



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

VOL. XLVI SEMI-MONTHLY No. 14
Anno Mundi 6053 — July 15, 1925

CONTENTS

THE REMNANT	211
A Typical People	211
The Remnant	211
Things Typified	211
Historical	213
Special Trials	215
Great Battle	215
Glory of the Lord	216
Crown of Glory	217
PRAYER-MEETING TEXT COMMENTS	218
TEMPERANCE LESSON	220
THE MACEDONIAN CALL	222
Conventions	210
Radio Program	210
BENEDICTION (Poem)	219

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

© W.T.B. & S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (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 3:11-13; 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.

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

18 CONCORD STREET □ □ BROOKLYN, N.Y. U.S.A.

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 38-40 Irwin Avenue, Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 6 Lele St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to branch offices only. Remittances from scattered foreign territory may be made to the Brooklyn office, but by International Postal Money Orders only. (Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, R. H. BARBER, C. E. STEWART.

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

Entered as Second Class Matter at Brooklyn, N.Y. Postoffice, Act of March 3rd 1879.

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

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; Daylight-Saving, E. Standard Time.

W O R D, Batavia, Ill., (Official address, Webster Hotel, Chicago, Ill.), 275 meters. Sunday morning, 10:00 to 11:00; Sunday evening, 6:45 to 8:00; Monday, Tuesday, Wednesday, Thursday and Friday evenings, 8:30 to 9:30; Saturday evenings, 8:00 to 9:00. Daylight-Saving, Central Standard Time.

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.

C H U C, Saskatoon, Sask., Canada, 330 meters. Sunday evenings, 7:30 to 9:00; Monday and Wednesday evenings, 8:00 to 9:30, Mountain Standard Time. Lectures and musical programs under auspices of Saskatoon Ecclesia.

K N X, Los Angeles, Calif., Sunday evening, 7:00 to 8:00; Pacific Standard Time. Programs under auspices of Los Angeles Ecclesia.

K H J, Los Angeles, Calif., 405 meters. 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

VOL. XLVI

JULY 15, 1925

NO 14

THE REMNANT

"In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isaiah 28: 5, 6.

THE Scriptures were written aforetime for the comfort of the Church. The above text, when understood, we believe will be among the most comforting to the Church at this time. The word "residue" means the remnant or remainder, which implies, of course, that there is a larger number that have been separated from the lesser. The phrase "in that day", which occurs so frequently in the prophecy of Isaiah, seems always to refer to the Lord's second presence, and particularly to the latter part of the pilgrimage of the Church on earth.

² The primary purpose of what is here written is to show that God foreknew and foreshadowed a remnant or residue class amongst those of the professed followers of Jesus Christ; that these would have special trials; that he specially favors such class at the very end of the age, and thereby the remnant will be greatly strengthened, comforted and carried through to victory.

³ The mere fact that God singled out the descendants of Abraham and organized them into a nation means much. The further fact that such was the only nation God ever recognized makes the history of that people much more important. When Jacob had wrestled all night with the angel God changed his name to Israel. (Genesis 32:28) This was the origin of the name Israelite. It was at the death of Jacob that God first took cognizance of Israel as a nation. It was at that time that the memorable prophecy was uttered by Jacob, to wit: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Genesis 49:10.

⁴ It was at the Passover that God made a covenant with Moses as mediator for Israel. That was the beginning of God's law arrangement with Israel. It was later at Mount Sinai that the Law Covenant was ratified and inaugurated with Israel. Afterwards Joshua led the hosts of Israel across the Jordan into the land of Canaan. At the end of the seventy years' captivity under the leadership of Zerubbabel a little band, approximately 50,000, returned to Palestine to rebuild the

temple and the city. Those who did return considered themselves representatives of all Israel. As a matter of fact, however, there was but a remnant of Israel who returned from captivity.

⁵ When Jesus entered upon his ministry many followed him. But when the truth began to search and test their hearts and faith "many of his disciples went back, and walked no more with him". (John 6:56) Thus a remnant was there shown. The doctrine or teaching of the remnant seems to run through the Scriptures and is especially associated with Israel after the flesh, and with Israel after the spirit.

A TYPICAL PEOPLE

⁶ God's dealing with the nation of Israel was not merely for Israel's benefit. In fact the chief purpose thereof was to foreshadow some better things to follow. The value of the history of that people can be appreciated only now, and that by Christians who recognize that Israel was a typical nation or people, that the events in connection with the history of that people were divinely arranged and specifically recorded for the benefit of the Christians upon whom the end of the age has come.

⁷ St. Paul, in plain terms, says that the law given to that nation was a shadow of better things to come. (Hebrews 10:1) Again he says: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Corinthians 10:11) We are warranted, therefore, in viewing the history of Israel, especially the prominent events appearing therein, in the light of present-day events, and applying the same to Israel after the spirit.

THE REMNANT

⁸ St. Paul is authority for the statement that the Law was a schoolmaster to lead the nation of Israel unto Christ that she might be justified by faith. (Galatians 3:24) Had the nation and peoples of Israel exercised faith in Jesus as the Messiah no doubt the entire number of the members of the Body of Christ would have been

taken from Israel. In that event there would have been no opportunity for any Gentile to ever see the glorified Lord. The misfortune to Israel has resulted beneficially to those Gentiles who have profited thereby. The Israelites did not obey the Law. The Israelites did not learn the lessons that the "schoolmaster" was endeavoring to teach them.

⁹ Of all the Jews who returned to Palestine after the Babylonish captivity, the major portion rejected the Lord, were disloyal to their covenant, and were cast off. But there was a small number who accepted Jesus as the Messiah. Probably many Gentiles thought that the Jews were forever and completely cast away from God. St. Paul says: "Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."—Romans 11:1-4.

¹⁰ With this setting in mind St. Paul emphatically adds: "Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:5) Thus the Apostle conclusively shows that there is a remnant of Israel after the flesh, which remnant accepted the Lord Jesus. Of course God foreknew this and he foretold it through the words of his prophet Isaiah: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."—Isaiah 1:9.

¹¹ God thoroughly impressed it upon the mind of his Prophet on more occasions than one that there is a remnant in Israel. On one occasion Isaiah had a vision in which he saw the peoples of Israel, and described them as a people likened unto an olive tree with all the fruit shaken down, and again likened unto a vineyard with all the grapes gathered and only the gleaning work remaining to be done. He saw an Israel within an Israel. He saw really only a few of Israel who were loyal to God.—Isaiah 24:13; 17:6.

¹² If the things pertaining to Israel after the flesh find parallels in the events of spiritual Israel, may we not expect the conditions at the end of the Gospel Age to be similar to the conditions existing among the Jews at the end of their favor from God? A point so prominently made by the Prophet surely was for a purpose; and it seems manifest that the purpose of magnifying the remnant amongst Israel after the flesh was to call it to the attention of the remnant of Israel after the spirit. If this be true then there is a very important lesson here that the faithful class must get before the end of their earthly experience.

¹³ The two sons of Isaiah were even named by the

direction of Jehovah and for a purpose. We have the plain statement in the Scriptures that the Lord declared what the name of one of his sons must be. (Isaiah 8:3, 4) That his sons were named for a purpose is definitely fixed by the language of the Prophet, which reads: "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (Isaiah 8:18) The words "signs and wonders" used in this text mean omens or signals pointing definitely to something else in the future. Otherwise stated, these sons of Isaiah were types of something to follow; and their names signified what they foreshadowed or represented.

¹⁴ The name of one was Maher-shalal-hashbaz (Isaiah 8:1), which means the severe and inevitable judgment wherewith and by which the Lord will visit his professed people. The other son was named Shear-Jashub (Isaiah 7:3), which means "the remnant shall return", and pointed out particularly the mercy with which the Lord would receive his elect and with which, in the midst of apparent destruction, he would take care of and preserve his people and his kingdom.—(See marginal reading, also Smith's Bible Dictionary.)

¹⁵ Thus by the names of these two sons God foreshadowed the dispersion of Israel in a time of great trouble and distress, and that a remnant of that people would return and would be saved for his kingdom; and that is absolutely according to the facts.

¹⁶ As above cited, St. Paul specifically states that a remnant according to the election of grace are saved. Here then are some of the elect saved for the kingdom of God.

¹⁷ If the things pertaining to Israel were typical these facts hold a great deal of interest and importance to the house of Israel after the spirit, particularly to that class to whom St. Paul addressed himself in Romans 11:25, saying: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." It is out from the Gentiles that thereafter the greater portion of the kingdom class is taken.

¹⁸ So few were there amongst the Israelites in Isaiah's time who were true and faithful to the Lord that the Prophet said: "Bind up the testimony, seal the law among my disciples." (Isaiah 8:16) Thus he limits the faithful ones to the members of his family and those who are immediately associated with him. There was a real Israel and a nominal Israel. It was the real or faithful Israel who believed the Lord and obeyed his commandments to the best of their understanding and ability. This is the class also to whom the Prophet refers when he says: "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isaiah 53:1) This remnant, the faithful class, are the "strong" ones mentioned in the same prophecy. "Therefore will I divide

him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah 53:12.

¹⁹ The strength of this class is in the Lord. Of themselves they are weak; but in the language of the Apostle: "When I am weak, then am I strong." (2 Corinthians 12:10) Referring to the last members of the Church on earth at the end of the age St. Paul says: "Finally, my brethren, be strong in the Lord, and in the power of his might."—Ephesians 6:10.

²⁰ The Psalmist represents the same class, saying: "The Lord is my strength and song, and is become my salvation." (Psalm 118:14) And the same class again exultantly sings: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies." (Psalm 18:1-3) This is the "strong" class with whom the Lord will divide the spoil. (Revelation 3:21) "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."—Revelation 2:26, 27.

²¹ Again the Scriptures show that those who make up the remnant class are the ones whom the Lord chooses for himself, and who shall show forth the praises of the Lord, both here and hereafter. "This people have I formed for myself; they shall show forth my praise."—Isaiah 43:21; Ephesians 3:21; 1 Peter 2:9,10.

THINGS TYPIFIED

²² If the names of the two sons of Isaiah suggested things to come upon natural Israel, and that which did come upon Israel after the flesh was typical of something to happen to spiritual Israel, what conclusion then is to be drawn?

²³ We suggest that it has pleased God to use this cryptic way of calling the attention of the watchmen to the severe and inevitable judgment wherein and by which the Lord is about to visit the world, and especially nominal Christendom, including those who profess to be the Lord's and who are not obedient to his commandments. At the same time, the naming of the other son, and the events which follow, foreshadow that there will be a remnant of professed Christians, namely, the very elect, and that these shall receive special trials, but that they shall have the mercy of the Lord, his great protection and preservation amidst a terrible time of trouble, and the glory of the Lord shall be upon them. If the Scriptures warrant this conclusion then the truly consecrated ones should take courage, be strong in the Lord, and joyfully press on in the battle for the right.

HISTORICAL

²⁴ The Lord planted spiritual Israel, the Church, a pure and noble vine, and she degenerated into the strange vine of the earth. This is exactly in harmony with what he foretold by the prophet Jeremiah: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" —Jeremiah 2:21.

²⁵ Satan, in order to offset the mystery of God, established the mystery of iniquity, or lawlessness, and thereby corrupted the name of the Church. This was done in the early part of the Gospel Age. Papacy became an open ally with financial and political powers of earth, hence a part of Satan's organization. Martin Luther made a bold assault upon this unrighteous and unholy alliance, and the Protestant church organizations resulted. Within a short time, however, Satan overreached the Protestant denominations, and by the time of the second presence of our Lord these Protestant denominations had become a part of Satan's organization.

²⁶ When Jesus was on earth he said: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) It is easy now for any person to see how our Lord's words here uttered have been fulfilled.

²⁷ Early in the time of the second presence of our Lord he, through his faithful and wise servant, began to have the pure message of the truth testified to the people of earth. The restoration of the great fundamental truths there began and progressed, until all the great truths that had long been hidden through the machination of the evil one were brought to light. This is exactly in harmony with the words of the Master: "Elias truly shall first come, and restore all things." (Matthew 17:11) Thus Jesus foretold the Church doing the Elijah work at the end of the age.

²⁸ In Isaiah's day there was a wholesale turning away from the truth and from God. So few believed in the Lord that only Isaiah, his family and a few other disciples were to be found who were representatives of the truth and who worshiped and served the true God.

²⁹ Prior to 1881 A. D. there was a great number of nominal Christians who had faith in the Lord and his Word, but thereafter there was a great and tremendous falling away. From 1874 to 1918 there were many who came to a knowledge of present truth, separating themselves from the denominations. These professed full consecration to the Lord. In 1918, as we understand, the Lord came to his temple, and judgment began first upon the house of the Lord and then upon the nations. —1 Peter 4:17; Psalm 11:4-7.

³⁰ During the later years there has been a great falling away from the truth and from God. First, the major portion of the clergy are today Modernists, who deny God, his Word, the great ransom sacrifice, and in fact all the fundamental truths. Then, the Fundamentalists, though claiming to believe the Lord, hold steadfastly to the devil's organization; and we know that since 1917

there has been a great falling away of those who profess consecration to the Lord.

³¹ Speaking a parable concerning the harvest period, Jesus said that there would be a falling away from amongst those who are gathered out of Babylon after his second coming. Undoubtedly reference is made to the latter end of the harvest period when Jesus says: "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.

³² The class mentioned in this last text could not be merely a nominal Christian class, for they must at one time have been prospective members of the kingdom, begotten and anointed of the holy spirit. Otherwise how could it be said that he would gather out of *his kingdom* those who offend and those who are lawless? Those who offend would mean those who entrap, entice and ensnare others, and thus draw them away from the truth; and the facts show that particularly since 1917 there has been a class of persons, claiming to be followers of the Lord and believers in his second presence, yet who have enticed and drawn away disciples after themselves, and even turned them away from the truth.

³³ Iniquity means lawlessness. The term must be applied to a class of lawless ones who claim to be working in the name of the Lord, who fail or refuse to recognize the Lord's way and hence decline to do his work in the way he has commanded. These separate themselves from those who are diligently and joyfully trying to do as the Lord has commanded. The class here mentioned as offenders and lawless ones the Lord, in the parable, says shall be gathered out of his kingdom at the end of the age.

³⁴ This is in harmony with the parable of the wedding garment. In that parable one appeared at the feast not having on a wedding garment, yet who claimed the privilege of being at the wedding. Such a one does not identify himself with those who strive to do the Lord's work in the Lord's way, and therefore he fails to put on and keep on the wedding garment. Have in mind that the garment is used for the purpose of identification; showing that a person belongs to a certain class. —See WATCH TOWER, February 1, 1925.

³⁵ The day of final reckoning comes. Concerning that day Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matthew 7: 22, 23) Surely this class works at something; but they work contrary to the way the Lord has commanded, therefore are lawless. Hence the Lord says to them: 'I never knew you. You have not obeyed my commandments.'

³⁶ The commandment of the Lord Jesus, especially

from the time of the cessation of the World War to the final trouble, is that the good news of the kingdom must be preached to the whole world as a witness. (Matthew 24: 14) This must be the Lord's way because he said so.

³⁷ In the parable of the wedding garment Jesus says: "For many are called, but few are chosen." (Matthew 22: 14) Be it noted that no one is called of God until he makes a consecration of himself to do the Lord's will. Then he is invited to the heavenly calling. It would be inconsistent for God to call a sinner to be a member of his royal family. But when one fully consecrates himself to the Lord and is justified, he is justified for the express purpose of permitting him to be a part of the sacrifice which Jesus offers. This sacrificing is for the very purpose of enabling him, if faithful, to be a part of the glorified Body of Christ in the kingdom. Therefore the call of the individual invited to the high calling applies at the moment he is justified and not before. Those who will constitute the great company class were at one time of the called ones. Those who finally stand with the Lord in glory will be not only the called but the chosen ones who fight under the leadership of the great Captain, and who are faithful even unto death.—Revelation 17: 14; 2: 10.

³⁸ Again St. Paul refers to the last experience of the called ones while on earth when he says: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Hebrews 12: 22-24) Then, to show that at the time of approaching the inauguration of the kingdom there will be a shaking, St. Paul adds: "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.

³⁹ It must be, then, that after all who can be shaken out are shaken out, those who remain will be, strictly speaking, the remnant after the spirit; in other words, the remnant of spiritual Israel. All the facts and circumstances in connection with the Church at the present time show that the Church's earthly journey is nearing completion. Reference is not made here to the shaking in order that anyone might be alarmed, but in order that the saints might be on the alert, and that if they find themselves entering into a time of special trials and testings they may not be taken unawares and become discouraged, but may rejoice in this as further evidence that the Lord is dealing with them and will shield and protect them if they remain faithful. The question is, Will each one learn his lesson and, amidst all the fiery trials, steadfastly hold to the Lord and joyfully obey his commands?

SPECIAL TRIALS

⁴⁰ The remnant of the Lord's people, whether in the days of Isaiah or in the days we now see, have been and are subjected to special trials and difficulties. These fiery trials are necessary for the development and testing of the faith of his chosen ones. Those who, by the grace of the Lord, withstand these trials are precious in his sight. Note that the apostle Peter was addressing this identical class when he said: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."—1 Peter 1: 7-9.

⁴¹ Those who keep the commandments of the Lord are the special targets for the darts of the adversary. Having these truths in mind we can better understand the words of our Lord as set forth in Revelation twelve, to wit: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which *keep* the commandments of God, and have the testimony of Jesus Christ."—Revelation 12: 17.

⁴² Seeing clearly that there is a remnant class, and knowing that the dragon means the devil's organization bent upon the destruction of the "seed of promise", we should have no trouble in understanding why the saints are now having so many fiery trials and difficulties. To such the Apostle is saying: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter 4: 12, 13) Are not the Lord's children now inclined to say: "How strange that there are so many trials amongst us!" But remembering where we are, and the battle that is on, we need not think it strange.

⁴³ Again attention here is directed to the explanation of Revelation, twelfth chapter, as set forth in a recent issue of this journal. Many have dwelt particularly upon the "twelve hundred and sixty days" time feature, entirely overlooking the most important suggestion in that explanation, viz., *that the devil is specially making war on the "remnant"*. It seems the chief reason that the Lord permitted the publication of that explanation is that it might serve as a warning to the true followers of the Lord Jesus (the remnant), that there is a great conflict now on, and that it is a fight to the end. The devil will try to use this explanation in THE WATCH TOWER, of Revelation twelfth chapter, to plant a root of bitterness in some hearts and thereby overturn them. Brethren, do not be taken unawares. Keep in mind that the enemy is directing his assaults particularly against those who diligently strive to keep the commandments of the Lord. If your trials grow in severity be not

discouraged. On the contrary be of good courage and the Lord will strengthen your heart. (Psalm 27: 14) The fact that you are trying to keep the Lord's commandments and are at the same time being assaulted by the devil is evidence that the Lord loves you. Being properly exercised by your experiences, keep your heart and mind fixed upon the Lord and continue to rejoice in him, because "the joy of the Lord is your strength".

GREAT BATTLE

⁴⁴ That we are nearing the time of a great and final battle of the forces of darkness against the Lord is testified to by many Scriptures. (Revelation 17: 14; 16: 13-15; Matthew 24: 21, 22) It is the great battle of God Almighty. The prophets frequently referred to it as "the day of the Lord". The prophet Isaiah addresses himself to the faithful of Israel, therefore the remnant class, saying: "Ye are my witnesses, saith the Lord, and my servant, whom I have chosen Ye are my witnesses, saith the Lord, that I am God." (Isaiah 43: 10, 12) And again he says: "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isaiah 51: 16.

⁴⁵ Seeing then that the devil and his organization goes forth to make war with the remnant (Revelation 12: 17) it is quite evident that in this conflict Satan's chief purpose is to destroy the "seed of promise" now on earth, and to discredit God in the minds of the people, still hoping to maintain his power and receive the homage and service of the people.

⁴⁶ As heretofore stated in THE WATCH TOWER, "Zion" means God's organization, as also does the word "Jerusalem". "Jerusalem which is above, . . . is the mother of us all." (Galatians 4: 26) The Church, therefore, is of Jerusalem, because born out of Jerusalem, or Zion, or God's organization.

⁴⁷ Again there are many people on earth who claim to be followers of the Lord and who refuse to join with the Modernists in their denial of the Bible, and who refuse to join with the Fundamentalists or Modernists in support of financial and political powers; who, in other words, refuse to support these unrighteous causes. There are surely many individuals in these nominal systems who are honest and sincere and have placed themselves on the side of the Lord. They may be properly classed as belonging to Jerusalem. Surely all the spirit-begotten ones must be counted as of the Jerusalem class, because they claim to be on the Lord's side.

⁴⁸ All the nations of the earth belong to Satan's organization. The ruling factors thereof, to wit: the financial, commercial and ecclesiastical, constitute the beast, which wars against the Lamb.—Revelation 17: 14.

⁴⁹ The prophet Zechariah, referring to the day of the Lord, the time of the great conflict between the forces

of darkness and the forces of light, says: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zechariah 14:1-3) It hardly seems reasonably possible to apply this scripture to the Jews regathered to Palestine. Of the many Jews now in Palestine a very few of them have any faith whatsoever in God's promises. They are being gathered there in unbelief. Nor does it seem hardly reasonable that all nations would assemble in Palestine to war against the comparatively small number of Jews who would be there.

⁵⁰ Seeing that Jerusalem is a name applied to God's organization it would seem more reasonable to apply the above text to the devil's organization, representing all the nations of earth, gathered together in battle against those who refuse to join with them and who claim to be on the Lord's side.

⁵¹ Jesus, referring to the things that would constitute proof of the end of the world and of his approaching kingdom, said, "Ye shall be hated of all nations for my name's sake." (Matthew 24:9) Experiences during the World War show that all the warring nations hated all who claimed to be on the Lord's side and who expressed their conscientious religious scruples against engaging in war. It is therefore reasonable to conclude that in the great and final conflict all the forces of Satan, that is, all the nations, will hate those who claim to be on the Lord's side, and who refuse to join with Satan's forces, and will hate them because of the name of the Lord.

⁵² With these things in mind let us now notice again Zechariah fourteenth chapter, verses one to three. This scripture shows that its application is in "the day of the Lord", and that at that time all nations shall be gathered "against Jerusalem to battle". By this we would understand that all the nations of earth, under Satan's direction, would be gathered to battle against the Jerusalem class, viz., those who take their stand on the Lord's side; even as St. John shows: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." "And he gathered them together into a place called in the Hebrew tongue Armageddon."—Revelation 16:14, 16.

⁵³ Continuing, the prophet Zechariah says: "The city [meaning Jerusalem, those who claim to be on God's side] shall be taken, and the houses rifled, and the women ravished." (Vs. 2) The word "houses" here used, in the original has a variety of meanings, and it is properly applied to systems of Christianity claiming to represent the Lord; and the term "women" symbolizes or represents the denominations or sects. In this great and

final conflict we may expect many professed Christians to pass through the great time of trouble and be cleansed thereby, as indicated by the words of the Revelator.—Revelation 7:14.

⁵⁴ Further, the Prophet says: "And half of the city shall go forth into captivity." The word "half" here does not warrant the conclusion that exactly one-half in number are captured, but it is properly translated by the best lexicographers as a *part*, therefore it should be said that one part goes into captivity, or falls to the enemy. The Prophet continues: "And the residue [remnant] of the people shall not be cut off from the city." That is, the remnant shall have the special protection of the Lord, and the remnant shall be delivered. Why? Because, "Then shall the Lord go forth and fight against those nations [the devil's organization] as when he fought in the day of battle."—Verse 3.

⁵⁵ Otherwise stated, we would understand this scripture to teach that in the great and final conflict of the devil's organization against the Lord's, Satan's chief purpose will be to destroy those who faithfully stand for the Lord; that there will fall in this time of trouble all the professed ones except those who are faithful to the Lord and who constitute "the remnant"; that the Lord has promised to preserve the faithful (Psalm 31:23), and that the Lord will fight for his people by manifesting his power in their behalf, and the remnant shall not be cut off. The fourth verse of this same fourteenth chapter of Zechariah then describes the feet of Jehovah standing upon the Mount of Olives which is, without doubt, a picture of God's authority being exercised through his kingdom of peace on earth. The context shows that the first three verses of the chapter refer to the final conflict mentioned by Jesus in Matthew 24:21, 22.

GLORY OF THE LORD

⁵⁶ "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue [remnant] of his people." (Isaiah 28:5) In connection with the doctrine or teaching of "the remnant" the Scriptures plainly speak, in this and other texts, of the glory of the Lord upon his people. Comparing scripture with scripture it is manifest that "the glory of the Lord" is the visible blessing of honor that he bestows upon his faithful witnesses. Glory means honor. To be singled out and distinguished or marked by the Lord with favor is to be highly honored of the Lord.

⁵⁷ The phrase "the glory of the Lord", or honor of the Lord, is used concerning God's deliverance of Israel from Egypt. The glory of the Lord was manifest in the cloud. (Exodus 14:19, 20; 16:10) Moses, after commanding the children of Israel what to do, said: "This is the thing which the Lord commanded that ye should do; and the glory of the Lord shall appear unto you."—Leviticus 9:6. See also verses 23 and 24.

⁵⁸ We are therefore justified in concluding that the honor or glory of the Lord upon his people would mean an outward manifestation of the Lord's presence with his people. Seeing there was an outward manifestation of God's presence and favor upon his people when he delivered them out of Egypt, is it not reasonable, in the light of the many scriptures bearing on the point, that the Lord will give some outward manifestation of his presence and favor to his faithful ones in the great final conflict?—Isaiah 58:8.

⁵⁹ Having observed that the Lord is in his temple taking account of his servants and approving those who are found faithful, surely this is the time when the Prophet's words are fulfilled: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60:1) In other words the Lord, having come to his people and commanded them what to do, and finding them faithfully performing such duties as they understand they must do, now outwardly manifests his favor toward them by honoring them with increased opportunities of service to represent him amidst all those about them, who represent darkness. The same class seems to be mentioned by the Prophet when he says: "For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand."—Psalm 149:4-6.

⁶⁰ The faithful ones therefore have the assurance that no matter how much the adversary assaults them they have no need to fear. False teachers may attempt to come against them and to draw away disciples after them, but the faithful have the protection of the Lord. They wait upon the Lord, giving heed to his commandments, and are blessed of him. (Isaiah 30:18) They may suffer many trials from within and trials from without, yet they need not fear. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."—Isaiah 30:20.

⁶¹ It is very manifest that God intends his work to go forward to a full consummation, and that the remnant which are the faithful shall not again be scattered by evil powers or evil teachers. The special shielding protection that the Lord puts around them is an open manifestation of his favor toward them. In the final conflict heretofore mentioned, should the Lord specially manifest his presence by giving protection to his people, shielding and preserving them from the enemy, and at the same time making them his bold and fearless witnesses, this would be a special honor from the Lord.

⁶² The picture given in 2 Chronicles 20:1-30 is undoubtedly for the purpose of encouraging the Church. The children of Moab, Ammon and mount Seir marched on Jehoshaphat, the king of Israel, to destroy him and his people. Jehoshaphat and the faithful Israelites

represent the people of the Lord, while Moab, Ammon and mount Seir represent the devil's army. Jehoshaphat cried unto the Lord and the Lord sent him this message: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them; for the Lord will be with you."—2 Chronicles 20:15, 17.

⁶³ Jehoshaphat was then instructed to appoint singers to go out before the army to sing. This instruction was followed: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten." (Verse 22) Even so in the battle with the forces of darkness in this end of the age. The battle is not the battle of the faithful followers of Christ, but the battle is the Lord's. The faithful ones who shall constitute the remnant will have a part therein in this, that they are told to sing. To sing means to joyfully proclaim the praises of another; and in this instance the saints are joyfully proclaiming the praises of the Lord and his kingdom, and because of their faithfulness, and loving devotion to the Lord, the Lord will preserve them. They have this precious promise: "O love the Lord, all ye his saints: for the Lord preserveth the faithful." (Psalm 31:23) This is further proof that our strength is in the Lord and that the joy of the Lord is our strength.

CROWN OF GLORY

⁶⁴ "The Lord of hosts shall be for a crown of glory, and for a diadem of beauty, unto the residue of his people." (Isaiah 28:5) The word "glory" here used means splendor or conspicuousness. If the Lord fights the battle for the remnant he thus makes them conspicuous and brings them into a position of splendor by reason of his special favor to them. This does not mean that these faithful ones are jewels in the crown of the Lord, but because of their unselfish devotion to him, because of their faithfulness, he greatly honors them. He is to them a crown of glory and he beautifies them. It is this same remnant class that the prophet of the Lord speaks of as beautiful on the mountains or kingdoms of earth, because they are declaring the message of peace and salvation, they are singing the praise of Jehovah and of the Lord Jesus, they are joyfully crying out to Zion: "Thy God reigneth."—Isaiah 52:7, 8.

⁶⁵ Without doubt the Lord has called attention to these things at this time for the encouragement of those who are devoted to him. Notwithstanding that the members of the Church on earth are doubtless face to face with the greatest trials and difficulties they have ever had, they have the reassurance that faithfulness to the Lord will guarantee absolute protection. They who love the Lord will have boldness in this time of judg-

ment in the proclamation of the kingdom message, and will thereby prove their perfect love and faithfulness.—1 John 4:17, 18.

⁶⁶ The truly consecrated, seeing that the devil is making war upon the remnant, and love being the motive that prompts their action, they will be earnestly looking after the interests of their brethren, as well as of themselves. Seeing that the protection of God's people depends upon their love and faithful devotion to him, they will beseech one another to keep in the service, and be joyful and faithful therein.

⁶⁷ The words of St. Paul are more essential today than they were even when written, that we should present ourselves a living sacrifice, wholly acceptable unto the Lord, our reasonable service.—Romans 12:1.

⁶⁸ Having these many precious promises that the Lord will protect the faithful remnant, that he will be a crown of glory and a diadem of beauty unto them, we can with Brother Paul exclaim to one another: "Rejoice in the Lord alway: and again I say, Rejoice."—Philippians 4:4.

QUESTIONS FOR BEREAN STUDY

What text should be comforting to the Church, when rightly understood? What is the purpose of our present article? ¶ 1, 2.

What is the origin of the name "Israel"? What was the beginning of God's law with Israel? Does the teaching concerning "a remnant" run through the Scriptures, and to whom does the term apply? ¶ 3-5.

Of what value is the study of the history of the nation of Israel? ¶ 6, 7.

What is St. Paul's statement relative to the Law? Were all Israel cast off? ¶ 8-10.

What particular thing did Isaiah see? (Romans 9:6) Why is there something here of importance to Christians? ¶ 11, 12, 17.

What may we know about Isaiah's two sons? Of what were they signs? ¶ 13-16.

How do we know there were few true Israelites in Isaiah's day? Wherein is the strength of this class? ¶ 18-21.

If Isaiah's sons were for "sings", what is the lesson for us? ¶ 22, 23.

How was the true spiritual Israel planted? What did Satan do? What is the result in our day? ¶ 24-26.

What work did the Lord begin after his second advent? ¶ 27. Is Isaiah's day, in some respects, to be compared with our own? ¶ 28-30.

Did Jesus predict a falling away from among those who had been gathered out of Babylon? What do his words imply? ¶ 31, 32.

How do the lawless manifest themselves as lawless? How does the parable of the Wedding Garment represent such cases? Will some be disappointed at the final outcome? ¶ 33-35.

What is the command of the Lord? ¶ 36.

When is a person called into the royal family? Are the chosen one's selected out of the called company? What is the purpose of justification? Is the inauguration of the kingdom to be a time of shaking? ¶ 37-39.

Is the remnant class subjected to special trials—continuously? Why is this so? Should we be dismayed at the trials? ¶ 40-42.

What is to be specially noticed in Revelation 12? Is there any excuse for a root of bitterness springing up in the heart? ¶ 43.

How do the prophets sometimes refer to the conflict of our day? Is there special comfort for those whom the Lord has made his witnesses? ¶ 44, 45.

By what names is God's organization sometimes known? Who may be said to belong to the "Jerusalem" class? How is Satan's organization identified? ¶ 46-48.

What, then, does the Prophet mean by saying, that God will "gather all nations against Jerusalem to battle"? ¶ 49-51.

Does the coming conflict seem to be world-wide in scope? What is the meaning of "city", of "houses", of "women"?

How do we know that the Lord's people shall have special protection? ¶ 52-53.

What does the word "glory" mean in the texts under consideration? Does it seem reasonable that the Lord will give some outward manifestation of his approval of his own? ¶ 56-59.

Is there need of fear on the part of those who are faithful to the Lord? Is it likely that the Lord's people shall again be scattered? ¶ 60, 61.

What encouragement may we draw from 2 Chronicles 20:1-30? Whose battle is it? What is our part therein? ¶ 62, 63.

What does the word "glory" in Isaiah 28:5 mean? What is it that is beautiful about the Lord's people? Where do they get this beauty? ¶ 64-66.

Does Romans 12:1 have a continuous application to the faithful in Christ Jesus? Rightly exercised, what will the result be to them? ¶ 67, 68.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 19

"Thou wilt show me the path of life."—Psalm 16:11.

THERE is a way that leads unto destruction. That way is marked by arrogance, self-esteem, pride, ambition and disobedience. The Lord Jesus had long observed Lucifer taking this way. At all times Jesus has taken the very opposite course, that of complete humility and submissiveness to his Father's will, joyfully doing whatsoever his Father desired him to do. Prompted always by loving obedience, he had no desire to exalt himself. He saw that this way led to shame, ignominy and degradation as a man, even unto the most ignominious death. But he had and exercised full confidence in his Father. The Father rewarded him by

showing him the way to life, and exalted him to the highest position in all the universe, that in due time every creature in heaven and earth shall worship the Lord Jesus.

This striking and forceful testimony is really magnified for the benefit of the Christian who follows in his footsteps. To such Jesus said: "I am the way, and the truth, and the life." All who really appreciate the privilege of receiving life everlasting on the divine plane, at the same time appreciate the necessity and privilege of being humbly and joyfully submissive to the Father's will; willing to put themselves in the background, never to magnify self but to seek always to magnify and glorify the Lord. They are conscious that

the Lord is with them through all their experiences; that where they are following he once traveled alone; that he is a great sympathetic and loving High Priest; and they know that continuing in this way they shall attain unto the crown of life. Thus again the Lord demonstrates that it is faith and loving devotion that he requires.

These faithful ones whom the Lord is developing are themselves being made comforters that they, through the consolation received, might bring comfort to the hearts and minds of others. It is their privilege now to point out to the peoples of earth that the way to life and happiness is through Christ; that his kingdom is at hand; that he is the great Deliverer; and that if they be submissive to his will, he will bring to them their great desire—life, liberty and happiness. Being comforted themselves they now are comforters. What a privilege thus granted to creatures on earth! They are rich in the blessing of the Lord. In proportion to each one's appreciation of this blessed privilege he will be anxious to give the message of consolation to the hungry souls of the world. The Lord has made this possible by putting the message of his kingdom in such a way that everyone who is consecrated to him, and who really loves him, can pass the good news on to others.

Let each one then who possesses this privilege prove his love and his devotion to the Lord by advertising the King and his kingdom.

TEXT FOR AUGUST 26

"The ransomed of the Lord shall return, and obtain joy."—Isaiah 35: 10.

MANY millions now sleep silently in the dust, the victims of death. They are asleep in Jesus, because the blood of Jesus has provided redemption for all. Many other millions of earth are in great sorrow because they have lost their loved ones. The clergy, claiming to represent the Lord, have utterly failed to bring to these sorrowing ones any consolation. Their failure has been due to the fact that they have not told the people concerning God's wonderful plan for the dead, as well as for the living. They have been more interested in magnifying themselves and ministering to their own ease and comfort and gain, even as the prophet of the Lord foretold that they would. But the arm of the Lord is not shortened.

To carry his message of comfort to the groaning creatures of earth God has chosen the humble and often

despised ones amongst men. There is a little company of men and women whom we call colporteurs who go throughout the land bringing the message of consolation to the people. What a blessed privilege is theirs. Frequently a colporteur reports finding some poor souls whose loved ones have been snatched away by the great enemy death. The surviving ones are in great grief and sorrow. They have been taught that their loved ones are in torture, and this increases the anguish of the living ones. The colporteurs then are privileged to tell them of the great ransom sacrifice; how Jesus came to earth, died and rose from the dead, and how he is the way to life, both for the living and the dead; and that in due time their loved ones shall be restored to them. They are privileged to inform these sorrowing ones that God's great kingdom is now at hand, that first the Lord will restore the obedient living ones and then the ransomed of the Lord, which includes all who are in their tombs; these shall return from the land of death, the land of the enemy, and have a full opportunity for everlasting life. There is no message that could be brought to the people having so much real consolation as this. Therefore there are no people on earth so favored as the humble colporteur who can visit the poor, many of whom would not otherwise see the truth. It is a blessed privilege to be used as instruments of the Lord to lift the burden from the hearts of the sorrowing ones.

The Lord has made it possible for almost everyone in the truth to engage in this kind of work of consolation. In proportion to one's loving devotion to the Lord and appreciation of his loving kindness, they joyfully engage in the work of telling others of the great blessings that shall come to them through the great Redeemer. This is what the Apostle meant when he said that consolation comes to us from Jehovah; that we with the consolation with which we are comforted might be used to comfort others who are in sorrow.

Blessed is the one who is thus used to bring the message of consolation to the hearts of the sorrowing ones. Surely the Lord loves the colporteurs very much, and all who likewise engage in telling the people of his gracious plan, to lift them out of degradation and bless them with life, liberty and happiness on the earth.

You may be a servant of the Lord working in some isolated part of the field, but rejoice in the Lord, and again rejoice, because it is your blessed privilege to bear his message of consolation to other hungry hearts. Thus continuing faithful unto the end, in due time you shall stand in the presence of the Lord where there is fulness of joy and pleasures forevermore.

BENEDICTION

"May heaven sustain thee day by day,
And make thy generous heart of love
Rejoice through all the pleasant way
That God directs thy feet to move,
Inclining thee, just, generous, true,

Nobly thy Christian work to do;
Honored and loved and blessed of God,
O! sweet may be the pathway trod;
May heavenly light around thee shine,
Divinely blessing thee and thine!"

TEMPERANCE LESSON

—AUGUST 16—GALATIANS 5: 13-24—

DANGERS THREATENED EARLY CHURCHES—NO JUSTIFICATION BY WORKS—BLAMEWORTHINESS BELONGS TO EVIL-DOER.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6: 7.

THE study today is set as a lesson on temperance and in the interests of prohibition. The scripture portion, from the epistle to the Galatians, is a welcome association with the current lessons, though the epistle was written many years after Paul's first visit to these churches. It will be noted that in this passage Paul mentions drunkenness only in connection with many other defilements which he names in detail and calls the works of the flesh; and he has nothing to say to the Galatians of any attempts which they or others elsewhere should make to eradicate drunkenness or any of the other evils from the community in which they live.

² In his letter Paul reminds the Galatians of what he had already said about these works of the flesh, and that it is impossible for those who indulge in them to enter the kingdom of God. The study affords an opportunity for a reminder of the conflict which every disciple of Christ must wage against all those forces of evil which war against him and would destroy his hope.—Galatians 5: 21.

³ Paul would share with every man of good-will in detestation of drunkenness, at once so destructive to its victims and hurtful to the life of the community. But he was a true disciple of his Master. He knew that like his Master he was sent on a mission to preach the good news of the kingdom of heaven, of the power of Jesus to save a man from both the guilt and the power of sin. At the time of the first advent and the earliest proclamation of the Gospel, the world was almost without moral standards; it was in a bad, even degraded, condition (Romans 1: 21-32); but the apostles were not sent into the world to reform it, and they never interfered with the political matters of the countries into which they went, nor made any attempts to alter the manners and customs of the people.

⁴ They carried a message which, received, was the most potent power for good and for righteousness, and they sought those who wanted to be in harmony with the Creator's will. Even so Paul, when instructing the churches by his epistles, has nothing to say to the effect that the disciples of Christ would at any time be called upon to amend the course of the evil world. They were to carry the message of reconciliation, and to be witnesses of the power of the grace of God to keep a man in loyalty to God and in purity of heart and life while yet living amidst the evil.—Galatians 1: 4.

⁵ To understand why Paul writes so plainly to the Galatians respecting these things it is necessary to know something of the circumstances which called for the letter. There were two dangers always threatening the early churches; one of conduct, the other doctrinal; and

both were vital to the interests of the Church, and to its individual members. Many of the converts to the Gospel came right out of heathen practices, and some did not at once or clearly perceive the necessity of absolute separation from the defiling influences and practices of their former habits of life.

⁶ The other danger was from Judaizers. The Galatian churches, like all the others of those early days, were troubled with Jews who professed to accept the doctrine of Christ, but who at heart had not done so. These would have made use of Christianity to support Judaism. They taught that both the law of Moses and circumcision were necessary to salvation. They claimed that Paul himself must really have believed this or he would not have had Timothy circumcised (Acts 16: 3); and they would say that even Jesus himself said that he had to establish the Law. (Matthew 5: 17) Also they questioned Paul's authority to teach as an Apostle.

⁷ After a brief statement respecting his early days and his conversion, and of his call to be an Apostle, he relates the fact, which they well knew, that the Lord had blessed his work in Galatia. (Galatians 1: 22-24) He claims that his authority and instruction were from the Lord. Indeed he was not known by face to the brethren in Jerusalem. Further, he had seen the need of contending with Peter in the matter of outward conformation to the Law.—Galatians 2: 11.

⁸ Paul restates the fact that there can be no justification by the works of the Law, and that acceptance with God (or justification) is obtained only "in Christ". After this he shows that the salvation then being preached to gather the Israel of God was by faith only. Abraham, the father of the faithful and of the elect, was justified by his faith; and the Law, in which the Jews trusted, and which came 430 years after the Abrahamic covenant, did not annul that covenant. Abraham had promise of a seed who was to share the favors of his covenant to be a blessing.—Genesis 12: 2, 3; 22: 18.

⁹ Paul shows that The Christ is that seed. (Galatians 3: 16) Jesus, though an Israelite under obligation to keep the Law, was called to do the will of God according to a life of faith, and to gain his reward in heaven; whereas life on earth was the reward for keeping the Law of Sinai. (Leviticus 18: 5) The faithful followers of Jesus were to share his hopes and his reward; and they, also, are the seed of Abraham. (Galatians 3: 29) Their changed outlook, and the corresponding change in manner of life, brought much suspicion and misunderstanding upon them. They were considered by all men as alien in spirit. Persecution followed, and the disciples

found they must enter into the sufferings of Jesus, as well as into his hope.—Romans 8:17.

¹⁰ Paul shows that the bitterness of the Jews toward Jesus and his followers was no new thing, but was a continuance of an old evil spirit. It was even illustrated in Abraham's family by Ishmael's bitterness toward Isaac. Ishmael, son of a bondwoman, and who therefore could not inherit the promise to Abraham, represented the Jews who were in bondage to the Law, and who sought their inheritance by it; while Isaac, the true seed, represented Jesus and his faithful disciples, the seed of promise living according to faith. (Galatians 4:22-27; Hebrews 6:17) To find themselves designated Hagarenes was a hard thing for these Jews to bear, for they surely thought they were the chosen seed. (Matthew 3:9.) But the same thing applies today. The "Christian world" walks according to the elements of this world, and is in exactly the same position as the unfaithful Jew was then.

¹¹ Paul is especially concerned with the salvation of these who are of the faith; who seek the hope of the promises to the seed of Abraham. He is not unmindful of the needs of the great world; but he knows that God's blessing cannot go to the world till the "seed" is ready to bring the blessings. He therefore writes to these: "I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh." (Galatians 5:16) He continues: "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Galatians 5:17) Paul would have the disciple of Christ know and realize his freedom from the bondage of the law, and the power of Christ to enable him to be victorious over all the temptations of the fallen nature.

¹² The spirit of God given to the disciple is not impotent in the face of this or any other opposition (2 Corinthians 12:9); but because the flesh is strong there is temptation, and time and energy are consumed in the conflict between these two, and thus the Christian is prevented from doing the things he would, or of making the progress which seems possible to him. If the strength of the flesh could succeed in setting up a temptation which the spirit of God within the disciple could not eventually overcome, then the grace of God would be insufficient for the needs of the new creature, and he could not be blameworthy if he were a loser in the conflict.

¹³ The holy spirit is the power of God to energize the disciple to righteousness. It works in him the desire to live according to righteousness, to love God and man. He who has this has entered into the royal law of liberty.—James 1:23-25.

¹⁴ Paul says the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law; for the law was made for evil-doers. Those who have the spirit of holiness within themselves need no laws to restrain them

from evil things and evil ways. On the contrary works of the flesh (which include things of the heart and mind as well as of the body) so degrading, cannot be overcome either by force of will or by the help of such a Law as Israel had. Let the disciple walk according to the spirit and he will not fulfil the desires of the flesh.

¹⁵ Until the kingdom of heaven is established, and has broken the powers of evil and has established full prohibition of all forms of outward evil, and at the same time has spread abroad the knowledge of the goodness and the salvation of God, there is little that can be done for the fallen human family. To expect to overcome the power of evil, except by the power of God directly applied, is foolish. A man may be restrained from evil by being kept from it by force, either by his imprisonment or by the forcible repression of the form of evil which assailed him. But that does not alter the man, and may do him injury by calling forth other evil traits. The same is true in respect to a community of people.

¹⁶ Attempt at reform can bring no more than temporary advantage, and as we have seen, may have the same effect as the Law had on Israel—engendering pride, hypocrisy and self-deception. Every good man longs to see all forms of evil restrained and done away with; but every Christian knows that the reformation of man can come only when the heart's desire is changed.

¹⁷ The golden text of this study, "Whatsoever a man soweth, that shall he also reap," states a principle which obtains in all human life as in nature. But it should be noted that it is specially stated for the advantage of the professed disciple of Christ. He who has started in the narrow way of sacrifice, of true discipleship, must be watchful to see that he walks according to the spirit which God gives to every one accepted in consecration.

QUESTIONS FOR BEREAN STUDY

How does Paul mention drunkenness in today's lesson? Is it the business of the Church in the present life to eradicate evils from the world by forceful or legislative means? ¶ 1-3. Has each Christian a little dominion of his own to be brought into subjection to the will of God? What is the mission of the true disciple? ¶ 2,3.

What was Paul's message, and does it have a sanctifying power over the honest-hearted? ¶ 4.

Who were the Galatian converts? What were the two dangers always menacing the early Church? ¶ 5,6.

Was it benefiting for St. Paul to remind the Galatians of his conversion and apostleship? ¶ 7.

How did St. Paul combat Judaism? ¶ 8.

Who constitute the true seed of the Abrahamic promise? ¶ 9. Where did the bitterness against Jesus as the "seed of promise" begin? Does the same bitterness obtain today? ¶ 10.

With what salvation was the Apostle especially concerning himself? For whom were his instructions given? ¶ 11.

What is the real import of Galatians 5:17? ¶ 11, last sentence.

Is the spirit of God impotent before any opposition? If anyone loses out in the race for the high calling, whose fault is it? ¶ 12,13.

Are laws generally laws of restraint? If so, why? Under what law is the New Creation? When will the powers of evil be broken? Will holding a man in outward restraint reform him? ¶ 14-16.

What is the glorious reward of right-doing? ¶ 17.

THE MACEDONIAN CALL

—AUGUST 23—ACTS 16: 6-15—

LUKE JOINS MISSIONARY COMPANY—GOSPEL MESSAGE ENTERS EUROPE—DOORS OF OPPORTUNITY OPEN SILENTLY.

"Come over into Macedonia, and help us."—Acts 16: 9.

AFTER the churches which were established on Paul's first visit to Galatia had been visited, he and his little company preached throughout all those regions. They then purposed to go to the cities of the province of Asia Minor, perhaps choosing Ephesus as center, as he did later. But the Lord had other plans for Paul; for when some attempt was made to go there the spirit forbade them to preach in Asia.

² They proceeded northwest and came into the district of Mysia. Afterwards they purposed to go into the province of Bithynia, which lay to the northeast, bounded on the north by the Black Sea. But the spirit suffered them not. No reasons are given why they should not go westward to the cities of Asia Minor, nor eastward into Bithynia; but it is evident that the Lord had a purpose in hand. Thus prevented from turning to left or right they continued their way and came to Troas, a seaport almost at the entrance of the narrow channel of water which divides Asia and Europe, now known as the Dardanelles, and which was brought into prominence during the World War by reason of the great loss of life in the vain attempt of the British to force the channel.

³ As soon at Troas was reached the reason appeared why they had not been permitted to travel to and preach in Asia Minor and Bithynia. Evidently on the night after their arrival Paul had a vision. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."—Acts 16: 9.

LUKE JOINS MISSIONARY COMPANY

⁴ The account in Acts here changes from a narrative written by one who had been informed of the movements of Paul to one who is of his company. The writer says: "And after *he* [Paul] had seen the vision, immediately *we* endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." (Acts 16: 10) It is evident that Paul at once told his vision to Silas and Timothy, with Luke the writer of the Acts present, and that they reasoned on the Lord's providences in their journeyings. Having been prevented from preaching elsewhere, they now had arrived at the port nearest to Europe, and, as if waiting their coming, the man from Macedonia had appeared to their leader in vision calling for their help.

⁵ They lost no time. Taking ship they called at the island of Samothracia, and the next day arrived at Neapolis. They did not wait at the seaport, but pushed on to Philippi, the chief city of that part of Macedonia, and a Roman colony. This was almost certainly the first time Paul had set foot in Europe. Each of the little company must have felt that the Lord was special-

ly directing them, and each would feel that he must support Paul in the work to which the Lord had so evidently called him, and in which he was being guided.

⁶ It is easy to think of them as meditating, with gladness and joy in their hearts, upon the way of the Lord, and questioning how his work should be commenced in Europe. The strange providences which had been over the Jews for some hundreds of years had served to scatter them abroad in all the east; and in all these towns and cities round about the east end of the Mediterranean there were Jews, for wherever there was trade they were to be found.

⁷ They appear to have arrived in Philippi in mid-week. Paul waited until the sabbath. While waiting, and surely inquiring, they learned that a little company went out of the city on each sabbath morn by the river-side in order to pray together. The four men went to the place and joined the worshipers, who evidently were mostly women; indeed the account reads as if all of them were women. One of them named Lydia, evidently a woman of some position and influence, for she conducted a business, listened with great interest to what was said. Luke says the Lord opened her heart, "that she attended unto the things which were spoken of Paul."—Acts 16: 14.

GOSPEL MESSAGE ENTERS EUROPE

⁸ She was baptized, and her household also. How quickly this happened is not stated, but there is no reason for thinking that any time was lost. Lydia was evidently a woman of character and decision, for her household not only had confidence in her, but had been taught by her, and all were ready for the word of truth which the Lord sent by the Apostle.

⁹ That Lydia was a large-hearted and true woman of affairs, with some measure of means at her disposal, is disclosed by her warm and generous but modest invitation to Paul and his company: "If ye have judged me to be faithful to the Lord, come into my house, and abide there." (Acts 16: 15) Evidently there was some demur, for it was not a small task to lodge and provide for four men. But she would not take a denial; she constrained them, and gained her way. Thus it was that the gospel of the kingdom of Christ first made its entrance into Europe.

¹⁰ In this short account there are many lessons for the disciple, and much that is of interest respecting the Lord's manner of working for and through his people. In any study of the life of the early Church it should always be remembered that the Lord himself was ever its active Head (Ephesians 1: 22, 23), and that the work done by Paul, or by Peter, or by any of the other

laborers, was done under his guidance or supervision. Guided by the will of his Father, Jesus in heaven continued the work he began as a man. (Acts 1:2) The Father chose the direction in which the truth should go, east or west, north or south; and God's choice also was the choice as to whom it should go; but how the work should be done was the care of the great Shepherd of the sheep. (Hebrews 13:20) From the first that guidance has been through the holy spirit.

¹¹ But it is noticeable that as the account of the Acts of the Apostles proceeds, even the guidance of the Lord by the spirit seems to get less direct. In earlier days the expression, "the spirit said," may be found again and again. (Acts 8:29; 10:19) In today's study we have "the spirit suffered them not", indicating probably that circumstances became barriers placed in the way.

¹² After Paul had been separated unto the special work of preaching the gospel among the Gentiles, he does not appear to have judged it necessary to pray for special guidance as to when he should make a journey, nor where he should go. His statement of his mission is, "A dispensation of the gospel is committed unto me" (1 Corinthians 9:17); and he judged it right to go here or there as circumstances indicated. He appears to have the same relationship to the Lord as the Lord had to the Father. (Revelation 1:16, 20) Paul was under the general guidance of the Lord, but was left much to his own initiative. Sometimes doors were opened; sometimes they were closed.

¹³ The apostle Paul was a man of conviction. He was not to be deterred by difficulties, nor did he continually stop to reason out whether or not he had a commission from the Lord. A man with less conviction, and therefore of lesser faith, would probably have doubted whether this journey, taken as a second choice after his original plan had been disputed and taken from him, was of the Lord. But Paul had no doubt, and the end of that journey in the happiness of Europe's earliest experiences, gave the full blessing on his faith.

¹⁴ The book of the Acts of the Apostles is given to the Church to guide it in the providences of God in the same way as the Epistles are given to guide it in doctrine. It is proper therefore for the Lord's servants to understand that they should take these early accounts as their example in doing the Lord's work. Those to whom his work is entrusted or committed should proceed as if the work were their responsibility, always subject to the Lord's helpful or restraining intervention, and to expect him to shut those doors which would lead to work not then most fitted in point of time.

DOORS OF OPPORTUNITY OPEN SILENTLY

¹⁵ Thus the Lord trains his servants. This method develops judgment, prevents a servant sitting down until he is told to get up. It is better to proceed with whatever is possible in the Lord's work, trusting to him to shut doors rather than to wait until doors are opened.

Unless the mind is alert doors of opportunity may open and not be discerned as open. Doors often close with a bang, but they usually open silently. When there is a special need the Lord will do something which gives his servant a clear indication, even as he gave such to Paul at Troas, where, not thinking to go across into Europe, there was the immediate call: "Come over and help us."

¹⁶ A publicist must seek open doors. The true-hearted servant of the Lord will do this, and may expect the Lord to close those ways which might be unfruitful, or the service not timely. He will always have full loyalty and obedience of spirit, and therefore a readiness to discern and obey. Paul was an obedient servant. A man of the fullest capabilities, he was ever the readiest to obey his Master's call, or follow his direction.

¹⁷ These lessons are true to the personal life of the individual members of the Body of Christ as well as to the Church as a whole, and to those to whom the Lord has committed special responsibilities. Each has some interests of the Lord given to him as a charge; each must conduct his affairs as one responsible for making increase. The Lord's people should never allow themselves to be in doubt as to whether or not they are the Lord's, nor as to whether or not they have a commission from him.

¹⁸ In consecration the Lord's people are as certainly separated to the Lord as Paul and Barnabas were when the spirit said, "Separate [them] . . . for the work whereunto I have called them." (Acts 13:2) And this is specially the case in these days when the Lord has united his Church unto himself to do his work of proclaiming the kingdom and his presence. Each is responsible for his own fidelity, and each is also responsible for full cooperation with the Church as a whole.

QUESTIONS FOR BEREAN STUDY

Where did Paul purpose to go next? What place did he finally reach? What experience had Paul at Troas? ¶ 1-3. What change takes place now in the account written in Acts, and what is the probable meaning of the change? When did Paul evidently first set foot in Europe? ¶ 4, 5. When these staunch brethren discerned the leading of the Lord, how were they affected? Were Jews to be found everywhere? Where was the first meeting in Philippi held? Who is particularly brought to our attention? ¶ 6, 7. Who was Lydia, and how did she respond to the Gospel message, as preached by St. Paul? ¶ 8, 9. What are the lessons to be had from this narrative? Is it evident that there is a difference between being guided by Jesus personally and by the holy spirit? ¶ 10, 11. What close relationship seems to have existed between Jesus and St. Paul? Was St. Paul permitted to use his own intelligence to some extent? ¶ 12, 13. What specific value has the book of Acts to the Church? How should we proceed with the work which is committed unto us? ¶ 14. Does having eyes open for opportunities of service assist us in the training by which the Lord develops the Church? How do doors of opportunity sometimes open and shut? ¶ 15. Who only will seek the open doors, and give little heed to closed doors? Do we have responsibilities which must be lovingly met? Is there special reason for this being true at the present time? ¶ 16-18.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Bondage, Wis. Aug. 2	Marquette, Mich. Aug. 10
Green Bay, Wis. " 3	Bruce's Crossing, Mich. 11
Marquette, Wis. " 4	Superior, Wis. " 12, 13
Vulcan, Mich. " 5	Duluth, Minn. " 14
Sault Ste. Marie, Mich. " 6	St. Paul, Minn. " 16, 17
Sault Ste. Marie, Can. " 7, 9	Minneapolis, Minn. " 18

BROTHER J. A. BOHNET

Harrisburg, Pa. Aug. 3	De Soto, Ill. Aug. 10
Ledford, Ill. " 4	Swanwick, Ill. " 11
Mound City, Ill. " 5	Valer, Ill. " 12
Thobes, Ill. " 6	West Frankfort, Ill. " 13
Carbondale, Ill. " 7	White Ash, Ill. " 14
Anna, Ill. " 9	Marion, Ill. " 15

BROTHER H. H. DINGUS

Bismarck, N. Dak. Aug. 3	Rapelle, Mont. Aug. 12
Bellevue, N. Dak. " 4, 5	Billings, Mont. " 13, 14
Wason Flats, Mont. " 6, 7	Arsada, Wyo. " 15
Melstone, Mont. " 9	Whitman, Neb. " 16
Miles City, Mont. " 10	Albany, Neb. " 18
Billings, Mont. " 11	Morrill, Neb. " 19, 20

BROTHER A. D. ESHLEMAN

Tulsa, Okla. Aug. 2	Nowata, Okla. Aug. 9
Broken Arrow, Okla. " 3	Claremore, Okla. " 10
Muskogee, Okla. " 4	Sallisaw, Okla. " 11
Peggs, Okla. " 5	Fort Smith, Ark. " 12
Muskogee, Okla. " 6	Little Rock, Ark. " 13
Prior, Okla. " 7	Memphis, Tenn. " 14

BROTHER A. J. ESHLEMAN

Billings, Mo. Aug. 2	Golden City, Mo. Aug. 11
Verona, Mo. " 3	Ash Grove, Mo. " 12, 13
Monett, Mo. " 5, 6	Bohlar, Mo. " 14
Pierce City, Mo. " 7	Springfield, Mo. " 16
Carthage, Mo. " 9	Lebanon, Mo. " 17
Jasper, Mo. " 10	Rolla, Mo. " 18

BROTHER M. C. HARBECK

Northville, S. Dak. Aug. 2	Chancellor, S. Dak. Aug. 13, 14
Huron, S. Dak. " 3, 7	Menno, S. Dak. " 16, 17
Nisland, S. Dak. " 4, 5	Avon, S. Dak. " 18, 19
Mitchell, S. Dak. " 9	Sioax City, Ia. " 20
Hartford, S. Dak. " 10, 11	Chicago, Ill. " 23
Davis, S. Dak. " 12	Indianapolis, Ind. " 24-31

BROTHER M. L. HERR

Pueblo, Colo. Aug. 2	Loveland, Colo. Aug. 11
Colorado Springs, Colo. " 3, 7	Berthoud, Colo. " 12
Cripple Creek, Colo. " 4, 5	Boulder, Colo. " 13
Victor, Colo. " 6	Fort Morgan, Colo. " 14
Denver, Colo. " 9	Sterling, Colo. " 16
Greeley, Colo. " 10	Haxtum, Colo. " 17

BROTHER W. M. HERSEE

Margaretville, N. S. Aug. 3, 4	Truro, N. S. Aug. 14, 16
Kentville, N. S. " 5, 6	Stellarton, N. S. " 17
15. Hall's Harbor, N. S. " 7, 9	Sydney, N. S. " 19, 20
South Rawdon, N. S. " 10	Glace Bay, N. S. " 21, 23
Halifax, N. S. " 11, 12	Whitney Pier, N. S. " 24
Brookfield, N. S. " 13	Long Hill, N. S. " 26

BROTHER H. S. MURRAY

Ipswich, S. Dak. Aug. 2	Kennedy, Minn. Aug. 11
Brishane, N. Dak. " 3, 4	Erskine, Minn. " 13
Bismarck, N. Dak. " 5	Thief River Falls, Minn. " 14
Moffit, N. Dak. " 6	Haug, Minn. " 16
Fargo, N. Dak. " 9	Zoppel, Minn. " 18
Nechle, N. Dak. " 10	Northome, Minn. " 20

BROTHER G. R. POLLOCK

Pendleton, Ore. Aug. 3	Weston, Ore. Aug. 13, 14
Hermiston, Ore. " 4	Walla Walla, Wash. " 16
Hopmer, Ore. " 5, 6	Pomeroy, Wash. " 17, 18
Pendleton, Ore. " 7, 12	Dayton, Wash. " 19
Joseph, Ore. " 9	Waitsburg, Wash. " 20
La Grande, Ore. " 10, 11	Walla Walla, Wash. " 21

BROTHER V. C. RICE

Akron, O. Aug. 2	Niles, O. Aug. 11
Kent, O. " 3	Youngstown, O. " 12
Ravenna, O. " 4	Albany, O. " 13
Warren, O. " 5	Salem, O. " 14
Mecca, O. " 9	East Palestine, O. " 16
Rosemont, O. " 10	Columbiana, O. " 17

BROTHER C. ROBERTS

Medicine Hat, Alta. Aug. 2	Regina, Sask. Aug. 9
Maple Creek, Sask. " 3	Brandon, Man. " 10
Swift Current, Sask. " 4	Souris, Man. " 11
Moos Jaw, Sask. " 5	Treherne, Man. " 12
Maidenhead, Sask. " 6	Winnipeg, Man. " 11, 16
Assiniboia, Sask. " 7	Nakama, Ont. " 18

BROTHER R. L. ROBBIE

Minneapolis, Minn. Aug. 2, 4	Ellsworth, Wis. Aug. 10
Lakeview Center, Minn. " 3	Amery, Wis. " 11
Taylor's Falls, Minn. " 5	Hillsdale, Wis. " 12, 13
Centuria, Wis. " 6	Stevens Point, Wis. " 16
Grantsburg, Wis. " 7	Waukesha, Wis. " 18
St. Paul, Minn. " 9, 14	Logansport, Ind. " 19

BROTHER O. L. SULLIVAN

Memphis, Tenn. Aug. 2	Evansville, Ind. Aug. 10, 11
Guthrie, Ky. " 3	Owensboro, Ky. " 12
Hopkinsville, Ky. " 4	Beech Creek, Ky. " 13
Dixon, Ky. " 5	Beaver Dam, Ky. " 14
Paducah, Ky. " 6	Elizabethtown, Ky. " 16
Mayfield, Ky. " 7	Sonora, Ky. " 17

BROTHER W. J. THORN

Mapleton, Me. Aug. 3, 4	Kennebunk, Me. Aug. 13
Blaine, Me. " 5, 6	Springvale, Me. " 14
Woodstock, N. H. " 7, 9	Worcester, Mass. " 16
Old Towne, Me. " 10	Pittsfield, Mass. " 17
Bangor, Me. " 11	Utica, N. Y. " 18
Rockland, Me. " 12	Buffalo, N. Y. " 19

BROTHER T. H. THORNTON

Heaters, W. Va. Aug. 2	Ashland, Ky. Aug. 9
Charleston, W. Va. " 3	Louisia, Ky. " 10
Coco, W. Va. " 4	Patrick, Ky. " 11
Likview, W. Va. " 5	Palmsville, Ky. " 12
Nitro, W. Va. " 6	Moltoberts, Ky. " 13, 14
Huntington, W. Va. " 7	Lexington, Ky. " 16

BROTHER S. H. TOUTJIAN

Paris, Tex. Aug. 2	Dallas, Tex. Aug. 9
Roxton, Tex. " 3	Alvarado, Tex. " 11
Wolfe City, Tex. " 4	Clbourne, Tex. " 12
Dallas, Tex. " 5	Weatherford, Tex. " 13
McKinney, Tex. " 6	Terrell, Tex. " 14
Plano, Tex. " 7	Grand Saline, Tex. " 16

BROTHER J. C. WATT

Abilene, Tex. Aug. 2	Alamogordo, N. Mex. Aug. 10
Merkel, Tex. " 3	Clouderford, N. Mex. " 11
Barstow, Tex. " 4	Alamogordo, N. Mex. " 12
El Paso, Tex. " 6	Albuquerque, N. Mex. " 14
Valentine, Tex. " 7	Phoenix, Ariz. " 16
El Paso, Tex. " 9	Yuma, Ariz. " 17

BROTHER J. B. WILLIAMS

Endicott, N. Y. Aug. 2	Syracuse, N. Y. Aug. 9
Bainbridge, N. Y. " 3	Rochester, N. Y. " 9
Oneonta, N. Y. " 4	Medina, N. Y. " 10
Kingston, N. Y. " 5	Lockport, N. Y. " 11
Storville, N. Y. " 6	Niagara Falls, N. Y. " 12
Albany, N. Y. " 7	Tonawanda, N. Y. " 13

VACATION

The vacation of the Bethel family will be August 22nd, to September 5th, 1925. During that period the office and factory will be closed.