



"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLVI SEMI-MONTHLY No. 11

Anno Mundi 6053—June 1, 1925

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 17.

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.

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.

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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 evening, 8:00 to 9:00; Tuesday, Wednesday, Thursday, Friday and Saturday evenings, 8:30 to 9:30, Daylight-Saving, Central Standard Time.

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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 Lelie St., Cape Town, South Africa.

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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.

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

BETHEL HYMNS FOR JULY

Sunday	5	272	12	243	19	209	26	7
Monday	6	328	13	252	20	67	27	261
Tuesday	7	174	14	256	21	147	28	57
Wednesday	1	315	8	281	15	240	22	3
Thursday	2	38	9	257	16	90	23	78
Friday	3	109	10	264	17	124	24	205
Saturday	4	322	11	50	18	301	25	11

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XII: THE SUBJECT OF THE ATONEMENT

Week of July 5.....Q. 55-60 Week of July 19.....Q. 68-74
Week of July 12.....Q. 61-67 Week of July 26.....Q. 75-80

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI

JUNE 1, 1925

No. 11

LIGHT IN THE DARKNESS

"Unto the upright there ariseth light in the darkness."—Psalm 112: 4.

THE human race is in the valley of death. The world has ended and is rapidly dying, and with it many peoples of the earth. It is the day of God's vengeance upon Satan's organization, and all the nations are under judgment. Concerning this time the Prophet says: "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." (Joel 2: 2) We are here reminded of the darkness that enshrouds the mountain peaks just before the first gray streaks of the light of day appear. It is a dark time for the world. It is light in due season for those of Zion; that is to say, those saints now on earth are to speak to each other concerning this great darkness and its meaning, and to comfort and encourage each other as the darkness increases. The command of the Lord is: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."—Joel 2: 1.

² Another of God's holy prophets, looking down to the day when the peoples of earth would enter this time of darkness, says: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." (Zephaniah 1: 15, 16) Since the tragedy of Eden the peoples of earth, cut off from the sunshine of God's favor, have been in the land of "the shadow of death", moving on in darkness, which is well represented in the land that lies along the banks of the Jordan, traversed by the waters which hurry on to the Dead Sea.—Isaiah 9: 2; Matthew 4: 13, 16.

³ The journey of the human family down through the ages has been run like that of the Israelites traveling from Egypt, "through the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land that no man passed [safely] through, and where no man dwelt." (Jeremiah 2: 6) Cut off from God's smile and exposed to the attacks of darkness, it is no marvel that man has realized his unhappy lot, and backward through the

ages has looked with longing eyes and fainting heart to the paradise where the smile of Jehovah was joy to his heart and sunshine to his soul. But thanks be to God, the ties that bind the earthly creature to Jehovah are not entirely and forever severed. "For his anger endureth but a moment: in his favor is life: weeping may endure for a night, but joy cometh in the morning."—Psalm 30: 5.

WHY THE DARKNESS.

⁴ The inspired Apostle says that the rulers of this world are rulers of darkness (Ephesians 6: 12), and that the chief ruler or god of this world is Satan. (2 Corinthians 4: 3, 4) This evil one is also designated as the prince of the power of the air (Ephesians 2: 2) and as the prince of this world. (John 12: 31) The Scriptures disclose that he who is the prince or ruler of this dark world was the first to become disloyal to God, and by reason of his wickedness man was induced to sin. Following the course of wickedness pursued by Satan, great numbers of the angels of heaven sinned and became a part of the principalities of darkness. These angels God has restrained in darkness until the great judgment day.—2 Peter 2: 4; Jude 6.

⁵ The organized powers and principalities of Satan, invisible, constitute the evil heavens or invisible ruling power. Man for a long time has endeavored to organize governments, hoping thereby to safeguard his own interests. Being weak, he has yielded to the seductive influences of Satan. He has become vain in his imaginations. His foolish heart has become darkened and his organized governments have become a part of Satan's organization.

⁶ For many centuries Satan has been the prince of the wicked heavens and the god of the evil world. During all that time it has been the constant purpose of Satan to make God appear a liar and his Word unreliable. He has induced man to believe that there is no sin; that there is no death; and that God's judgments are of no effect. He has turned the minds of the great masses of humanity away from the Lord and from his Word. Men have organized legitimate commerce and

have attempted to deal honestly with their neighbors. Satan has overreached the minds of these chief ones of commerce, increased their greedy desires, and turned the commercial interests into wicked profiteering, and made this a means of oppressing mankind. With an honest desire to have governments in the interest of the people, men have formulated some wholesome laws and established courts to mete out justice to the offenders and for protection to the oppressed. But overreached by the sinister and wicked influence of Satan, selfish men have made the courts a farce, and justice a mockery, greatly to the sorrow of mankind.

⁷ The Lord planted his Church on earth, a pure vine, and into its organization many men entered, with a sincere desire of serving God. Early in its history Satan overreached the leaders of the church organization, turned their minds to selfishness and caused them to join the other part of his worldly organization. He has increased in men's minds and hearts the desire for power, fame and great reputation, that they might receive the plaudits of the world. Many who have pretended to represent the Lord and who have appeared in his name have become the very instruments of the prince of darkness. These emissaries of Satan have hypocritically assumed to represent God, blasphemed his holy name, and manifested their enmity toward the truth.

⁸ These three elements, commercial, political and ecclesiastical, compose the governing factors of the wicked world, and with one accord they proclaim the blasphemous doctrines that the unholy alliance is divinely constituted and rules the world by divine right. The Lord in his Word designates such as "the power of darkness". (Luke 22:53) The people are steeped in ignorance concerning the Word of God, and truly there is a famine in the land for the hearing of his Word. (Amos 8:11) The masses cry and moan under the wicked hand of the oppressor. Truly the whole creation groans and travails in pain until now.

THE LIGHT

⁹ The inspired writer of the Scriptures says: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1:5) The great eternal One, the Source of light, dwells in the light which no man can approach unto.—1 Timothy 6:16.

¹⁰ When God created the earth that it in his due time might be a fit habitation for man (Isaiah 45:12, 18), he made the clouds its garment, and thick darkness a swaddling band for it. (Job 38:9) At his command the darkness fled away. "And God said, Let there be light; and there was light." (Genesis 1:3) He is the great Source of light, and all who enjoy the light must be in harmony and remain in harmony with him.

¹¹ Foreshadowing a class who delight themselves in the Lord, and who rejoice in the light that comes to them

from him, David wrote: "Bless the Lord, O my soul. O Lord my God, thou art very great: thou art clothed with honor and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains."—Psalm 104:1-6.

LIGHT OF THE WORLD

¹² Jesus Christ is the express image of Jehovah and possesses the brightness of his glory, and is the bright and morning star. (Revelation 22:16) Since the dark day began at the expulsion from Eden, God has had some representatives on earth that reflected his light. Against all such Satan has fought and his effort has been to destroy them. In the fulness of time God sent to the earth his beloved Son, that he might redeem mankind and lead the willing ones out of darkness into light and life. Early in his ministry, speaking to the ecclesiastics of that time who fraudulently claimed to represent God, Jesus said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) To his disciples he declared: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world." (John 9:4, 5) Speaking with authority to those in darkness he said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."—John 12:46, 47.

¹³ Every creature who receives the light of God receives a favor of priceless value. All life and all light proceed from God. Light and life as applied to Jehovah are synonymous terms. Knowing this, we can better understand the words of Jesus when he said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

¹⁴ Writing of his mission to earth and the blessing that Jesus would be to those who would receive him, the words of St. John are: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:4, 5) This great light came into the dark world and was its light when here. He came to give his life a ransom for mankind, to the end that man might have life and have it more abundantly. (Matthew 20:28; John 10:10) In due time he will abolish death and destroy him that has the power of death, because he "hath brought life and immortality to light through the gospel."—2 Timothy 1:10; Hebrews 2:14.

THE CHURCH

¹⁵ Everything that is in harmony with God, the great Source of light, must reflect the light. The Church, which is the Body of Christ, and each member thereof who is pleasing to the Lord, must be in the light and reflect the light of the Lord. In proportion as one has the spirit of the Lord he has the light and reflects that light. The spirit of the Lord is made manifest in and by his Word. He who has the spirit of the Lord can understand the Word of God, as it is revealed. It is by and according to his own will and his Word that God begets the members of the Body of Christ to the divine nature. (James 1:18) He begets them to a hope of life, reserved in heaven for those who are kept by his power through faith. Faith in the merit of Christ Jesus, a full and complete consecration, justification and spirit-begetting, mark the beginning of the new creature whose prospects from that time forward are to membership in the glorious Body of Christ.

¹⁶ Each Christian was once in darkness even as the world is in darkness. Now the Lord has brought these new creatures out of darkness into his marvelous light. For this reason the Christian can always give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. (Colossians 1:12, 13) But the mere fact that a member of the Church has been translated out of darkness does not mean that he will not continue to have a battle with the powers of darkness. There is still a battle-ground in his mind and he must continue to fight against principalities, powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Ephesians 6:12) As a new creature, that he might please God, he must walk in the light. (Ephesians 5:8) He must avail himself of the provision God has made to keep him in the light. The world is in darkness and the Lord is the light. The Christian must be made into the likeness of the Lord. This is a transforming process. Hence, says the Apostle, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect will of God."—Romans 12:2.

¹⁷ This means that the mind of the new creature must feed upon the Word of God, that he may have light by which he can walk and which brings him life. Hence it is written for the Christian's benefit: "The commandment is a lamp, and the law [of God] is light."—Proverbs 6:23.

¹⁸ To the Christian the Word of God is a lamp unto his feet and a light illuminating his pathway; and he who receives the Word of the Lord receives light and understanding. (Psalm 119:105, 130) The light of the Lord that shines in this dark world is not for those who refuse to walk in it. It is not for those who love wickedness. "Light is sown for the righteous, and gladness

for the upright in heart." (Psalm 97:11) The righteous on earth are only those who are in Christ and who abide there.

SURROUNDED BY DARKNESS

¹⁹ All along her journey the Church has been surrounded by the darkness of this evil world. The prince of darkness, taking advantage of the weakness of the weary traveler in Zion, has attempted to darken his mind. Sometimes the way has seemed very dark; but still striving to walk in the light the Christian has rejoiced in the promise that "unto the upright there ariseth light in the darkness. God is gracious, and full of compassion, and righteous."—Psalm 112:4.

²⁰ Those who contend for righteousness and who are diligently walking in the light, with confidence look up to the Lord and say, "For thou wilt light my candle; the Lord my God will enlighten my darkness."—Psa. 18:28.

²¹ When darkness surrounds, and when the evil one is active, to calm the Christian's fear the Lord gently whispers: "Thou shalt not be afraid of the terror by night." (Psalm 91:5) Many times when these terrors surround the Christian he finds strength in confidently claiming the promise of the Lord, as it is written: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—Psalm 27:1.

MUST CONTINUE IN THE LIGHT

²² God has not given to the saints all the light at one time. They could not have borne it all at once. He has graciously revealed it to them step by step, for their own good. "The path of the just is as the shining light that shineth more and more unto the perfect day." (Proverbs 4:18) When the Lord sees it to be well to give more light to his people then it is given.

²³ Every Christian should remember that the Scriptures are not of private interpretation. God has not committed to man the authority to interpret his Word. Jehovah is the Source of light and he sends forth his light to his people through his beloved Son by his spirit in his own good time. Jesus, the head of his Church, feeds his Body members upon the Word and illuminates their minds according to the Father's will. Members of the Church, therefore, should watch for the increased light that the Lord sheds forth upon their pathway, that they may diligently walk therein. It will not do for a Christian to say: 'I have learned all that can be understood of God's Word, and there is no more to learn in this time.' Such has been the trouble with some professed Christians all along the age. They have advanced to a certain point and there stopped and refused to look for more light, much less to further walk in the light. For this reason some have had "their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Ephesians 4:

18) Nowhere does the Lord encourage ignorance or indolence in seeking him through his Word.

²⁴ Nominal Christendom, as we now see it, fell into this very snare of ignorance, indolence, unfaithfulness and darkness. The leaders in the ecclesiastical systems have put away the Word of God, the lamp that was given to light the Christian's pathway, and have walked on in their own wisdom. They have become wise in their own conceits and have ignored the light that the Lord has provided. Some of these by nature have been more brilliant than other men. Their natural brilliancy and lack of humility was a misfortune to them. The Lord likens their brilliancy merely to sparks that soon disappear in the darkness. To them he says: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks [the light of your own wisdom]; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow."—Isaiah 50:10, 11.

OUTER DARKNESS

²⁵ If one brought out of darkness into the light fails or refuses to appreciate his privilege and avail himself of God's provision, he is in danger of greater darkness. It behooves each Christian now to look well to his pathway; that he walk in the light of the Lord in this evil hour. The Scriptures show that there will be some, particularly in the end of the age, who will fail to appreciate their privileges, lose the light and be cast into outer darkness. What would lead to such a disaster? Among some of the things mentioned by the Scriptures are these: Bitterness of heart; slothfulness; indifference to privileges of service; a failure and refusal to walk in the light, and a returning to the world from which they were taken. If one permits himself to become embittered against his brother, he loses the spirit of the Lord and therefore loses the spirit of light, and darkness ensues.

²⁶ The apostle Paul, warning the Christians against the perils of darkness now surrounding them, says: "Follow peace with all, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Hebrews 12:14, 15.

²⁷ Contention and strife amongst the brethren in the classes or otherwise leads to bitterness, and this bitterness leads to a loss of the spirit of the Lord. The Apostle plainly shows that in order to have an understanding of the mysteries of God, to appreciate the precious truths of the Lord's Word and walk in the light thereof, the hearts of God's people must be united together in love. (Colossians 2:2, 3, *Diaglott*) It follows, then, that where there is bitterness, if persisted in it drives out the

light, because it drives out love, and darkness results.

²⁸ Hatred will lead to darkness. If one persists in permitting bitterness in his heart to result in hatred of his brother, he is sure to go into darkness. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—1 John 2:9-11.

²⁹ We are now in that dark hour of the world's history in which everything is being shaken that can be shaken. (Hebrews 12:27) One of the essentials to abide in the light and to withstand the shaking is to unselfishly look to the interests of our brethren as new creatures in Christ, as it is written: "Let brotherly love continue." (Hebrews 13:1) In the parable of the talents the Lord shows that to those who have been brought into the light he has committed certain interests of his kingdom, and to all of his servants he has committed all his goods or interests of his kingdom. To each one is given a measure of the spirit of the Lord, and if he diligently walks in the light and avails himself of opportunities of serving the Lord, prompted by the spirit of love, he increases in the Lord's spirit.

³⁰ But to one who is indifferent, who fails to feed his mind upon the Word of God, who fails, neglects or refuses to avail himself of opportunities to proclaim the truth, and who thereby fails to safeguard the interests of the kingdom committed to him, such by the Lord is counted "a wicked and slothful servant". The Lord's pronounced penalty against such is: "Take therefore the talent from him, and give it unto him which hath ten talents. . . . And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." (Matthew 25:28, 30) Surely the Lord has his own good way of making known the good news of his kingdom. He has commanded his followers to proclaim the truth to the world as his witnesses.

³¹ The consecrated are looking forward to the time when they might be made members of the Lord's wedding party, partaking with him at the wedding feast. The preparation for that happy day is illustrated by putting on the wedding garment. One who refuses to conform to the Lord's appointed way of preparing himself is thereby refusing to put on and maintain the wedding garment. And when the day of reckoning comes the Lord directs that such a one shall be cast into outer darkness.—Matthew 22:13.

³² There is now great danger of Christians becoming overcharged with the cares of this life and permitting themselves to become sleepy or indifferent to the interests of the Lord's kingdom, and to fall back into the darkness. Failing to feed the mind upon his Word of Truth, failing or refusing to avail oneself of opportunities of serving the Lord, will cause one to grow drowsy

and his hand to slack. This is a dangerous position; and it is the privilege of each of the brethren to call the others' attention to this condition that they might be awakened. To such the Apostle says: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—Ephesians 5:14.

³³ Only the saints will continue to walk in the light unto the perfect day. Those who turn away from the Lord and from his precious provision are classed with the wicked. "The way of the wicked is as darkness; they know not at what they stumble."—Prov. 4:18, 19.

CONFLICTING ORGANIZATIONS

³⁴ The visible part of Satan's organization is designated as the beast, composed of the three elements, selfish commercial, political and ecclesiastical power. These are now steeped in darkness and walk on in the dark. So gross is their darkness that they even presume to hide their ways from the Lord. Their works are in the dark, even though they claim to be in the light. (Isaiah 29:15, 16) The commercial powers openly and flagrantly violate every rule of justice in their oppression of the poor for their own selfish gain. The political powers ignore the rights of the people and willingly and openly violate the laws which they themselves have made. The clergy ignore the Word of God, and many openly deny his Word and the blood of Jesus Christ that bought them. They have been warned of the Lord to judge justly and to deal righteously with the poor and needy; but they have refused to heed and consequently walk on in darkness. (Psalm 82:3-5) Such constitute the wicked organization of Satan, which has reached its day of judgment.

³⁵ God's organization visible is composed of those on earth who have been begotten and anointed of the holy spirit and who appreciate the privilege of being in his service. Because they reflect the light of the Lord they are the light of the world, even as Jesus said: "Ye are the light of the world." These must work in harmony with Jehovah, the great Source of light, and with all the other members of his organization, Christ and the glorified members of his Body beyond the vail, and the holy angels of heaven. They must let their light shine, as representatives of the Lord.—Luke 11:33-36; Matthew 5:14-16.

³⁶ Now darkness covers the earth and gross darkness the people, and the command to these faithful ones of the Lord is: "Arise, shine, for thy light is come, and the glory of the Lord hath risen upon thee." (Isaiah 60:1) These must shine by reflecting the light of the present King of glory, who has taken unto himself his power and begun his reign.

³⁷ Satan is the prince of darkness and has the power of death. He would destroy all who refuse to obey him. The Christian absolutely refuses to obey him and flees to Christ for refuge. Jesus Christ is the Prince of light and of life. He became a man that he might re-

deem the race; and there has been committed to him all power in heaven and in earth. (Hebrews 2:14) "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3:8.

³⁸ Now the great battle is on. It is the beast, the devil's visible organization, led by Satan himself, warring against the Lamb and his organization. The victory is with the Lord, and those who are faithful and true to the end shall stand with him in victory.—Revelation 17:14.

RAISE UP THE STANDARD

³⁹ It is not sufficient now to merely know the truth and feed upon it. But he who walks in the light and shows his appreciation and his love for the Lord must obey the Lord's commandments. Satan, the prince of darkness, who is leading his cohorts against the Prince of Light and his followers, has come in like a flood. This is a flood of falsehood and wickedness. The command to the Christian, therefore, is: "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." (Isaiah 59:19) The enemy's flood of lies would efface the name of God from the minds of men and turn the whole world into complete and absolute darkness and away from God. Now the Lord says to those who are followers of the light: "Ye are my witnesses, . . . that I am God." (Isaiah 43:10, 12) "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.

THE STANDARD

⁴⁰ Those who have the spirit of the Lord and who are therefore in the light must now raise up the standard against the enemy. This standard is that of righteousness and truth, the truth concerning God's kingdom and the blessings that shall flow to mankind from it. They must tell those who have a hearing ear that God is light and in him there is no darkness; that God is love and his provision for man's salvation is complete; that Jesus is the express image of the Father, clothed with power and authority to save to the uttermost, and that he has taken unto himself his power and begun his reign; that he is leading the fight against the forces of darkness, and the victory with him will be complete; that he shall reign amongst the people in righteousness; that his judgments will be right and true, and when his judgments are in the earth the people will learn righteousness.—Isaiah 26:9; Hosea 6:5.

⁴¹ This great dark day that is now upon the world is because God's indignation is expressed against the powers of darkness. It has brought great distress upon mankind, and it is the privilege of the Christians who walk in the light to comfort the hearts of those that mourn, that they may see out of their obscurity some hope for the future.

⁴² In raising up the standard, then, against the wicked one, those who have the spirit of the Lord will joyfully tell the people of some of the precious things that God's kingdom will bring to them. Those who appreciate this privilege and avail themselves of it really enter into the joy of the Lord now. They have in mind not only their own salvation, but the elimination of darkness and the opening of the blind eyes that the peoples of earth may know of the great Source of light and life.

⁴³ Those of the Lord's organization who are faithful to their charge are a delight to the Lord. To them he says: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah 42:6,7) It must be apparent to all that the prison-house referred to is the tomb, and that the darkness is the darkness of superstition and ignorance that now enshrouds the people. It is a happy privilege now to tell the people who have a hearing ear that the Lord's kingdom is at hand; that in that kingdom "he will destroy . . . the face of the covering that is cast over all people, and the veil that is spread over all nations."—Isaiah 25:7.

⁴⁴ The Apostle declares that the Lord will consume the wicked one with the spirit of his mouth and destroy him with the brightness of his presence. (2 Thessalonians 2:8) It follows that the message of truth must be used in the Lord's own due time and way to remove the darkness from the minds of the people. Those Christians on earth who are witnesses for the Lord must avail themselves of the opportunity to thus proclaim the truth. It is therefore the privilege of each Christian to point the people to the fact that this great time of darkness and trouble on the earth is the result of sin, which has reached a culmination; to show them that God is light; that Jesus is the express image of the Father; that he is the great Light that lighteth every man that cometh into the world; and that his kingdom will bring to all who will obey him the great desire of their hearts—light, happiness and eternal life.

⁴⁵ It follows, then, that no one could be faithful and true to the Lord in these remaining days when the conflict is on between light and darkness unless he would avail himself of the opportunity of letting his light shine. He must do this by telling the good news to the peoples of earth, and by conforming himself to the ways of light, walking in the light as the Lord has provided it.

⁴⁶ In proclaiming this message the Christian has no need to fear. The Psalmist has expressed the sentiment of the hearts of the devoted ones: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." (Psalm 23:4) While humanity is sitting now in darkness and unable to see, it will not

always be thus. Truly, "on account of the tender compassions of our God, by which he has visited us; a day-dawn from on high, to illuminate those sitting in darkness and death-shade; to direct our feet into the way of peace."—Luke 1:78,79, *Diaglott*.

⁴⁷ Happy will be the day for the world when the Millennial reign is done; when the Lord has turned over the human race to God, fully restored. In that city there will be no need of the gospel, nor of the law, as recorded in the Word of God, to shine for the benefit of the people, but the glory of the Lord will enlighten mankind, and the Lord will be the light thereof. "And the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there."—Revelation 21:24-26.

⁴⁸ It is the Christian's present privilege to tell the peoples of earth that this blessed condition is in store for those who obey the Lord.

QUESTIONS FOR BEREAN STUDY

State the position of the human race? Why are the Lord's saints to blow the trumpet in Zion? How is our day described? What hope is held out? ¶1-3.

Why does darkness still obtain? How has the good that men would do been turned into oppression? ¶4-6.

How did the Lord plant his Church? What caused the apostasy? What three elements try to perpetuate their existence? ¶7,8.

What is the light that God dwells in? Once getting into the light of God, what must one do to remain in it? ¶9-11.

Is Satan a constant opponent of all light-bearers? What is the effect upon one who follows Jesus? From when does light and life come? ¶12-14.

How may one be a reflector of the light of God? What great thing has God done for the disciples of Jesus? Where does the battle of the Christian principally take place? What does this battle result in? ¶15-18.

What is it the duty of the Christian to strive against? How is it done? How is victory accomplished? ¶19-21.

Does the light dawn upon the mind as a flood, or gradually? How is the mind of the Christian illuminated, and by whom is it done? Has the brilliancy of the ecclesiastics been to their advantage? ¶22-24.

What is it that leads into darkness? What is Brother Paul's warning? What is the admonition of Brother John? ¶25-28.

Where is the Church at the present time? What should be our attitude toward the brethren and toward the kingdom interests which have been committed unto us? ¶29,30.

To what great event are the consecrated looking forward? Is there danger in losing sight of this eventful hour? ¶31-33.

What is the deplorable condition of Satan's visible organization? What is the commercial power guilty of? The political? The ecclesiastical? ¶34.

Who belong to God's visible organization? How is it demonstrated who these are? ¶35,36.

What are the opposing forces of Satan and Jesus? ¶37,38.

What is one of the ways that the Lord meets the attacks of the adversary? What is the instrumentality that the Lord uses? What is the standard used? ¶39,40.

What is the privilege of the Christian in this hour of distress? What blessing will eventually come to the people of earth? ¶41-44.

What is the means by which one may let his light shine? Has the Christian reason to fear? Is there cause for rejoicing, knowing that the Millennial day is approaching? ¶45-48.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR JULY 1

"The Lord is my rock, and my fortress."—Psalm 18: 2.

NOW we are nearer the perfect day than when first we knew the Lord. True to his promise the light is shining with greater brilliancy. Now we can see that Satan is making a desperate and murderous assault upon the saints yet on earth who keep the commandments of God. He is a wily foe. He will attack every saint at his most vulnerable point. Satan will help each one to magnify self and self rights.

It will be well for each of the saints now to bear in mind that while on earth a saint has no rights which any one is bound to respect. "For ye are dead, and your life is hid with Christ in God."—Colossians 3: 3.

Those who forget this will be easily offended. It is selfishness that takes offence. Selfishness cultivated leads to strife. Satan is diligent to plant strife amongst the brethren. Selfishness develops into pride. Pride leads to disloyalty, unfaithfulness and destruction.

Love is the very opposite of selfishness. Perfect love is the perfect expression of unselfishness. He who really loves the Lord is anxious to proclaim the message of the Lord's kingdom, and will boldly do so in this day of judgment. (1 John 4: 17, 18) He who loves his brother will be anxious to see his brother serving the Lord. If he finds his brother in distress, mourning, dull or indifferent, he will be anxious to give him beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. He who loves the Lord loves his brother and will be loyal and faithful.

A fortress is a place of security. The Lord is a fortress to the faithful, and all such he will shield and preserve.—Psalm 31: 23; 18: 1-3.

Those who love the Lord are joyfully keeping his commandments. His commandments now are to comfort those that mourn, and do this by bringing to them a knowledge of the glad news of the kingdom. Doing this in love, and in faithfulness, will keep us in the joy and love of the Lord. Herein is our safety.

TEXT FOR JULY 8

"Strength and beauty are in his sanctuary."—Psa. 96: 6.

THE sanctuary is the place made for the dwelling of the Lord. (Exodus 15: 17) It is God's organization.—Psalm 74: 2; 76: 2.

The consecrated and anointed ones this side the veil are in the sanctuary by reason of being in Christ. The great Jehovah, rich in mercy and boundless in love, "hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Ephesians 2: 6.

Now being members of God's organization the saints this side the veil are the special objects of Satan's wrath. In their own strength they could not stand for one moment. But dwelling in Christ, in the sanctuary, they are safe and secure from all harm. In this secret place of the Most High they rest in peace. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."—Psalm 91: 9, 10.

This assurance from the Word of God brings great consolation to the heart of the Christian. So he is strong in the Lord and in the power of his might, and the joy of the Lord is in his heart. With the Apostle he joyfully says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—Ephesians 1: 3.

In this blessed condition there is also beauty. The fairest of ten thousand, the One altogether lovely, the Head of the Church, dwelleth there. That which beautifies the Christian this side the veil is the establishment of the mind with beautiful truths. The mind is the battle-ground. It is the mind that is transformed. As the Christian abides in this secret place of God's love, and receives the blessings and comfort from the Lord, he grows into the likeness of the Lord, and reflects this upon others, bringing comfort to other hearts. He receives comfort and strength, and in the strength and beauty of the Lord he grows into a comforter.

AN INTERESTING QUESTION

Question: Is it proper for parents to teach their children that they will have a chance to consecrate for restitution, and then neglect thereafter further instruction in the divine plan?

Answer: It is not proper to say that a person can consecrate for any reward. Consecration means to do the Lord's will. The proper course for parents, then, it would seem, would be to teach their children that only those who are obedient to the Lord would get life on any plane. They should teach their children in the home, as well as in the class, the privilege of learning the Lord's plan and of joyfully doing his will, and leave entirely to the Lord what the reward shall be. It is not

proper to urge them to make a consecration, but to give them the truth insofar as we can, and then let each one determine for himself. The child that has not reached a sufficient age to determine what consecration is should not be expected to consecrate; but he should be taught concerning the Lord's plan as far as he can understand it, and urged to be obedient to the Lord and the cause of righteousness. It would not seem exactly the proper thing for one to speak of his children as "restitution children". That will depend upon whether or not they are obedient to the Lord. Teach the children the truth, and the Lord will determine what the reward shall be.

THE BEGINNING OF FOREIGN MISSIONS

—JULY 5—ACTS 12:25 TO 13:12—

BARNABAS AND PAUL ENTER NEW SERVICE—LAYING ON OF HANDS IS INDORSEMENT—SORCERER IS SILENCED BY PAUL.

"And he said unto them, Go ye unto all the world, and preach the gospel to the whole creation."—Mark 16:15.

A. S. V.

OUR lessons now take us into the second phase of the spread of Christianity. Hitherto they dealt chiefly with the work which centered in Jerusalem; but they also introduced those arrangements which the Lord made for the wider mission of the truth to the Gentiles; namely, the conversion of Saul, and Peter's visit to Cornelius. Antioch in Syria now becomes the center of the story.

² Barnabas and Saul apparently remained in Jerusalem over the time of Passover, when James was slain and Peter imprisoned. It is possible that both were in John Mark's mother's home when Peter called after his deliverance from prison, for the mother of Mark was sister to Barnabas. When they returned to Antioch they took Mark with them. Evidently Barnabas wanted to serve his nephew, and knew of no better way of helping him into full manhood and into the Lord's service than by taking him to Antioch. Barnabas was a man who could see possibilities both in men and in circumstances, and who knew how to seize a circumstance and to use ability; for it is evident from later accounts given of Mark, and by the fact of his Gospel, that he was a man of ability and energy.

BARNABAS AND PAUL ENTER NEW SERVICE

³ Through various reasons and causes there were now in Antioch a company of men, leaders of the church, who may be compared to the seven deacons of the church in Jerusalem of whom were Stephen and Philip; and, like those, these also were Hellenist Jews.

⁴ Here, then, without prearrangement, was a company of men with a broad outlook and the right spirit, in the best place for that further work which the Lord had said should be done. Their names are mentioned. Barnabas is named first and Saul last. Of these two we know much, but of the others, Simeon, Lucius, and Manaen, we know little or nothing beyond what is here recorded. Manaen was a man of some standing; he had been brought up as foster brother with Herod the tetrarch.

⁵ Verse 2 of chapter 13 says, "As they ministered to the Lord, and fasted, the holy spirit said, Separate me Barnabas and Saul for the work whercunto I have called them." The word minister gives the thought of direct service to the Lord rather than that of service to the Lord through the brethren, and it seems as if the intention is to convey the thought that these men were waiting on the Lord as if for direction from him. It certainly is not merely a record of service such as is conveyed in Acts 11:26.

⁶ These were wise and understanding men. It could hardly be otherwise than that both these good men talked

together of the way of the Lord, and that Paul had told Barnabas and also the others of what the Lord had said to him. All would see that there was more serving ability in Antioch than the needs of the church called for, but instead of acting on their own account they sought the Lord's guidance. They were rewarded. In some way not recorded, though probably by prophetic declaration, for some of them were prophets, the holy spirit made it plain that Barnabas and Paul were to be separated to the work "whercunto I have called them".

⁷ Whatever feelings Paul might have had after Barnabas was thus associated with him in his special work for the Lord, there is no indication that he even for a moment questioned why Barnabas should also be called, or why his own name should be mentioned second. Indeed, Paul had been told that he was a chosen vessel and should be sent far hence to the Gentiles; but the Lord had not said that he would not use another. In any case Paul was obedient and submissive to the will of the Lord, and glad of his privilege; there was no question whether he should be the Lord's chief or his sole representative.

⁸ These men betook themselves to prayer. They laid their hands on the chosen two and sent them away, probably with some equipment of money for their travels, provided by the church in Antioch. Luke says, "So they, being sent forth by the holy spirit, departed" (Acts 13:4); that is, they were sent by the holy spirit, but the brethren in Antioch were the means used.

LAYING ON OF HANDS IS INDORSEMENT

⁹ The holy spirit had come upon the Gentile, Cornelius, some years before this, and it is certain that that good man and his household had told others of the precious truth; but God's ministry to the Gentiles now began at Antioch, and in such fashion as is here related.

¹⁰ The laying on of hands was not to keep up any apostolic succession, but was a significant action of good men commending their brethren to the Lord. It is clear that these men understood that they were authorized of the Lord to do this thing, for when the Lord by the holy spirit said, "Separate unto me Barnabas and Saul," it was not as if he said, "I am separating unto me Barnabas and Saul." They were to do it. That little company of men devoted to the Lord understood that they were to attend to this matter; and their act was acknowledged of the Lord to Barnabas and Saul as much as the laying on of hands of the apostles was acknowledged to any convert who was baptized.

¹¹ It is good when the elders of an ecclesia are men of prayer, who charge themselves with the Lord's interests.

The Lord can reward them as he rewarded these faithful men in Antioch. But it often happens that elders instead of confining their thoughts to the things which are necessary for their good service to the church, and charging themselves with the Lord's interests, selfishly concern themselves with their own, seeking to get themselves into prominence.

¹² This was the second occasion on which hands were laid upon Paul: the first was when the humble, and otherwise unknown, Ananias of Damascus laid his hands on Saul's head. (Acts 9:17) Paul could not have desired that the hands of any apostle should be laid upon him, for he knew he was chosen apart from them; and it is evident by this providence that God never intended that he should be sent out from Jerusalem on his mission charged by the other apostles.

¹³ Neither Barnabas nor Paul were of Antioch, and it would therefore be comparatively easy for them and for the brethren who remained to make the separation. Accompanied by John Mark, whom they took to minister to them, they left for Seleucia, at the mouth of the Orontes, whence they took boat to Cyprus. Cyprus was Barnabas' own country, and probably that was the reason they went there first. At Salamis in Cyprus they visited the synagogues, for there were many Jews in Cyprus. Little seems to have been gained on this their first call in Cyprus, at Salamis, and they went to Paphos.

SORCERER IS SILENCED BY PAUL

¹⁴ At Paphos the Roman deputy, Sergius Paulus, a prudent man, desired to hear from them of what they were preaching. In the establishment of the deputy was a Jew, named Bar-jesus, otherwise called Elymas, who was a sorcerer, and a false prophet. This man openly withstood Barnabas and Paul, seeking to turn away the deputy from the faith. But Saul (who now permanently took the name of Paul), filled with the holy spirit, set his eyes on Elymas and said: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10) He then said that Elymas should be blind, not seeing the sun for a season. Blindness immediately came upon the sorcerer, and "he went about seeking some to lead him by the hand." (Acts 13:11) With all his cunning and his union with dark powers he was helpless. The deputy seeing this believed, and was astonished at the doctrine of the Lord.—Acts 13:12.

¹⁵ This opposition by the man whose name means "son of Jesus", and who styled himself "the wise", is an important item of the study. When Barnabas and Paul preached to the Roman deputy it was the first occasion of the preaching of the gospel of the kingdom to a Gentile with the object of converting him to the faith of Jesus Christ. And the devil was there, opposing through his willing tool. Paul realized the situation. There was no question here of bidding an evil spirit

come out of its victim, as was so frequently the case during our Lord's ministry. Here was a man bearing the name the Savior bore, who had deliberately given himself to evil. Without doubt this ready tool of the devil was Satan's instrument by which he hoped to frustrate the work of the Lord's apostles.

¹⁶ These incidents are illustrations of the work of the Church now, at the time when the truth goes forth in full measure to those who have not had the opportunity of hearing it. There are those today associated with the establishments of earthly potentates who are in as bitter opposition to the truth of the kingdom of God now being established in power, as he who was called the "son of Jesus", and who claimed to be a wise man, was opposed to the truth of the kingdom of grace then being preached. Without doubt these opposers will have their opposition manifested. There is no question that many are already struck with blindness as to the true condition of human affairs.

¹⁷ It is apparent that the ecclesiastics of today are groping about as if seeking for someone to take them by the hand. And there can be no question that numbers will soon believe the message of the kingdom as they see the ecclesiastical world smitten with blindness.

¹⁸ As then, so now, the people are apathetic about the kingdom; but they do not oppose the truth; they do not understand, nor will they until the trouble has made them long for relief. The opposers now are of the same class as those of that day, when the gospel of the grace of God was preached to the Gentiles. They are, first, the ecclesiastics and the principal of their flock; these correspond to the Jewish leaders; second, the rulers and supporters of the present order who, like the Roman officials, care but little till they are in some way disturbed; and third, the instigator of evil, the great enemy, the devil, who through his mediums, the latter day sorcerers, and his other tools, still opposes all truth. Some of these are like Elymas, very willing, while some are but dupes.

QUESTIONS FOR BEREAN STUDY

Where do our lessons now take us? What city now comes specially into prominence? What advantages had Antioch over other cities at that time? ¶ 1-4.

How do Acts 13:2 and Acts 11:26 compare? What does the word minister mean in the former? ¶ 5.

What may be said of Barnabas and Paul? How did they show that they were willing to serve the Lord? ¶ 6, 7.

How were Barnabas and Paul sent by the holy spirit? ¶ 8.

Was the laying on of hands to keep up apostolic succession? If not, what was it for? ¶ 9, 10, 12.

Is it good for the elders to look after the Lord's interests prayerfully? ¶ 11.

Was it easy for Barnabas and Paul to leave Antioch? Was their ministry a success at Cyprus? ¶ 13.

What does Bar-jesus mean? Why was he stricken with blindness? Why is it significant that Satan had his representatives present at Paphos? ¶ 14, 15.

How do these incidents illustrate the work now going on? ¶ 16-18.

THE GOSPEL IN ANTIOCH OF PISIDIA

—JULY 12—ACTS 13: 13-52—

PAUL'S FIRST RECORDED DISCOURSE—EXPERIENCES OF JESUS FULFIL SCRIPTURE—PERSECUTIONS COME FROM LEADERS.

*"Behold, I have given him for a witness to the peoples, a leader and commander to the peoples."—
Isaiah 55: 4, A. S. V.*

FINDING little interest to detain them in Cyprus the apostles did not stay, but took ship for the mainland of Asia Minor, and came to Perga in Pamphylia. But neither did they stay there, probably because the time was unfavorable. It is said that at certain seasons the coast there is very unhealthy.

² For some reason, not explained, Mark declined to go on from Perga. It may be that the dangers and hardships of the road made him afraid; but it is as probable that his decision was because of personal feeling. In Cyprus, Paul had come into greater prominence than Barnabas, Mark's uncle, and it is quite probable that John Mark was not pleased with this. It also seems that there was some rearrangement made at Perga, for the Scriptures now speak always of the two as Paul and Barnabas, as if henceforth Paul was the foremost. Perhaps John Mark's deflection had something to do with this. We may not know the reason why Mark went home; but experience shows that it is dangerous to spiritual well-being to decline work which has been given by the Lord, either directly, or which has come in the order of his providence.

³ The two apostles pushed forward towards Antioch in Pisidia. (This Antioch should not be confused with the Antioch in Syria, where their travels began.) The going was hard, for the road was a climb through the mountain passes. The scenery was, of course, grand and beautiful; but in none of Paul's writings, nor in any written of his travels, is there mention of the scenery through which he and his companion passed when following their work for the Lord.

⁴ Antioch in Pisidia was a city of considerable importance. Situated on the plateau of Asia Minor it was a center of the trade routes, and therefore a good place for the spreading of the gospel. In all these cities there were Jews with their synagogues, for under the world-rule of the Greeks and Romans the Jews had traveled far: they had long been traders rather than the pastoral people God intended them to be.

⁵ On the sabbath day Paul and Barnabas went into the synagogue and sat down. The entrance of two such men as these drew the attention of the rulers of the synagogue; and after the law and the prophets had been read the rulers sent to them, saying, "If ye have any word of exhortation for the people, say on." (Acts 13: 15) Paul stood up, and with an orator's gesture began to speak to the people.

⁶ This is the first occasion in which an address of Paul's is reported. Like all those who explained the way of the Lord, he began by reminding the men of Israel of their history. He reminded them that God had chosen their fathers and called them to dwell in a

chosen land. He had delivered them from bondage with a high hand, and for their sakes had destroyed seven nations in the land of Canaan. Then for 450 years he gave them judges until, desiring a king, he gave them Saul of the tribe of Benjamin. Him he had to remove, and God then gave them David as king, saying of him that he was "a man after mine own heart, which shall fulfil all my will."—Acts 13: 22.

⁷ A thousand years had gone since David was made king, and until now God had made no move to fulfil the promise to raise up a savior out of David's seed. But Paul declared that God had fulfilled his promise by raising Jesus from the dead, who was of the seed of David according to the flesh. Israel did not realize this phase of God's purpose for, satisfied with themselves, they were, in their opinion, ready to be the teachers of the world. Paul's point was that Israel needed a savior, and that David's seed had first to restore Israel to himself.—Acts 13: 23.

⁸ It was a bold thing for Paul to tell these Jews, and the Greeks who associated with them, that "they that dwell at Jerusalem, and their rulers" had crucified him whom God had sent to give salvation to Israel. The evidence of their wrong was clear: they could find no cause of death in Jesus, yet desired of Pilate that he should be slain. They were blind to all the evidences, partly because they knew not the word of God when it was spoken, but chiefly because they knew not the voices of the prophets which were read every sabbath day. (v. 27) Paul boldly declared that God had raised Jesus from the dead, and that they were witnesses that God's promise made to the fathers had been fulfilled in raising up Jesus. He quoted the 2nd Psalm: "Thou art my Son, this day have I begotten thee" (v. 7); and Isaiah 55: 3: I will give you "the sure mercies of David"; also he quoted Psalm 16: 10: Thou wilt not "suffer thine Holy One to see corruption", and declared that these scriptures were fulfilled in Jesus.

⁹ Paul's usage of these scriptures in connection with Jesus must have come with much surprise to his hearers. They had probably thought David spoke of himself concerning his own resurrection, and did not realize that his words were a prophecy of the anointed. Nor did they understand that "the sure mercies of David" could be thus spoken of.

¹⁰ The Jews took all the promises to themselves, as if they were the only heirs; but Paul showed that these promises were only to the true Israel, those proved to be such by accepting God's word concerning Jesus. Israel thought that as they were the people of David these promises and all others belonged to them. They did not distinguish between the promises made to David

and the blessings which were to come by him; and they resented the thought that they needed a savior.

¹¹ No one could share that Davidic promise until the foremost of the seed, Jesus, had received the blessing in his resurrection. Afterwards, whoever would receive Christ, as the sent of God, had the privilege of entering in with Jesus into the sure mercies of David; that is, by a resurrection into immortality without possibility of corruption, and of being made a joint-heir of God's King in Israel.—Roman 8:17; 1 Corinthians 15:53.

¹² Paul said to the congregation: "Whosoever among you feareth God"—whether Jew or Gentile—"through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:26, 38, 39) This doctrine must have been as great a surprise to the people as was his other interpretation. Israel as a people had known of a covering provided for their sins year by year by the sin-atonement sacrifices, but they had never known remission of sins. Now Paul declares that *whoever* receives Christ, comes to God by means of the true sacrifice which takes away sins, has remission of his past sins. Not only that, he is also justified, counted as if he had not sinned; so that he stands before God without condemnation.—See Hebrews 9:14.

¹³ Paul had the same thought in mind as Peter had when, soon after Pentecost, he urged Israel to repent that their "times of refreshing" might come. Paul now tells of a savior for Israel by whom they may come into harmony with God. He well understood the great work Jesus was to do on his return, in the days of his kingdom; but his special concern was for those who were to have part in the spiritual phase of the kingdom.

¹⁴ As if he realized that many of those who heard him would spurn the message, Paul again referred to the prophets, saying, "Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Habakkuk 1:5) This wonderful discourse stirred both Jews and Gentiles. The Jews walked out of the synagogue, but the Gentiles remained to ask that these things might be spoken to them again the next sabbath; and after the service was over many, both Jews and proselytes, followed Paul and Barnabas, listening further to the wonderful words which they had to speak.—Acts 13:42, 43.

¹⁵ The next sabbath almost the whole city came to hear the word of God; which filled the Jews with envy, and they contradicted Paul and blasphemed. Then Paul and Barnabas waxed bold and said: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46); and again the prophets were

quoted to show that the word of God must go to those who hitherto had been debarred from the light.

¹⁶ The Gentiles were glad and glorified the word of the Lord, and the truth was published throughout all that region (v. 49); but the Jews stirred up even the devout and noble women, and the chief men of the city, and raised persecution against Paul and Barnabas and expelled them from the neighborhood. Thus do perverse men play upon the feelings of even devout and honorable people who do not think for themselves.

¹⁷ Paul's warning to the Jews quoted from Habakkuk is proof that he made a clear difference between the call to be the seed of David and the blessing which was to come to Israel when God should send them a deliverer from Zion. (Roman 11:26) Their blindness was because they were so self-satisfied and because they paid no attention to the prophets which were read from sabbath to sabbath.

¹⁸ As it was then, when entrance into the kingdom of grace and special favor was preached, so it is now when the time is come to tell of the Lord's second advent, and of the establishment of the kingdom in power. Those who could have had the privilege of the kingdom despise the message, and must have the words of Habakkuk applied to them as to their predecessors the Jews. They also wonder and perish.

¹⁹ In this address Paul claims a fulfilment of the prophetic writings. In this he is at-one with Jesus and all the other apostles. But in this he differs from the leaders of Christendom, who have gone out of their way to tell the people that the Old Testament is not to be considered as the Word of God, and that the best of the prophecies are only the good wishes or fond visions of good men.

QUESTIONS FOR BEREAN STUDY

Where was it that Paul received prominence over Barnabas? What probable effect did this have upon Mark? ¶ 1, 2. What was it that Paul considered of most importance? Paul's first recorded discourse was delivered where? ¶ 3-6. What was the order of Paul's discourse? How did God fulfil his promise that he had made to David? What blinding thought did the Jews entertain? ¶ 6, 7. Why did the Jews refuse the evidence that the Scriptures were being fulfilled in the experiences of Jesus and his followers? ¶ 8, 14. How do we know that David was a type of Christ? What are the "sure mercies of David"? ¶ 9-11. What is the difference between the promises made to David and those which are to come by him? What was it that the Jews resented? ¶ 10. What doctrine did Paul proclaim that must have surprised the Jews? What is the difference between a "covering for sin" and a "remission of sins"? ¶ 12. "Times of refreshing" refers to what, and to what time? ¶ 13. How did Paul back up his argument that some would spurn his message? ¶ 14. Why was the message turned to the Gentiles? Is it possible that devout people may be mistaken? ¶ 15, 16. What proof have we that Paul understood the difference between the call to be of the Davidic seed and the blessing that should come from that seed? ¶ 17. Who are those who had kingdom privileges to whom the words of Habakkuk 1:5 now apply? How does Paul differ from the leaders of Christendom? ¶ 18, 19.

INTERESTING LETTERS

ACTIVITY REWARDED

DEAR FRIENDS:

The following is a report of the results from back calls in connection with Brother Rutherford's public meeting at Syria Mosque last November:

Canvass mailed (parties living long distance away),	17
Unable to locate (wrong address given, etc.),	13
Moved (shortly after meeting),	5
Not home (several attempts made in each case),	19
Died (shortly after meeting),	2
No money,	1
No further interest,	33
Some interest, no further sales, may buy later,	20
Has volumes, no further sales,	15
Has volumes, bought other books,	4
Bought full set of seven volumes,	23
Bought set of six volumes,	2
Bought odd volumes and booklets,	11
Total	165

More names than these were handed in, but many were so illegibly written as to be of no use.

We began making these calls three weeks after the meeting, but the calls were over greatly scattered territory.

We do not think it possible to over-estimate the good these large public meetings do. The friends had wonderful experiences in talking with those in whom an interest had been aroused. Not only that, but some who did not hand in their names have hunted us up, and have attended meetings since. For instance, one young man heard the truth for the first time at this large meeting. He had studied for three years in order to become a minister, and gave it up in disgust and discouragement. Then came Brother Rutherford's lecture, and the young man bought a HARP, took it home, finished reading it that night. He then came over to our local News Bureau and had books sent to his mother, who lives in Milwaukee. Purchasing the volumes for himself, also, he began to attend two Berean studies, prayer-meeting, and Sunday service. He has since made a full consecration to the Lord. His experience alone would have made the meeting worth while. But there are many others. The husband of a sister in the truth had been very much opposed until hearing the lecture, but since then his interest has steadily grown, and he, too, has now made a consecration to the Lord.

One woman who attended the lecture, had heard a lecture out West sometime before. She bought a HARP at the Syria Mosque meeting, and her daughter read it. The latter was taken ill shortly after, and when dying, pointed to the HARP, indicating that she wished those who were associated in putting forth such a message should have charge of her funeral services.

When two workers called upon a man who had purchased the HARP, the man informed them that he had finished the HARP, and was very eager indeed to secure more reading matter. After buying the seven volumes, he wished to be put in touch with a local Berean study.

Two other workers called upon the wife of a man who had bought the HARP at the Mosque. They found the wife very bitter, because, since attending the lecture, her husband had refused to go to the Episcopalian Church with her any longer, and, to quote her, "all he does is read that book he bought." The friends had quite some difficulty in getting into the house, but finally won a point, and gained an entrance. After about an hour's conversation, the woman ordered the whole set of seven, asked about Sunday School for children, and has been attending our meetings ever since.

We could not begin to tell you all the rich and encouraging experiences the friends have had in this follow-up work, and figures can never approximate the good that has been done.

We trust it will be the Lord's good pleasure specially to push this line of service, and that Brother Rutherford's heart may be encouraged and strengthened to continue this splendid work until the battle is won.

With much Christian love from
SERVICE COMMITTEE, Pittsburgh, Pa.

SUBTLE LEADINGS OF SATAN

DEAR BROTHER RUTHERFORD:

It has occurred to me that a short sketch of my experience for a period of three or four weeks during the last few days of 1924 and the beginning of 1925 might be of interest and comfort, as well as a warning to others who may have like experience.

It is a perfect corroboration of the thought expressed in the "Finished Mystery" regarding the mind of the Lord's people being the battle-ground of the evil spirits. As is the case generally, my trouble all grew from a very small beginning, consisting of hints and half-veiled suggestions, coming in the most part from those whom I have reason to believe are truly sons of God. Many half-formed doubts had found place in my mind, and then suddenly came the deluge. The first suggestion (coming like a flash of lightning) was that Brother Rutherford had denied the ransom. This was followed by suggestions along many lines, backed by Scripture quotations and references to old Tower articles, which seemed to show that the present teaching of the SOCIETY was contrary to the fundamentals taught by Brother Russell.

Then came great illumination of mind—things seemed as clear as crystal. I seemed to be lifted above the cares of life; and while I was conscious of a great conflict, yet I was grandly calm with what seemed perfect poise. Many wonderful interpretations of Scripture flooded my mind, so ingenious that it seemed they must be true. In fact, I believe that many were true, perhaps used as bait to lure me on. Satan surely is assuming the part as "an angel of light". Sleep seemed unnecessary, food only a matter of little concern. The chief point of attack was the activities of the Lord's people in witnessing to the world. This seems to anger Satan above all else.

Then came the suggestion that perhaps the Lord was about to use me in some very wonderful and honorable manner. Surely, had not God used a dumb ass? Why not you? However, the Lord was with me. *All the time* I felt his love and favor, and I earnestly prayed that I might be led into the truth and not be swallowed up of error, also that I might not injure any of his little ones; and he answered my prayers. By the aid of some dear brethren and the letter sent me by Brother Rutherford, the Lord delivered me from the snare of the fowler.

Do I regret the experience? Indeed, no! I would not take worlds for the experience, and would not for worlds (unless the Lord so wills) go through another experience of like character. It has given me the blessed assurance that the Lord is still leading me, protecting me, and will, if faithful, accept me into his kingdom.

No doubt many of the dear saints will be permitted thus to judge angels during the year 1925, but to such as are pure in heart no harm will come. The value of a kind, sympathetic word is beyond price to one in such a trial. Harsh, unsympathetic opposition, even if right, makes the load more heavy. Let us comfort all that mourn! May the Lord richly bless you and all Zion. May he speedily bring us all together that we may see eye to eye.

If this experience could be used to help any of the dear saints, I would be glad.

Your brother in Christ,
J. E. CAMPBELL, M. D., Ohio.

APPRECIATING PRESENT TRUTH

DEAR BROTHERS:

I am taking much pleasure in sending in my answers to the V.D.M. questions.

I also wish to express to you my appreciation of your wonderful articles in the WATCH TOWER. We can hardly wait from one issue till the next. I am very thankful that the Lord even permitted me to see the Truth, and also for the servants he has given us in Brother Rutherford and the many other brothers we have in the Pilgrims and all others who are giving out the kingdom message. Remembering you all at the throne of grace, I remain

Yours in the service of our King,
JAMES L. MEURER, Indiana.

TOWER ARTICLES ARE EATEN

DEAR BROTHER IN CHRIST:

After reading and studying carefully those three wonderful articles in recent issues of the WATCH TOWER, on "The Robe of Righteousness", "The Year of Jubilee," and "The Birth of the Nation", I feel impelled to write and express to you the gratitude that is in my heart for the rich food the Lord is giving to us in these last days through the SOCIETY which the Lord is using, and which is evidently referred to prophetically by Isaiah as "my servant whom I have chosen, that ye may know and believe me, and understand that I am he."—Isaiah 43:10.

These beautiful new truths are surely "flashes of lighting", issuing from the temple of God now opened in heaven, and are also "illuminations of the Word of God, giving further glimpses of truth in the great plan", to enlighten, comfort and strengthen the remnant of God's dear saints on earth who are faithfully and loyally fighting under the banner of our great Captain, the Lord Jesus Christ. These are truly perilous times, especially for the Church; but these blessed truths are found and eaten by the anointed class, as did Jeremiah of old, who represented these and who wrote: "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of hosts."—Jeremiah 15:16.

The article on "The Birth of the Nation" was more difficult to take hold of because of a previous interpretation by dear Brother Russell, which we believed to be the final word on Revelation, chapter 12; but after reading this article over prayerfully and carefully, several times, the point that struck me as the key to the proper understanding of the chapter is the fact that the numbers in the book of Revelation are understood to be literal.

I have heard Brother Russell more than once state that the numbers were to be understood in a literal sense. Then why should we make an exception in the case of the 1260 days in Revelation, chapter 12? Then it occurred further to the mind, that it is not the Lord's usual method to give such prominence in the Scriptures to Satan and his organization, and a detached account of the same, and make it appear as though Satan had finally triumphed and gained a great victory, as we formerly understood in our application of verse 10 in this chapter. So taking pencil in hand and counting the dates as suggested in WATCH TOWER, March 1st, it seemed to me rather remarkable that the 1260 days could be applied as suggested. Evidently chapter 12 is prophecy, and therefore "cannot be understood until it is fulfilled or in course of fulfillment". Another strong point by way of corroboration is that Brother Russell interpreted the "man child" of Isaiah 66:7 as follows: "This man child is therefore the little flock, the true Zion, in God's estimation the Body of Christ." (Z. '94, page 135.) It seems reasonable therefore to conclude that the man child of Revelation 12 also refers to the Body of Christ.

Truly those wonderful conventions held at Cedar Point, and the one last year at Columbus, Ohio, were epoch-making events in the history of the Church of God—the Zion class. Although there were present at the Columbus, O., convention about 15,000 or more of the Lord's people in present truth, it was a little surprising that only 5,000 responded to the call for service on Service Day. It was my delightful privilege to be one of those who responded to the call on that day, and how all the laborers in the Master's vineyard rejoiced at the close of the day's work to learn that nearly 30,000 books were placed in the various homes by the faithful workers as they went from door to door advertising the King and the kingdom!

In view of the fact that God's dear Israel are all praying daily for the Lord's guidance of the Editorial Committee regarding whatever may appear in the columns of the WATCH TOWER and the GOLDEN AGE, we cannot help but believe that these prayers are heard, and the answers to these prayers are found in the clearer light from the Bible which God's dear people are now getting through the "Channel" the Lord is now using in such a wonderful manner to feed the Church. It is even so, and we give thanks to our

dear heavenly Father in the name of His beloved Son, Christ Jesus, for all these good things which we are enjoying and which are so soul-satisfying.

With warm love and greetings to you and all the dear brethren at the Bible House, and with full confidence that the Lord is still leading his dear Zion safely as of old. I am as ever,

Your brother in Christ.

WALTER J. THORN, Pilgrim.

THE LORD OPENING UP HIS SECRETS

DEAR BROTHER RUTHERFORD:

The March 1st WATCH TOWER leading article, "Birth of the Nation," is surely convincing and perfectly satisfactory to my mind. I was never quite settled on the understanding we had of the twelfth chapter of Revelation, but accepted it for want of any better interpretation; and no better interpretation could be had of this chapter prior to transpiring events. Current and past eventuation now clinches the argument in my mind that the TOWER article is indisputably correct.

Unquestionably this interpretation may prove a sifting medium, but the really earnest and sincere ones of the faith will stand firm and rejoice in this further manifestation of the love of God in giving this additional evidence that the SOCIETY is his honored servant and mouthpiece, and assuring us further that we have the proper grasp and focus on his work, time and plan.

Graciously has the Lord let us look more closely into the chamber of enlightenment. He certainly has revealed to us more of his secrets. It prompts us to renewed zeal and energy to proclaim yet more loudly to humankind the King and the kingdom of heaven as being at hand. Surely no one can read this article without a redoubling of effort for service and a deeper spirit of holiness and praise.

Only the deflecting ones will disagree with the interpretation and antagonize the thoughts set forth in this article, and Satan will unquestionably use all such to upset the minds of the unstable; for no stable-minded one will be able to influence to the contrary.

The article is surely very timely and will do the Church much good.

The first article in the February 15th TOWER is also grand and conclusive. May the Lord give us more of such to stimulate our faith and hope.

Faithfully yours in the service.

J. A. BOHNET, Pilgrim.

OVERCOMING EARTHLY OBLIGATIONS

DEAR BROTHER RUTHERFORD:

In expressing to the Lord my appreciation for the glorious kingdom message of this time, I feel that I cannot properly do so without acknowledging my indebtedness to you, his honored and favored servant by whom and through whom this message is given to the anxious and waiting members of the Body yet in the flesh. What an illumination or the hitherto puzzling twelfth chapter of Revelation, as contained in the recent article on the "Birth of the Nation"! How good the Lord is to thus make plain in detail to those whose hopes have long been deferred, the glorious workings of his marvelously strange act wherein the kingdom prevails.

How I long, dear brother, to be relieved of certain business responsibilities encumbered during those twelve hundred and sixty days, and again to engage actively in the King's service. During those days of the wilderness condition I was forced to give up a profession by means of which I had for many years earned a support for my family, and to undertake to organize anew some plan of making a living. I began during the days of inflation; and therefore, I have had quite a struggle to extricate myself from necessary obligations, while at the same time providing things needful for those dependent on me. A few more months now should enable me to balance the ledger and afford the coveted time to become more active again in the service.

Truly yours by the Lord's grace,

I. B. ALFORD, Texas.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BAEUERLEIN

Milford, N. H.	June 16	Springfield, Mass.	June 23
Fitchburg, Mass.	" 17	Holyoke, Mass.	" 24
Waltham, Mass.	" 18	Easthampton, Mass.	" 25
Natick, Mass.	" 19	Orange, Mass.	" 26
Framingham, Mass.	" 21	Greenfield, Mass.	" 28
Worcester, Mass.	" 22	Wilder, Vt.	" 29

BROTHER T. E. BARKER

Utica, N. Y.	June 16	Belvidere, Ill.	June 23
Buffalo, N. Y.	" 17	Rockford, Ill.	" 24
Erie, Pa.	" 18	Freeport, Ill.	" 25
Elmira, O.	" 19	Dubuque, Ia.	" 26, 28
Tiffin, O.	" 21	Freeport, Ill.	" 29
Gary, Ind.	" 22	Gratiot, Wis.	" 30

BROTHER J. A. BOHNERT

New Castle, Ind.	June 15	New Richmond, Ind.	June 22
Richmond, Ind.	" 16	Logansport, Ind.	" 24
Farmland, Ind.	" 17	Peru, Ind.	" 25
Hartford City, Ind.	" 18	Wabash, Ind.	" 26
Marion, Ind.	" 19	Fort Wayne, Ind.	" 28, 29
Kokomo, Ind.	" 21, 23	Auburn, Ind.	" 30

BROTHER C. W. CUTFORTH

Warren, Ont.	June 12	MacTier, Ont.	June 19
North Bay, Ont.	" 14	Midland, Ont.	" 21
Calander, Ont.	" 15	Hiendrie, Ont.	" 22
Bracebridge, Ont.	" 16	Barrie, Ont.	" 23
Orillia, Ont.	" 17	Midhurst, Ont.	" 24
Bala, Ont.	" 18	Toronto, Ont.	" 28

BROTHER H. H. DINGUS

Wolf Point, Mont.	June 11	Reserve, Mont.	June 22, 23
Avondale, Mont.	" 12, 14	Froid, Mont.	" 24, 25
Scobey, Mont.	" 15, 16	Dore, N. Dak.	" 26, 28
Outlook, Mont.	" 17	Bonetrail, N. Dak.	" 29, 30
Hart Sask.	" 18	Zahl, N. Dak.	July 1
Outlook, Mont.	" 19, 21	Grenora, N. Dak.	" 2

BROTHER A. D. ESHLEMAN

Kansas City, Mo.	June 12	Wauweta, Nebr.	June 23
Topeka, Kans.	" 14, 15	Hastings, Nebr.	" 25
Beatrice, Nebr.	" 16	Sutton, Nebr.	" 26
Wymore, Nebr.	" 17	Grand Island, Nebr.	" 28
Bloomington, Nebr.	" 19	Overton, Nebr.	" 29
Wilsonville, Nebr.	" 21, 22	Brady, Nebr.	" 30

BROTHER A. J. ESHLEMAN

Horton, Kans.	June 16	Pomona, Kans.	June 24
St. Joseph, Mo.	" 17, 18	Ottawa, Kans.	" 25
Leavenworth, Kans.	" 19	Williamsburg, Kans.	" 26
Kansas City, Mo.	" 21	Emporia, Kans.	" 28
Lawrence, Kans.	" 22	Olpe, Kans.	" 29
Centropolis, Kans.	" 23	Eureka, Kans.	" 30

BROTHER M. C. HARBECK

Chicago, Ill.	June 17	Fort Atkinson, Wis.	June 24
Freeport, Ill.	" 18	Milwaukee, Wis.	" 25
Monticello, Wis.	" 19	Kenosha, Wis.	" 26
Madison, Wis.	" 21	Milwaukee, Wis.	" 28
Verona, Wis.	" 22	Oshkosh, Wis.	" 29
Lake Mills, Wis.	" 23	Appleton, Wis.	" 30

BROTHER M. L. HERR

Anaheim, Calif.	June 12	Portersville, Calif.	June 23
Santa Ana, Calif.	" 14	Orosi, Calif.	" 24, 25
San Pedro, Calif.	" 15	Reedley, Calif.	" 26
Long Beach, Calif.	" 16	Fresno, Calif.	" 28
Hawthorne, Calif.	" 17	Selma, Calif.	" 29
Bakersfield, Calif.	" 21, 22	Tulare, Calif.	" 30

BROTHER W. M. HERSEE

Cameron, Ont.	June 9, 10	Stirling, Ont.	June 21
Peterboro, Ont.	" 12-14	Flower Station, Ont.	" 23
Apsley, Ont.	" 15	Clayton, Ont.	" 24
Havelock, Ont.	" 17	Carleton Place, Ont.	" 25
Trenton, Ont.	" 18	Pembroke, Ont.	" 26, 28
Belleville, Ont.	" 19	Ottawa, Ont.	" 29, 30

BROTHER J. H. NOEVELER

Clay City, Ill.	June 16	Springfield, Ill.	June 24
Carlyle, Ill.	" 17, 18	Quincy, Ill.	" 25
East St. Louis, Ill.	" 19	Hamilton, Ill.	" 26
St. Louis, Mo.	" 21	Peoria, Ill.	" 28
Bunker Hill, Ill.	" 22	Streator, Ill.	" 29
Gillespie, Ill.	" 23	Peru, Ill.	" 30

BROTHER H. S. MURRAY

Plymouth, Mich.	June 16	Monroe, Mich.	June 24
Ypsilanti, Mich.	" 17	Toledo, O.	" 25
Chelsea, Mich.	" 18	Elkhart, Ind.	" 26
Ann Arbor, Mich.	" 19, 21	Chicago, Ill.	" 28
Dundee, Mich.	" 22	Clinton, Ia.	" 29
Adrian, Mich.	" 23	Cedar Rapids, Ia.	" 30

BROTHER G. R. POLLOCK

No. Vallejo, Calif.	June 16	Paradise, Calif.	June 24
Richmond, Calif.	" 17	Yankee Hill, Calif.	" 25
Oakland, Calif.	" 18	Chico, Calif.	" 26
Sacramento, Calif.	" 19, 21	Klamath Falls, Ore.	" 27, 28
Chico, Calif.	" 22	MacDoel, Calif.	" 29
Oroville, Calif.	" 23	Ashland, Ore.	June 30, July 1

BROTHER V. C. RICE

Danville, Ark.	June 15, 16	Pine Bluff, Ark.	June 23
Havana, Ark.	" 17	Scott, Ark.	" 24, 25
Roland, Ark.	" 18	Little Rock, Ark.	" 26
Little Rock, Ark.	" 19	Rondo, Ark.	" 28
Hot Springs, Ark.	" 21	Helena, Ark.	" 29
Malvern, Ark.	" 22	Memphis, Tenn.	" 30

BROTHER C. ROBERTS

Prince George, B. C.	June 7, 8	Courtenay, B. C.	June 24
Prince Rupert, B. C.	" 10-14	Victoria, B. C.	" 25
Ocean Falls, B. C.	" 17, 18	Sidney, B. C.	" 26
Vancouver, B. C.	" 21	Victoria, B. C.	" 28
New Westminster, B. C.	" 22	Vancouver, B. C.	" 30
Nanaimo, B. C.	" 23	Langley Prairie, B. C.	July 1

BROTHER R. L. ROBIE

Whalan, Minn.	June 14	St. Peter, Minn.	June 21
Austin, Minn.	" 15	Evian, Minn.	" 22, 23
Owatonna, Minn.	" 16	Arco, Minn.	" 24
Winona, Minn.	" 17	Lake Benton, Minn.	" 26
Rochester, Minn.	" 18	Luverne, Minn.	" 28
Mankato, Minn.	" 19	Jasper, Minn.	" 29, 30

BROTHER O. L. SULLIVAN

Union Point, Ga.	June 14	Douglasville, Ga.	June 23
Atlanta, Ga.	" 15, 21	Dallas, Ga.	" 24
Raymond, Ga.	" 16	Rockmart, Ga.	" 25
Chipley, Ga.	" 17	Rome, Ga.	" 26, 28
Columbus, Ga.	" 18, 19	Rock Springs, Ga.	" 29
Tallapoosa, Ga.	" 22	Chattanooga, Tenn.	" 30

BROTHER T. H. THORNTON

Currifuck, N. C.	June 15, 16	Suffolk, Va.	June 25
Norfolk, Va.	" 17	Petersburg, Va.	" 26
Exmore, Va.	" 18, 22	Fredericksburg, Va.	" 28
Chincoteague, Va.	" 19, 21	Ruther Glen, Va.	" 29
Norfolk, Va.	" 23	Fredericks Hall, Va.	" 30
Newport News, Va.	" 24	Orchid, Va.	July 1

BROTHER S. H. TOUTJIAN

Benewah, Ida.	June 7	Rogue River, Ore.	June 15
Spokane, Wash.	" 8	Ashland, Ore.	" 16
Portland, Ore.	" 9, 10	San Francisco, Calif.	" 17
Albany, Ore.	" 11	Paso Robles, Calif.	" 21
Eugene, Ore.	" 12	Santa Barbara, Calif.	July 5
Roseburg, Ore.	" 14	Los Angeles, Calif.	" 6

BROTHER J. C. WATT

Waco, Tex.	June 15	Miles, Tex.	June 24
Temple, Tex.	" 16	San Angelo, Tex.	" 25
Kempner, Tex.	" 17	Sweetwater, Tex.	" 26
Lampasas, Tex.	" 18, 19	Merkel, Tex.	" 28
Brownwood, Tex.	" 21, 23	Abilene, Tex.	" 29
Brooksmith, Tex.	" 22	Woodson, Tex.	June 30, July 1

BROTHER J. B. WILLIAMS

Downingtown, Pa.	June 16	Lansdale, Pa.	June 23
Paoli, Pa.	" 17	Lehighton, Pa.	" 24
Philadelphia, Pa.	" 18	Kunkletown, Pa.	" 25
Chester, Pa.	" 19	Danielsville, Pa.	" 26
Wilmington, Del.	" 21	Allentown, Pa.	" 28
Norristown, Pa.	" 22	Northampton, Pa.	" 29

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.