 2	Vanceboro, N. C. ....	" 12, 14
Selma, N. C. ....	" 3	Currituck, N. C. ....	" 15, 16
Clinton, N. C. ....	" 4	Norfolk, N. C. ....	" 17
Kinston, N. C. ....	" 5-7	Exmore, Va. ....	" 18
Trenton, N. C. ....	" 8, 9	Chincoteague, Va. ....	" 19, 21

## BROTHER S. H. TOUTJIAN

Lewiston, Ida. ....	June 1, 2	Portland, Ore. ....	June 9, 10
Moscow, Ida. ....	" 3	Albany, Ore. ....	" 11
Garfield, Wash. ....	" 4	Eugene, Ore. ....	" 12
Oakdale, Wash. ....	" 5	Roseburg, Ore. ....	" 14
Benewah, Ida. ....	" 7	Rogue River, Ore. ....	" 15
Spokane, Wash. ....	" 8	Ashland, Ore. ....	" 16

## BROTHER J. C. WATT

Wichita Falls, Tex. ....	June 2	Alvarado, Tex. ....	June 10
Electra, Tex. ....	" 3	Cleburne, Tex. ....	" 11
Stoneburg, Tex. ....	" 4, 5	Weatherford, Tex. ....	" 12
Bowie, Tex. ....	" 7	Fort Worth, Tex. ....	" 14
Decatur, Tex. ....	" 8	Waco, Tex. ....	" 15
Fort Worth, Tex. ....	" 9	Temple, Tex. ....	" 16

## BROTHER J. B. WILLIAMS

Plainfield, Pa. ....	June 1	Reading, Pa. ....	June 8
York, Pa. ....	" 2	Pottstown, Pa. ....	" 9
Hanover, Pa. ....	" 3	Boyetown, Pa. ....	" 10
Lancaster, Pa. ....	" 4	Linfield, Pa. ....	" 11
Rheems, Pa. ....	" 5	Chesler Springs, Pa. ....	" 12
Lebanon, Pa. ....	" 7	Camden, N. J. ....	" 14, 15