



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

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

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

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

## THIS JOURNAL AND ITS SACRED MISSION

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

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

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

### TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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### CONVENTIONS FOR AUGUST

**I**T IS thought advisable this year to have conventions in different parts of the country so that the friends may not be required to travel such long distances. Arrangements have been made for a four-day conven-

tion at Springfield, Mass., from August 13th to 16th, inclusive. This convention will serve the New England States and New York, and the provinces of Ontario, Quebec and Nova Scotia.

A convention will be held at Indianapolis, Indiana, August 24th to 31st, inclusive. This will serve all the middle West. It is expected that this convention will be largely attended because it is in the vacation season and at such time as the friends generally can attend. A large Tabernacle with a seating capacity of ten thousand, in the very heart of the city, has been secured. Also theaters for mid-day meetings, and assurances that the public press will carry ample notices of the convention.

Indianapolis is ideally located for a convention. It has many steam and interurban railway lines, and this coupled with the fact that it is near the center of population of the United States makes it a very acceptable place. The highways leading into the city are first-class, and many will be expected to attend by automobile.

Indianapolis has a population of upwards of 350,000 and is probably one of the best inland cities in the U. S. This convention will be served by a number of pilgrim brethren, and Brother Rutherford will be there most of the time, addressing the public Sunday the 31st.

The Chamber of Commerce is cooperating with the local convention committee with reference to accommodations, and later announcements will be made as to the cost of housing the people.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### THE WAY TO LIFE

*"O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."  
—Psalm 31: 23.*

*"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever."—2 Peter 3: 17, 18.*

THESE are times of great peril. A crisis in the drama of the ages is here. Judgment is upon the nations of the earth. Judgment is upon the house of God. Everyone who has made a covenant with the Lord, and remains this side the vail, must be put to the test.

<sup>2</sup> There is a way that leads to destruction. There is a way that leads to preservation. The one means eternal death; the other means eternal life. Each of God's intelligent creatures, coming to a knowledge of these ways and choosing, fixes his own destiny.

<sup>3</sup> He who has the power of death is now making desperate war against him who has the power of life. The worst of the battle seems to be just ahead. Who is on the Lord's side, and who will be able to stand?

<sup>4</sup> The saints occupy the most critical position of all on the earth. Falling away now from steadfastness may plunge such into everlasting darkness. Steadfastness, fidelity and loyalty to the Lord now lead to glory and life divine.

<sup>5</sup> Blessed is the saint on earth now who has a vision of God's unfolding plan. Thrice blessed is he who understands, appreciates and joyfully obeys.

<sup>6</sup> The reason why this crisis has come, the reason why the battle is so desperate and must increase in severity to the end, the reason why the saints stand in such danger, and at the same time in such transcendent glory, cannot be so well understood and appreciated without a view of the history of Lucifer and the Logos. The two great ways are marked out by the course these mighty ones have taken. God's intelligent creatures must know this fact, and knowing, must choose.

#### LUCIFER

<sup>7</sup> The name Lucifer means "Morning Star". God's prophet speaks of him as "Son of the Morning". It would be difficult to find words more descriptive of beauty than these. Without doubt he was a part of God's organization. He was in the holy kingdom of

God, shining forth among the others of that glorious realm. Doubtless he was more brilliant and showy than any others of the creatures of heaven. He was appointed by Jehovah to a high official position in the kingdom of God. These conclusions are based upon the words of God's holy prophet: "Thou art the anointed cherub that covereth." The word "covereth" here used means to screen, to shield, and to protect. Anointed means appointed to official position by Jehovah. Therefore, his name indicates that Jehovah appointed him for the purpose of screening, shielding and protecting those over whom he had supervision.

<sup>8</sup> That he was appointed to this high position by Jehovah is made certain by the words of God's prophet: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain [kingdom] of God."—Ezekiel 28: 14.

<sup>9</sup> That he was beautiful beyond the description of our language there can be no doubt, and in proof of this the word of the Lord is again cited: "Every precious stone was thy covering." And this was so from the day that he was created. That he was created perfect there can be no doubt, because all the works of Jehovah are perfect.—Ezekiel 28: 13; Deuteronomy 32: 4.

<sup>10</sup> Concerning his way from the day of his creation God's prophet says: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."—Ezekiel 28: 15.

<sup>11</sup> In the course of time God created the perfect man, Adam, and his perfect wife, Eve, and provided them with a perfect home in his garden, Eden. He gave Lucifer charge over this perfect pair to shield and to screen and to protect them. That Satan was there in Eden for that purpose there is not any doubt, because God says of him: "Thou hast been in Eden the garden of God, . . . thou art the anointed cherub that covereth."—Vss. 13, 14.

<sup>12</sup> God gave to Adam his law. He plainly told Adam that a violation of his law would result in the enf: rec-

ment of the death penalty. (Genesis 2:17) Since Lucifer was given charge over man to shield and protect him it follows that he had the power to inflict punishment for any infraction of the rules or laws governing man. He was made the executive officer of Jehovah over man. Then it would seem that it would be his right and duty to put man to death for the violation of God's law. That he was given the power of death there can be no doubt, because St. Paul, under inspiration, plainly says of him: "Him that had the power of death, that is, the devil."—Hebrews 2:14; Habakkuk 1:13; Romans 6:23.

#### IS SATAN A USURPER?

<sup>13</sup> To usurp means to dominate, or usurp authority from another. It means to seize, to hold a position by force and without right. A usurper is one who by force seizes, illegally, the sovereign power, or the throne from the rightful holder, and then holds it by force, illegally. If David John was the legal and rightful ruler of Breton, and Mr. Windsor George should by force illegally seize the throne of the nation and hold it, he would properly be called a usurper. That would be a bold, bad deed; but there are some things that are worse.

<sup>14</sup> Lucifer did not usurp power or authority over man, because God gave him that right. He did not usurp power and authority from God, because that would mean that he would exercise a superior force than that possessed by Jehovah, which is impossible. He did not usurp power and authority, but he did worse.

<sup>15</sup> He held a position of confidence and trust by appointment from Jehovah. He occupied a fiduciary relationship toward God. A fiduciary is one who holds a thing in trust for another. The position necessarily involves confidence and trust, requiring and demanding faithfulness and loyalty to the last degree. To betray such a trust is far worse than being a usurper. One in such a fiduciary capacity, who is guilty of betraying his trust, is lawless, wicked and iniquitous. Yea, because of the violation of his sacred obligation he makes himself a nefarious creature and covers himself with perfidy. Not only did Lucifer do this, but to accomplish his selfish purpose he resorted to lying, murder, and defamation of the good name of his great Creator, to whom he was indebted for his position and for his life. He became the greatest and wickedest of all criminals.

#### WHAT LUCIFER DID

<sup>16</sup> The prophet Ezekiel tells how Lucifer was impressed with his own beauty: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."—Ezekiel 28:17.

<sup>17</sup> The prophet Isaiah tells of the conception of Lucifer's wicked scheme. (Isaiah 14:13, 14) His heart was malignant; that is to say, his purpose or motive secretly conceived, was wicked. This does not prove that he was

a usurper of power, but it does prove that he used the power and authority with which he was clothed for his own selfish gratification. Be it here noted that he has tempted everyone of God's righteous creatures along the same line.

<sup>18</sup> Genesis, chapter 3, records the beginning of Lucifer's wicked scheme. He knew that God had commanded Adam and Eve to multiply and fill the earth and that by their obeying this commandment the time would come when the earth would be filled with a race of human beings. He knew that man was devoted to God, that he worshiped God, and he knew that for him to accomplish his own selfish purpose he must alienate man's affections from God. He determined he would do this very thing by inducing Adam and Eve to believe that God is a liar, that he was holding from them their just rights by a threat of death, and that God was therefore unworthy of their love and worship.

<sup>19</sup> This perfect pair was already under Lucifer's care, and his purpose was, by betraying his trust, to win the affection and worship of man. Because God had given him (Lucifer) the power of death he would reason that should Adam and Eve turn away from God and be found guilty, it would devolve upon him, Lucifer, to execute the death penalty under the law; that he would refuse to do this; that in the course of time he would see the earth filled with the offspring of man, and that this creation would worship him instead of God, and that then he would be like the Most High God.

<sup>20</sup> To carry out his wicked and diabolical scheme he told Eve that the eating of the forbidden fruit would not result in death. "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil."—Genesis 3:4, 5.

<sup>21</sup> Intending doubtless to refuse to exercise against them the power of death, he expected to see Eve and Adam have the eyes of their understanding opened; that they would still live, that they would then believe God to be a liar and believe Lucifer to be their benefactor, and that therefore they would readily turn from God and worship Lucifer. In order that he might be adored and worshiped like the Most High God he was willing to betray his sacred trust, to make God out a liar and devoid of love; and he was willing to risk his own ability to save man from death.

<sup>22</sup> God knew of this wicked scheme in Satan's heart, of course; and that was when iniquity was found in him. Jehovah did not interfere with his carrying out his wicked scheme.

<sup>23</sup> "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezekiel 28:15) Iniquity means perverseness, wickedness, lawlessness and unrighteousness. It means the violation of the rights of others. It means nefariousness; that is to say, a breach of the most sacred trust and obligation.

<sup>24</sup> Error means to wander away or deviate from the right course; a departing or deviation from truth; a violation of duty. It means lawlessness and sin. It means fraud, deceit and delusion, a turning away from piety or a right course.

<sup>25</sup> The error or delusion of the wicked one was selfishness, which means a lack of love. Of Satan, the Prophet says: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High."—Isaiah 14: 13, - 14.

<sup>26</sup> Lucifer permitted selfishness to override love. Therefore he developed a wicked heart. Pride and a malicious desire to shine above all other creatures and to be like the Most High God led him to unfaithfulness and disloyalty, and that through selfishness. His end is destruction.

<sup>27</sup> His course, or way, stands as a monument, warning every intelligent creature that he who goes this way goes to death. The apostle Peter, in the text quoted, indicates that there is a danger of the saints being drawn away by the error of the wicked one at the end of the age.

#### THE LOGOS

<sup>28</sup> Not a great deal is said in the Old Testament of the Logos. In the beginning God said: "Let us make man." While no statement is made as to whom God spoke these words, it seems quite evident that they were addressed to the Logos. Lucifer may have been present and participated in the conversation. This conclusion finds some force in the statement of the Prophet that when God laid the foundation of the earth "the morning stars sang together". (Job 38: 7) That the Logos and Lucifer were the morning stars here mentioned seems to be definitely settled.—Isa. 14: 12; Rev. 22: 16.

<sup>29</sup> St. Paul tells us concerning the Logos that all things were made by him, and without him was nothing made that was made. (John 1: 3) The Logos was not only the confidential friend of Jehovah but was entrusted by Jehovah with the great work of creation. Of course this must have included the creation of Lucifer. The Logos occupied a fiduciary relationship to Jehovah and he was true to his trust. There is no place in the Scriptures which indicates that the Logos sought to shine in the eyes of others. There is nothing to indicate that he ever possessed any selfish spirit. He is shown to be a humble, submissive and faithful messenger of Jehovah.

<sup>30</sup> When the children of Israel wandered for forty years in the wilderness God sent an angel before them, as it is written in Exodus 23: 30. Doubtless that angel was the Logos. In the same capacity, as a messenger or angel of Jehovah, the Logos appeared to Joshua as the captain of the Lord's hosts. (Joshua 5: 14) And later he is shown as Michael, the friend of the people, who stands up for the people.—Daniel 12: 1.

<sup>31</sup> In all these things the Logos delighted to do his Father's will. Concerning him the prophet makes record: "I delight to do thy will, O my God: yea, thy law is within my heart." (Psalm 40: 8) The Logos loved the name and honor of his Father. He was unselfishly devoted to him. Of course he observed the apparent leniency and tolerance of God toward Satan, in that God permitted him without interference to pursue his nefarious course, and this of itself would furnish a test to the loyalty of the Logos.

<sup>32</sup> God made his plan of salvation to depend upon the perfect man's perfect loyalty and absolute devotion. To others it would seem weakness to risk so much upon the loyalty of one perfect man, but "the weakness of God is stronger than men."—1 Corinthians 1: 25.

<sup>33</sup> Tested for a period of four thousand years after the treachery of Lucifer, always loyal and unselfishly devoted to the Father, God knew he could safely rely upon his only begotten Son, when he would be transferred to earth as a man, to become the Redeemer of man. There could never be such an exhibition of fidelity, submissiveness, loyalty and unselfish devotion to Jehovah God as that made manifest by the Logos, afterwards Jesus, later the Christ.

<sup>34</sup> When on earth Jesus was always faithful and loyal to his Father. He refused to be tempted away from his course of steadfastness, defending himself against every assault through the Word of God. He said: "I can of mine own self do nothing: . . . because I seek not mine own will, but the will of the Father which hath sent me." (John 5: 30) He and his Father, having enjoyed long centuries of sweet fellowship, knew each other and loved each other. Jesus said: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again."—John 10: 15, 17.

<sup>35</sup> Jesus knew that it was the will of God to have him suffer death that he might redeem man and undo and destroy the wicked works of the evil one, and such was the joy this brought to him that he gladly and willingly did it, despising the shame to which he was subjected.—Hebrews 12: 2.

<sup>36</sup> Instead of attempting to make himself a reputation and shine in the eyes of others, he humbled himself and became obedient even unto the most ignominious death. For this reason God hath highly exalted him and given him a name above every name, and commands that all creatures in heaven and earth shall worship the Son as he worships the Father.

<sup>37</sup> Lucifer had selfishly attempted to obtain the worship of creatures, and resorted to the blackest crime to accomplish his purpose, and he must suffer destruction. The Logos always honored his Father, defending his good name and fame, willingly went to an ignominious death to accomplish his Father's will, and the Father will see to it that all creation shall worship the Son.

The Logos has justly earned and received the title "The Faithful and True."—Revelation 19:11.

<sup>38</sup> His course of humility, loving devotion, absolute and complete faithfulness and unswerving loyalty has led him to the highest place; and his honor shall never be dimmed. The course of the Logos, like a silent monument, stands beckoning all creatures who desire life to walk that way. "I am the way, and the truth, and the life."—John 14:6.

<sup>39</sup> God is love. Jesus is the express image of his Father, therefore Christ Jesus is the perfect expression of unselfishness. This is the way that leads to life.

#### SATAN'S EXECUTION DEFERRED

<sup>40</sup> That the end of Satan is to be destruction there is no doubt. (Hebrews 2:14) That his destruction will be deferred until his wicked works are destroyed is also sure. (1 John 3:8; Revelation 20:1-10) In pronouncing judgment against Lucifer, Jehovah said: "I will cast thee as profane out of the mountain [kingdom] of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire [angelic hosts of heaven] . . . I will bring thee to ashes upon the earth, in the sight of all them that behold thee. . . . And never shalt thou be any more."—Ezekiel 28:16, 18, 19.

<sup>41</sup> At the time of the tragedy in Eden there were no nations on earth. But looking down to the end, in prophetic phrase, God said to Lucifer: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"—Isaiah 14:12.

<sup>42</sup> These words of final judgment pronounced against the wicked one seem clearly to refer to the future, both by reason of the phrase used and by the facts.

<sup>43</sup> Since Eden, Satan has been permitted to pursue his wicked course, all of which God will overrule in his own due time to his own glory. Job tells us that thereafter, when the sons of God came to present themselves to Jehovah, Satan also came, and even had the liberty of holding conversation with God concerning man. (Job 1:6-8) The prophet Zechariah gives testimony to the fact that during the age, while the Church has been in course of selection and development, Satan has been standing by to resist.—Zechariah 3:1-3.

<sup>44</sup> When Jesus was on the earth Satan boldly claimed that the world belonged to him, and that he had the right to give it to Jesus only upon condition that Jesus would fall down and worship him. He, at that time, still possessed the great desire to be worshiped like as Jehovah is worshiped. Jesus did not deny that claim to ownership of the world. (Luke 4:6, 7) On the contrary Jesus spoke of him as "the prince of this world".—John 12:31.

<sup>45</sup> Moses, the servant of the Lord, was permitted to see the land of Canaan, but was not permitted to go into it. Moses died. It seems evident that Satan then possessed the power of death because he claimed the

right to the body of Moses. Michael seems to have recognized that Satan still had some authority and official power, because it is recorded that he contended with the devil about the body of Moses.—Jude 9.

<sup>46</sup> That Satan has had access to heaven, and the privilege of communication with Jehovah, seems quite evident from the fact that during the age he has been the accuser of the brethren day and night before Jehovah God.—Revelation 12:10.

<sup>47</sup> That he still possessed the power of death during St. Paul's time seems to be indicated by the words of the Apostle when he said: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Corinthians 5:5); and again when he said that he had delivered Hymenæus and Alexander unto Satan that they might learn not to blaspheme.—1 Timothy 1:20.

#### DESTROYING GOD'S FRIENDS

<sup>48</sup> Satan, all through the ages, has held to the claim that he had a right to destroy those who will destroy him. God said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15.

<sup>49</sup> Satan observed that Abel pleased God, hence proceeded to cause his destruction. He has tried to destroy all those who have sought after and served God. He caused the prophets of God to be imprisoned, sawn asunder, and slain. God could have prevented this, but for his own good reasons he did not do so. In due time Jehovah will demonstrate his great power to bring forth to life everlasting those who proved their faithfulness and who suffered martyrdom at the hands of Satan and his emissaries. Satan has at all times sought to destroy the seed of promise; that is to say, the Christ, Head and Body.

#### CITIES OF REFUGE

<sup>50</sup> When God gave Israel the law at the hand of Moses, amongst other things he commanded that certain cities were to be set aside and designated as "cities of refuge". The purpose of this was that if anyone should be guilty of manslaughter without malicious intent, he could protect himself by fleeing to this city of refuge. It was the privilege of the kinsman, or the next of kin to the one who had been killed, to overtake the one who had slain the man under the circumstances mentioned, and to take his life. He was called "the avenger of blood". But if the one who had slain a man unwittingly should flee and reach the city of refuge, he should abide there in safety and be fully protected from the avenger of blood. (Numbers 35:26, 27; Joshua 20:1-5; Deuteronomy 19:6) This provision of the law must be a shadow of something to follow; because St. Paul so states that the law is a shadow of good things to come.—Hebrews 10:1.

<sup>51</sup> It seems that Satan is the avenger of blood; that the



consecrated Christian is the one who flees to the city of refuge; and that Christ is the city of refuge. Satan, by reason of his official position, is overseer of the human race, appointed to such position by Jehovah, and thereby is made the kinsman of mankind. A kinsman may be either a redeemer or an avenger of blood. Satan, being the one having the power of death, seems surely to be the avenger of blood.

<sup>52</sup> When a member of the human family makes a full consecration unto God he puts to death the old man, the human being, of which Satan is the kinsman. "They that are Christ's have crucified the flesh with the affections and lusts."—Galatians 5:24; Roman 6:6; Colossians 3:2, 3.

<sup>53</sup> The one making a consecration and being accepted of the Lord agrees to the death of his humanity. He therefore becomes the slayer of the relative of Satan. The new creature now becomes a part of the "seed of promise" that is destined to bruise the head of Satan. Satan, now having the power of death and being the avenger of blood, attempts to kill the new creature. The place of safety for the new creature is in the city of refuge. Of this St. Paul says that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Hebrews 6:18.

<sup>54</sup> The provisions of the law concerning the city of refuge are thus stated: "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge and the revenger of blood kill the slayer; he shall not be guilty of blood."—Numbers 35:26, 27.

<sup>55</sup> As the preservation of the slayer depends upon his faithfully abiding in the city of refuge until the death of the high priest, even so the preservation of the saints depends upon faithfully abiding in Christ, our refuge, until the high priest is completed.—Hebrews 6:4-6; 10:26-28; Numbers 35:25.

<sup>56</sup> The Lord does not preserve those who become unfaithful and who despise their covenant with him; but, as he says through his prophet: "O love the Lord, all ye his saints: for the Lord preserveth the faithful."—Psalm 31:23.

<sup>57</sup> It is only those who love the Lord and are faithful that he does preserve. To love the Lord means unselfishly to be devoted to him and to his cause. Faithfulness means the same thing.

#### THE ACCUSER OF THE BRETHREN

<sup>58</sup> Throughout the Gospel Age, Satan has been the accuser of the brethren in Christ before God. We would not understand that this means that he informs against them because of any wickedness, but that he deliberately and diligently seeks to have them condemned and destroyed. His enmity has at all times been manifested against the seed of the woman, Zion, God's organization. That he would destroy everyone of them in-

stantly there can be no doubt, except for the protection of the Lord. God has graciously promised that all who love him and are faithful he will preserve. Thus we see that the saints stand in the greatest danger, because they are the objects of the wrath of the devil; and unfaithfulness will remove the shield that protects them from his wrath. At the same time the saints stand at the very gates of the most transcendent glory that has ever been granted to any creatures, and entering into this depends upon their loving devotion to the Lord. Truly it is a time of peril, and a time of joy, to those who abide under the shadow of the Almighty.—Psa. 91:1.

<sup>59</sup> Because of inherited weakness it is doubtful if there has ever been a saint on earth, aside from our Lord, but what at some time has committed trespasses and sins. Conscious of this fact the saint is often in great distress, sometimes bordering on despair. Satan seizes upon these things to discourage the saint and to attempt to induce self-destruction. But the saints are the anointed of Jehovah. While faithful no one dare touch them. (Psalm 105:15) It is a very precious privilege to flee to their refuge, Christ, the beloved One. He is their Advocate and Intercessor before Jehovah God, who is just and faithful to forgive their sins, if they confess them. Doubtless the Lord permits Satan to buffet the saints in order to keep them humble and to enable them to learn their lessons.—2 Corinthians 12:7.

<sup>60</sup> That Satan has prevented the saints from doing often what they want to do, seems evident from the Apostle's words: "Satan hindered us."—1 Thes. 2:18.

#### PERILOUS TIMES

<sup>61</sup> "This know also, that in the last days perilous times shall come." (2 Timothy 3:1) St. Peter also warns the saints during this time to beware lest they be led away with the error of the wicked one and fall from their steadfastness. Note again what this error of the wicked one is. It is selfishness, a desire to shine and to be worshiped more than any of the other creatures of Jehovah. This led Satan to unfaithfulness, and treachery, and to the commission of his great crime. Then St. Peter describes the conditions that shall exist at the end of the age. There shall develop a class of unfaithful men who claim to be Christians. He pictures the distress of Satan's organization, visible and invisible. He points to the fact that the saints are expecting a new heavens and a new earth wherein dwelleth righteousness. He cites both the perils and the glory. Then he adds: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 Pet. 3:14.

<sup>62</sup> Now it is a fact that cannot be gainsaid, that amongst those now claiming to be followers of Christ, and in present truth, there are some who are not diligent so that they may be found of him in peace. Why do we find strife amongst some of the brethren? Is it not due to selfishness? Can it not be traced to

the fact that some have desired to shine above their brethren, or to a fear that some of their glory may be taken from them by some of the other brethren? They then insist on what they claim to be their self-rights. In this connection let us remember the words of St. Paul, referring to the same identical time, viz., the close of the Church's experience on earth, in which he says: "Follow peace with all men, 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.

<sup>63</sup> They who are not dwelling in peace, upon a careful examination will find that there is some spot upon them, or some blame attached to them, and that this is due to lack of a loving devotion to the Lord, which means selfishness. This course persisted in would draw one away from Christ, the refuge, and place him unshielded from the darts of the adversary.

<sup>64</sup> In March 15th WATCH TOWER proof is brought forth that now Satan knows that his time is short; that he is wroth with the people of the Lord, and that he goes forth to make war with the saints who keep the commandments of God.

<sup>65</sup> It must now be apparent to Satan that his only certain means of destroying the last remaining saints on earth is to lead them away with his error. We know from observation that many of those who claim to be Christians have been thus led away. Seeing the time of great peril the Apostle says to the saints: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever."—2 Peter 3:17, 18.

<sup>66</sup> If there were no danger there would be no warning. The fact that warning is given shows the danger. The danger is of falling away from steadfastness. That which would induce one to thus fall away is selfishness, which would cause him to deviate from the truth and be classed with the workers of iniquity, which means lawlessness. But they who grow in the favor of the Lord, grow in the knowledge of the Lord, our Savior Jesus Christ, and these avail themselves of the opportunity of lovingly and joyfully telling of his love to others. Such will remain steadfastly in the city of refuge.

<sup>67</sup> If we love the Lord we will keep his commandments. His commandment, particularly now, is to proclaim the good news of his kingdom. Selfishness will turn one away from doing this very thing. Let us keep in mind the course of selfishness pursued by Satan, and his end; and above all let us keep in mind the course pursued by the Lord, and his glorious reward. His is the way that leads to life. The saint who is faithful has no reason to fear. He has the promise that if faithful he shall dwell in the secret place of the Most High and none can harm

him. He who has the power of death can never destroy one of the Lord's little ones who is faithful. How important then the admonition of the Lord's prophet to the Church at this time: "O love the Lord, all ye his saints; for the Lord preserveth the faithful."

<sup>68</sup> Let all those who are now in Christ and who have entered into his joy abide there. Do not fear. In the great and final conflict, in which Satan's empire shall shortly fall, seemingly some of the saints may go down in defeat; but the faithful shall not go down into defeat. Those who are called and chosen, and who love the Lord and continue faithful unto the end, shall stand victorious with Christ their King. Hence the prophet of God says: "O love the Lord, all ye his saints; for the Lord preserveth the faithful." "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24.

#### WHAT WE SHOULD LEARN

<sup>69</sup> What is written in the Bible is there for our learning. The saints are on final trial for life. They need to learn their lessons now.

<sup>70</sup> Strife and quarreling are the fruits of selfishness. Selfishness is the door to pride. Pride leads to disloyalty and unfaithfulness. Unfaithfulness results in destruction.

<sup>71</sup> Humility and joyful obedience develops unselfishness. Unselfishness put into practice ripens into perfect love. He who loves perfectly will be loyal and faithful. God's promise is to preserve the faithful. That the importance of this might be impressed upon the saints the Psalmist pleadingly says: "O love the Lord, all ye his saints; for the Lord preserveth the faithful."

<sup>72</sup> We are now in the day of judgment. The love of the saints must now be perfected, and love and faithfulness proven by joyfully and boldly declaring the message of the kingdom.—1 John 4:17, 18.

<sup>73</sup> Courage is the result of absolute confidence and joyful submission to the Lord. It causes the saints to fearlessly press on in the thickest of the fight and to never quail before the enemy.

<sup>74</sup> The courageous increase in devotion to the Lord. Such are joyful in the Lord. They remember and sing: "The joy of the Lord is your strength." In this great conflict the Lord will preserve his faithful saints. Their love and faithfulness to the end will be rewarded with the crown of life.

#### QUESTIONS FOR BEREAN STUDY

Is this a day of judgment? How do God's intelligent creatures fix their own destiny? Who are the ones who will have the divine life through a course of fidelity and loyalty to the Lord? ¶ 1-5.

What are the two ways marked out by Lucifer and the Logos? How may we understand why the crisis of the age has come? ¶ 6.

How is Lucifer described? How do we know that he was appointed to be a protector of mankind? ¶ 7-10.

Did God give to Adam his law? What was Lucifer's business in the garden of Eden? Was he to punish as well as to protect? ¶ 11, 12.



A usurper is what? Was Lucifer a usurper? In what way was Lucifer's conduct worse than that of a usurper? ¶ 13-15. What caused Lucifer's deflection? What is Satan's stock deception? ¶ 16, 17.

When and where did Lucifer begin his wicked operations? What kind of an idea did Lucifer conceive? ¶ 18-21.

Did Jehovah interfere with Lucifer's plan? What does "iniquity" mean? What does "error" mean? What was Lucifer's ambition? His course stands as a monument of what? ¶ 22-27.

Who were probably present when God said, "Let us make man"? Why do we infer that the Logos was present? Was the Logos ever ambitious to shine? ¶ 28-29.

Did the Logos ever act in the capacity of an angel? What is his delight, which is ever the same? ¶ 30, 31.

God's plan of salvation is made dependent upon what? What are the evidences of Jesus' faithfulness? What was the secret of his success? ¶ 32-34.

How did Jesus esteem the cross? How does the course of the Logos contrast with that of Lucifer? The course of Jesus stands as a monument of what? ¶ 35-39.

Is Satan to be destroyed? Why is his destruction deferred? Has he always stood across the path of those who desired to please God? ¶ 40-43.

When did Satan claim that the world belonged to him? Did Jesus dispute the claim? What other scriptures show that Satan has had some recognition? ¶ 44-47.

How would Satan view Genesis 3:15? In Abel's death we

have an illustration of what? Who does Satan especially hate? ¶ 48, 49.

What was the purpose of the "cities of refuge"? Was this arrangement a "shadow of good things to come"? ¶ 50.

How does the arrangement of the cities of refuge work out antitypically? What is the significance of putting to death the "old man"? What is the refuge of those who have made acceptable consecration? ¶ 51-53.

If a new creature goes beyond or gets outside of the city of refuge, and is slain, where does the guilt fall? ¶ 54-57.

What is God's promise to those who are loyal to him? Why do the saints sometimes become discouraged? ¶ 58-60.

Are the perilous times upon us? What is the Apostle's admonition? ¶ 61.

What is the cause of strife among the brethren? What is the remedy? ¶ 62, 63.

Why is Satan especially wroth at the present time? Why does the Apostle give the warning? If any fall, what will be the inducing cause? ¶ 64-66.

What is the way that leads to life? Where should we abide to have the joy of the Lord, and what should we be doing? ¶ 67, 68.

What are the fruits of selfishness? Selfishness is the door of what? What is it that causes destruction? ¶ 70.

The practical outworking of unselfishness produces what? Where does love lead? Courage is the result of what? What is it that is a sure indication of one's advancement in the favor of the Lord? ¶ 71-74.

## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR JULY 15

*"The Lord taketh pleasure in his people."—Psa. 149: 4.*

**T**HE people of God are those who are really consecrated to him, begotten and anointed with his spirit. These are of his organization. These compose the servant class in whom he delights.—Isa. 42: 1.

While in the body of flesh each one is very weak. Not one can even think perfectly, much less speak and act perfectly. Why, then, should the great Jehovah have pleasure in them? Because they have his spirit and are devoted to his cause, and are diligently striving to show forth his praises. They are weak, in this, that they are not thinking of self but putting self entirely in the background. They take a delight in doing the will of God. They appreciate the great truths that the old world has ended; that the kingdom of God is at hand; that it is the time of his vengeance upon the wicked systems; that it is his time to establish his great Messianic kingdom, which shall rule in righteousness and bring blessings to mankind.

Appreciating these wonderful things they rejoice in the Lord and confidently rest in him. Their faith is absolute. Because they love God and his cause they have no fear of anyone, nor of anything that the evil one can do against them. They are taking a part in the battle for righteousness by singing the praises of Jehovah. They have his Word and are speaking it forth, and like a two-edged sword it is cutting its way through many errors that have long bound the people. God is using them to make known his vengeance upon Satan's empire.

Jehovah takes pleasure in them because of their faithfulness to him. He has promised to preserve the faithful, and will do so; and this the faithful know. This knowledge of his goodness and their opportunities of serving the Lord bring great comfort to their hearts and they cannot keep back the singing.

Everyone who appreciates what the Lord is really doing for his people will delight to tell others about the gracious goodness of our God; that his kingdom is here, and that the time for the deliverance is at hand. Are you doing your part with a joyful heart?

### TEXT FOR JULY 22

*"Arise, shine; for thy light is come."—Isaiah 60: 1.*

**T**HE ones here addressed compose the servant class in whom the Lord delights. Their Light is the Lord Jesus Christ, the King of kings. The time is when he comes to his temple. Each one whom the Lord finds faithfully looking after the interest of his kingdom is invited to enter into the joy of the Lord, and is promised greater rewards in the future.

The prophet of God, looking down to this time, had a vision of the temple class waiting for the great King. He saw the King, all glorious, standing in the midst of the temple. As the mouthpiece of the Lord he lovingly commands the temple class: "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee." This synchronizes with the time and command of the Master to proclaim the good news of his kingdom

(Continued on page 190)

## THE GOSPEL IN LYSTRA

—JULY 19—ACTS 14:1-28—

PAUL HEALS A CRIPPLE—PAUL'S RAPID RECOVERY FROM STONING—ELDERS CHOSEN FOR GUIDING CHURCHES.

*"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matt. 5:10.*

WHEN Paul and Barnabas left Cyprus it was of their own accord, because they found little interest there. But in Antioch, where interest was found, they were expelled from the city. The apostles witnessed against the people by shaking off the dust of the city from their feet, even as Jesus said should be done. (Matthew 10:14) They went on to Iconium at a distance of about seventy miles. As at Antioch, they went into the synagogue and spoke. A great number both of Jews and Greeks believed. (Acts 14:1) It is easy to imagine the earnestness of these two men filled with the holy spirit, their hearts full of desire for the blessing of the people; their whole attitude that of earnest lovers of their fellows.

<sup>2</sup> But the unbelieving Jews stirred up the Gentiles and caused bitter opposition against the believing brethren. The apostles were apparently stirred also, and continued a long time in Iconium, speaking boldly for the Lord, and the Lord blessed their word and confirmed it by granting signs and wonders to be done. The people of the city were divided: part held with the Jews, and part with the apostles; and, as usual, the opponents of the truth got very bitter. The leaders of the synagogue joined with their congregation and with some of the Gentiles in an endeavor to ill-treat and even to stone the apostles. But they were told of the evil compact and fled to Lystra in Lycaonia about forty miles from Iconium. There they preached the gospel message.

<sup>3</sup> At Lystra Paul saw, in a company which he was addressing, a cripple who had never walked, and who seemed interested. Setting his eyes on him, and perceiving the man had faith to be healed, Paul said with a loud voice: "Stand upright on thy feet," and the man leaped and walked. (Acts 14:10) The miracle was like that performed by Peter at the temple gate; but Peter did not wait for any manifestation of faith on the part of the man, but at once in the name of Jesus Christ of Nazareth bade him rise and walk. Perhaps the difference was because one was a Jew, and therefore one of the covenanted people, and the other a Gentile. Faith in both cases was necessary, but Paul sought some manifestation of it before he spoke the word of healing.

<sup>4</sup> The townspeople were struck with amazement, and said that their gods were come down to them. They called Barnabas *Jupiter*, and Paul *Mercurius*, because he was the chief speaker. The priest of Jupiter was ready to lead the people to sacrifice to Paul and Barnabas, and prepared oxen and garlands. On hearing of this the apostles were greatly disturbed: they rent their clothes and ran among the people crying that they were men of like passions with themselves. Very boldly they told

the people in the presence of the priest of Jupiter that all these things—their gods and their worship—were as nothing, that they were mere idle vanities; and that they, the apostles, preached unto them the truth of the living God, who made heaven, and earth, and the sea, and all things therein.—Acts 14:15.

<sup>5</sup> But the people could hardly be restrained. They could not understand that such a wonderful miracle could be wrought by men, nor understand that men able to call forth such mighty power, should claim to be only men of like passions with themselves. Their own priests would have wanted to be exalted as gods, had they been able to work such a miracle.

<sup>6</sup> Soon after this some Jews came from Iconium and tried to set the people of Lystra against the apostles, and they succeeded in persuading them that these were evil men. Paul was stoned and, apparently dead, was dragged out of the city. But as the little company of disciples stood round him, Paul rose from the ground and walked with them back to the city. The Lord had allowed his faithful servant to be injured by his enemies, but had not left him wholly to their cruelty, or Paul would have been slain. Paul refers to this incident once: Writing to the Corinthians (2 Cor. 11:25) he says, "Once was I stoned;" and that, and this short account in Acts, is all that is said about this serious incident.

<sup>7</sup> The next day the apostles left for Derbe, twenty miles distant. It is probable that Paul's recovery was partly supernatural; it seems hardly possible that he should have been able to take the journey on the next day unless divinely aided. Perhaps the Lord allowed him to be stunned soon after the assault began, so that he should not suffer so much from shock as otherwise would have been the case.

<sup>8</sup> Luke does not say that it was Paul who addressed the people, but we may suppose it was he, for it was against him their anger was aroused; and though little is reported of what he said, there was much in his speech. He spoke (1) of the living God, the maker and upholder of all things; (2) he said that God had allowed the nations to walk in their own ways; but (3) though he had given them no direction as to his will, he continually witnessed to his goodness in giving rain from heaven and fruitful seasons, filling the hearts of men "with food and gladness".—Acts 14:17.

<sup>9</sup> The nations had many gods to whom they gave credit for these blessings of nature, but Paul claimed that all these came from the living God whom they represented, and he declared that the gods of the peoples and all their ceremonies of worship were but lying vanities. Hitherto God had not revealed himself except to his chosen people Israel (Amos 3:2; Psalm 147:

19; 20) but he did not intend that his human family should be forever ignorant of him. He was now witnessing of himself by this message which the apostles carried, and which meant that God now called all who heard to turn from their idols to serve him, the living God (1 Thessalonians 1: 9), and to render him allegiance and obedience.

<sup>10</sup> It is easy for professed Christians to think of the multitudes of men who yet are in "heathen darkness" as having the same need of enlightenment as the men of Lystra; but that there is a possible comparison between them and church-goers of today would be an altogether unexpected and certainly unacceptable suggestion. And yet that fact is plain to those whose eyes are open to the dense darkness of the churches. The Old Testament, the treasure store of divine truth, from which Jesus and the apostles gained light and strength, is no longer treated as the divine revelation.

<sup>11</sup> Also there is now comparatively little acknowledgment of a gracious Creator to whom reverence and fear are due, and who is to be considered as the giver of all good. But there is much acknowledgment of a great unknowable First Cause, and little of personal obligation to pay heed to his will or do more than acknowledge the fact. In effect, much Christian worship has little to distinguish it from that of the pagans who worship the gods of nature. Because of this it has come to pass in these last days that it is necessary for God to witness to the peoples of Christendom that he alone is God, the Maker of heaven and earth; and to proclaim his right and purpose to be acknowledged and worshiped. (See Revelation 14: 6, 7.) For this purpose God has raised up witnesses.—Isaiah 43: 10.

<sup>12</sup> Further, Paul's statement that God had permitted the nations to walk in their own ways is exactly what is to be said at this present time by God's messengers. The ill-taught sheep of the churches' flocks do not know God, and they wonder why God has not interfered in the affairs of men, a wonderment voiced very loudly during the agony of the World War.

<sup>13</sup> It is now the privilege of his people to declare to all the world God's goodness as manifested: (1) during this time of forbearance, and (2) in the establishment of his kingdom for the restoration of humanity. Men hate these truths, but they will be told even though the messengers are treated as Paul was.

<sup>14</sup> After Paul and Barnabas had ministered in Derbe for a considerable time they returned by the way they had gone, their purpose being to establish the brethren in properly organized churches. This was done in each place by the election of elders. Without question Paul was a wise master-builder. (1 Corinthians 3: 10) He knew the value of order, and of set study, and of all studying the same things.

<sup>15</sup> It was on this return journey that election of elders is first introduced in the New Testament. In Jerusalem the apostles had for a time taken the place which

afterwards was filled by elders. (Acts 11: 30) And without doubt the prominent brethren at Antioch had the same position there. But here even where the brethren must have been in a measure immature, elders were elected in every place. It seems clear that the apostles guided the churches to a choice, but that the election of the elders was by the church. The method of doing this is fully explained in Volume Six of *SCRIPTURE STUDIES*, page 276.

<sup>16</sup> Without doubt Paul and Barnabas were under the guidance of the spirit in doing this; and the Lord's people have little to fear in copying their example in this matter. Youth should serve when there is manifestation of full consecration combined with ability and zeal.

<sup>17</sup> It is evident that this first tour was successful; several churches were established, and some friendships begun which later had much to do with the prosperity of the gospel. Lystra was Timothy's city, and Gaius came from Derbe. At last Paul and Barnabas got back to Antioch, glad to tell of the mercies of the Lord, and to bring joy and gladness to those who, in the providence of God, had been the means of sending them forth. They had learned by sharp experiences what Jesus meant when he said: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matthew 5: 10) Those who seek righteousness and carry the message of the kingdom of heaven bring joy to a few and gain it for themselves; but they bring upon themselves the enmity of the many; and this will be so until the world has learned to love righteousness and truth, in the kingdom now being established.

#### QUESTIONS FOR BEREAN STUDY

What were the experiences of Paul and Barnabas at Cyprus and Antioch (This is not the Antioch where the disciples were first called Christians.)? ¶ 1.

What were the experiences at Iconium? What did the leaders in the synagogue do? ¶ 2.

What notable thing took place at Lystra? What strange thing did the townspeople at Lystra endeavor to do? What was the contrast between the ambitions of Paul and Barnabas and the priests of the people? ¶ 3-5.

What was the cause of the stoning of Paul at Lystra? Did the Apostle make much of this incident? How far is Derbe from Lystra? ¶ 6, 7.

What were the three particular things emphasized in Paul's speech? ¶ 8.

What texts show that God dealt for a time with the Jews only? What was Paul doing to counteract the worship of heathen gods? ¶ 9.

Who knows that there is dense darkness in the churches of our day? Bible Students recognize the Old Testament to be what? ¶ 10, 11.

How does Paul's statement about the nations walking in their own ways correspond with the witness that is being given today by those who speak for the Lord? ¶ 12, 13.

What was done by Paul and Barnabas on their return trip to the churches which had been established? Where is the method for electing elders fully explained? ¶ 14-16.

What was the result of this tour of Paul and Barnabas? Did it end happily and have the Lord's blessing from beginning to end? Did they learn the meaning of Jesus' words as found in our golden text? (The Antioch to which they returned was the Syrian Antioch.) ¶ 17.

## THE COUNCIL AT JERUSALEM

—JULY 26—ACTS 15:1-35—

CRISIS ARISES OVER CIRCUMCISION—PLAN OF GOD OPENED UP—GENTILES UNTRAMMELED WITH CEREMONIAL LAW.

*"We believe that we shall be saved through the grace of the Lord Jesus."*—Acts 15:11, A. S. V.

**P**AUL AND BARNABAS continued to labor in Antioch, serving the brethren as easily and naturally as before they were sent on their special work, assuming nothing of superiority because of the privilege of service which they had enjoyed. During the time they were there, some who professed to be careful and exact brethren came down from Jerusalem and began to teach that no one could be saved unless he were circumcised according to the law of Moses.

<sup>2</sup> The apostles had sharp disputes with these men; but they continued persistent, and to many seemed to have so much in favor of their position that ultimately it was deemed wise that Paul and Barnabas and certain others should go to Jerusalem to see the apostles and elders about this matter. No doubt it was difficult for some of the brethren to break away from the things which they had cherished for so long a time; and the news of the successful ministry to the Gentiles, and of God's blessing upon them without any reference to circumcision or the Law, would puzzle some who were not well instructed.

<sup>3</sup> But these intruders were enemies of the work, seeking to hinder it. Paul perceived their character and their motive. Writing at a later date about them to the Galatians (chap. 2:4) he calls them false brethren unawares (or secretly) brought in. They were the devil's agents, tools in his scheme to destroy the Church. It is probable that at the time of the controversy Paul did not perceive the depth of falsity in these men nor the purpose of the devil, so clearly as he saw it in later years; and it is possible that some were more deceived than others. But the opposers knew they were sowing discord; and they did not scruple to tell lies about their standing, for they gave out that they represented the brethren in Jerusalem, and had the authority of James. Neither was true.—Galatians 2:12; Acts 15:24.

<sup>4</sup> Paul saw that a crisis had arisen, for these men were deceiving many; and what they taught was subversive of the doctrines of Christ. If they were right, salvation was gained by outward forms, and by keeping the law, not by faith or by remission of sins because of Christ's atonement. Christ became merely a helper to keep the law, and really was made of none effect.—Galatians 5:4.

<sup>5</sup> Writing of this visit Paul says that he went to Jerusalem by revelation, though the account in Acts says nothing of this. Without doubt Paul took the matter to the Lord in prayer, and the Lord revealed to him that it was according to his will that he should go. It is certain that Paul would not go on a deputation anywhere to learn of the doctrine he should preach; he was always certain that he spoke the word of the Lord

as it had been given him by the Lord.—Galatians 1:12.

<sup>6</sup> As the little company with Paul went on their way south through Phenice and Samaria they visited the brethren, and everywhere told of the conversion of the Gentiles; and the hearts of the brethren rejoiced. It was good news to them that the Lord was giving the Gentiles a share in the covenant of grace.—Acts 15:3.

<sup>7</sup> In Jerusalem, Paul and Barnabas were received of the church and the apostles and elders, and they declared all the things that God had done by their hands. (v. 4) But they also told (see margin v. 5) that certain of the sect of the Pharisees had declared it was necessary that the Gentiles should be circumcised and commanded to keep the law of Moses; and they explained that this was why they and the others were there. It is not clear whether or not the Judaizing teachers had also come from Antioch to Jerusalem, though it is not probable that they would stay behind. In any case they had friends in Jerusalem.

<sup>8</sup> The question was a live one. From this it is evident that the church in Jerusalem was not clear, and that the apostles themselves were not; for had they been certain the conference would not have been necessary. Probably many who were clear that the law of Moses was not binding to the believer in Christ, and who understood that since the true sacrifice had been offered the Levitical priesthood was at an end, still were not without difficulty in respect to circumcision; for it was that which separated the people of Abraham from all other peoples.

<sup>9</sup> When they met, there was much testifying. Apparently many besides the apostles and elders took part in the discussion. After the discussion had lasted a long time Peter rose and called attention to the fact, well known, that many years ago God had made choice among the apostles that by his mouth the Gentiles should hear the word of God and believe. He said that God, knowing the hearts of men, bore witness to the sincerity of the Gentiles in Cornelius' house by giving them the holy spirit as he had given it to the apostles; which meant that God put no difference in this respect between the apostles and those Gentiles. All were purified in their hearts by faith.

<sup>10</sup> Peter continued—and his words indicate that a very considerable proportion of the assembly was in favor of the Pharisees' view—"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10) The Law had been a burden, not a help. Every good man felt that it was against him, and that it condemned him. (Roman 7:24; Colossians 2:14) He declared that salvation was by grace and faith for

both Gentile and Jew. Peter saw clearly that God had called these Gentiles to enjoy salvation in Christ without reference to the Law of Moses or to circumcision, and that if the conference were to decide that salvation could not be obtained by faith alone, their action would be equal to saying that these men knew better than God himself what was necessary to salvation. Peter called this tempting God, because it would put God in a position where he must manifest his displeasure.

<sup>11</sup> As yet neither Paul nor Barnabas had spoken. Now Barnabas first and Paul next told of the wonders and the miracles which God had wrought amongst the Gentiles by them. What arguments had been used in the disputation we are not told, but the facts related by Peter and then by Barnabas and Paul gave God's answer to all arguments.

<sup>12</sup> James now addressed the conference. He did not refer to the Law or to circumcision, but spoke of the plan of God. Undoubtedly he now, for the first time, saw the purpose of God in relation to Israel and the Gentiles then and in the future. He called the attention of the conference to what Simeon had told them of God visiting the Gentiles to take out of them a people for his name. He said that this was in harmony with the words of the prophet Amos: "After this I will return, and will build again the tabernacle of David." (Acts 15:16) They must all have questioned as to what the point of time was to which James referred, when he quoted the words of the prophet, "after this." Now James saw how the times and seasons linked in. First, there was to be the calling out of the Gentiles of a people for the name of God, as Peter had declared; then would come the rebuilding of the house of Israel; that is, the restoration of Israel as a nation, in order that the proclamation of the truth should go to all people.

#### GENTILES UNTRAMMELED WITH CEREMONIAL LAW

<sup>13</sup> Thus the plan of God opened up to James and was passed on to the Church. The fact that their people, Israel, turned away from Jesus whom they, the apostles, knew was the salvation of God (Luke 2:11) must have given these earnest men much distress. Now they saw that God had foretold a period during which his special favor would be taken away from Israel, when he would find amongst the Gentiles those who would receive with gladness that which Israel rejected—that great favor of being fellow heirs with the apostles and the faithful of natural Israel in the high calling of God. Then, when this special calling was completed, natural Israel would be restored, and the multitude of the nations would, through them, get all those blessings which God has in reservation for the children of men.

<sup>14</sup> It was manifest that God had no intention of having these Gentiles, who were called to be spiritual Israel, trammelled with those things which were merely of the flesh, as circumcision; or, as the law of commandments, which had been proved to be deterrent to advancement.

<sup>15</sup> It was now clearly discerned that the true circumcision was of the heart, and that the spirit of God in the heart was better than all the attempts at keeping laws and ceremonies which could never purify the heart. James' decision was that the Gentile brethren should be left alone. A note of greeting giving general advice, and including a repudiation of the false brethren was sent everywhere, and the conference ended.

<sup>16</sup> Thus much more came out of the council than was expected. The plan of God was opened to the Church. James' brief statement is the clearest dispensational word in the New Testament.

<sup>17</sup> Happy would it have been if the Church of God had been guided by that council. There would then have been no need for those great ecclesiastical conferences which have darkened the councils of God, and have been such a positive injury to the cause of truth. It would have been clearly seen that God had sent the truth which repelled rather than drew men, but which should serve to draw to him some faithful ones who would become in heart copies of his dear Son; a company who were to share with Jesus the glory of his kingdom.

<sup>18</sup> Once again it is revealed that God guides his Church through his Word. Paul and the others had revelations, but these were never apart from the Word. They were sometimes to cheer and encourage, and came as explanations of the Word, but it was the word of prophecy by which God guided the Church, and by which he lighted its way. What settled the Church that day was that God's work was in fulfilment of his Word.

#### QUESTIONS FOR BEREAN STUDY

With whom did Paul and Barnabas have sharp disputes? Is it difficult for people to break away from long-cherished beliefs? ¶ 1, 2.

Why is it manifest that these opposers were agents of the devil? If circumcision were a teaching of Christianity what would it prove? ¶ 3, 4.

Why was the Lord pleased to have Paul go to Jerusalem to confer with the brethren there as to the propriety of circumcision? Was it good news that the disciples learned that the Gentiles were also acceptable to God? ¶ 5, 6.

Was the meeting in Jerusalem a joyous one? Why would it be clear that Christians were not bound by the law of Moses, and yet there would be doubt on the question of circumcision? ¶ 7, 8.

What was Peter's convincing speech? What did Peter mean by saying, "Why tempt ye God?" How would the Law and the observance of circumcision interfere with salvation during the Gospel Age? ¶ 9, 10.

What other convincing arguments were given? How did James sum the matter up? Was there a question as to time involved? ¶ 11, 12.

Was it clearly discerned that Israel must be rejected for a time, and that the Gentiles were to be accepted into special favor? What would take place after the selection of the Church is accomplished? Was the Church to be hedged about with forms and ceremonies? ¶ 13, 14.

What is the true circumcision? What was the result of the conference? ¶ 15, 16.

Does the nominal church understand the dispensational truth of today's lesson? How does the truth of God affect mankind during the Gospel Age? Will it be different in the Millennium? How is the Church guided? ¶ 17, 18.

## PRAYER-MEETING TEXT COMMENTS

(Continued from page 185)

to all the nations of the earth, as a witness, before the end comes. Since 1918 the temple class have been engaged in this blessed work.

Great is the consolation that now is the portion of the people who recognize the Lord in his temple, who appreciate the privilege of representing his kingdom, and who joyfully obey his commands by carrying the message of peace and salvation to the hungry souls. As with gladness they perform this blessed service, and as their appreciation grows, they know that they have entered into the joy of the Lord and that the joy of the Lord is their strength. In this day of judgment, without fear and with boldness, they declare the message that alone can bring peace to the troubled hearts.

These realize and appreciate that the Elisha work is being done, and discerning this and joyfully entering into it, they have the double portion of the spirit. The more of the spirit of the Lord each one possesses, the more he will shine and reflect that spirit for the comfort of those who mourn, and who desire to be led into the right way. The more one shines the more he will attract the darts of the adversary. This, however, does not deter him. He loves the Lord the more because he sees, claims and appreciates the precious promise "The Lord preserveth the faithful."

### TEXT FOR JULY 29

*"The Lord shall make unto all people a feast."*

—Isaiah 25: 6.

**W**HEN the Lord made a covenant with Israel he promised them that if they would obey his commands he would bless their land, bless the fruit thereof, bless their corn, their wine, their oil, and the increase of their cattle, flocks, and sheep, and bless

them with health and life. Israel failed in this covenant and was cast away.

Israel has suffered long; likewise have all the peoples of earth suffered. Israel has now suffered her double, and the Church is commanded to speak comfortably to her, to declare unto Israel that her warfare is ended.—Isaiah 40: 1, 2.

The Lord specifically commands: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"—Isaiah 40: 9.

While Jesus was on earth Jehovah made a New Covenant, with Christ as the Mediator for Israel. When the Christ is complete, when all of the sons of comfort, who are trees of righteousness, the planting of the Lord, are perfected, then the New Covenant will be ratified and inaugurated in heaven. Israel will be the first ones to receive the benefit of that covenant and will be comforted, because then God will take away their blindness, and that nation shall see her King and rejoice.

Then shall come the blessing of all the Gentile nations with like favor. Under the New Covenant God will bless the people in their land, in their corn, their wine, their fruits, their kine, their sheep, and their flocks; he will bless them with health and strength, happiness and life. It will indeed be a feast of fat things, and all the people, being comforted in their hearts, will learn to sing the praises of Jehovah and dwell together in peace and happiness forever.

It is now the blessed privilege of the Church to tell the groaning creation of these marvelous blessings that are just ahead. By this means they lift up to them a standard and bring a message of consolation to their hearts, that they may early learn to praise the Lord and give glory to his name.

## INTERESTING LETTERS

### PANAMA ECCLESIA APPRECIATIVE

DEAR BROTHER RUTHERFORD:

At our last business meeting a motion was passed that we express by letter, on behalf of the Lord's saints, our appreciation of the labor of love of yourself and the WATCH TOWER staff, and assure you of our whole-hearted support and daily prayers.

It would take quite a long letter to tell of the many individual expressions of sympathy and loving appreciation, as the motion was being discussed. Among the many points touched were the dignity and practical value of THE WATCH TOWER, its soberness and its steady stream of clean, wholesome spiritual refreshment. The work of the present witness was also indorsed; and it was good to hear the general expression of confidence in the ability of the head of the SOCIETY to properly direct its operations in feeding the Church and directing its energies along kingdom lines.

One of the circumstances which helped bring this motion was the service rendered us by Brother Rainbow. He has been here twice this year and has been a great help to us, opening our eyes to many things which have assisted us to become more thoughtful, more watchful, more careful.

We want to tell you, too, how we appreciate the privilege of sharing in the declaration of the Lord's judgment against ecclesiasticism. Brother Russell, in explaining Psalm 149, pointed out to us before he received his change that the saints this side the vail would probably share the "honor". (Vss. 7-9) We are glad to see his words come true. It seems to us that we are now walking by more than merely faith. The Lord's work for the Church is so clearly outlined that we wonder how there can be friends who hold back from making a full surrender of their little all.

Very lovingly yours,

THE PANAMA ECCLESIA.—*Anal Zone.*



## SATISFIED WITH THE LORD'S ARRANGEMENT

DEAR BROTHER RUTHERFORD:

Many, many times have I desired to express my gratitude and appreciation for THE WATCH TOWER, knowing through reasoning, study and observation, that the Lord through this means is teaching and guiding his people. He promised never to leave nor forsake us. During his presence he was to gird himself and serve us, and evidently this is why the TOWERS are so increasingly good.

Since coming to understand this phase of the Truth I have recognized the fact that while the Church has the privilege of appointing its elders and officers, the Lord himself arranged for the Laodicean Servant, the WATCH TOWER BIBLE AND TRACT SOCIETY, and its present officers. This, it seems, is solely the Lord's prerogative. I feel, therefore, as a member of his Body, the Church, that I am wonderfully privileged to receive food from the Lord's table. Not only food, but directions as to the carrying out of his will, and entering into his joy. I am thankful to find myself in harmony with the only band of Christians who are really watchmen, and who now see eye to eye in reference to the great work of advertising the King and the kingdom throughout the whole world.

I try to keep up with the TOWERS and make the truths brought out my own. I take nothing for granted. I follow the reasons and proofs advanced, and often look up the Greek and Hebrew in the texts cited. I do hope the fruits of the spirit may be developed in me proportionally to the light I find.

As an elder in the class I have always felt that THE WATCH TOWER is constituted of the Lord as our teacher and authority, and thus the channel of truth, and that an elder's duty is to make plain what is taught of the Lord in this way. Of course, if any one is taught of the Lord on any particular matter, he could communicate this to the "teacher", so that all the Church might have the knowledge in due time. (Galatians 6:6) I would be afraid to dogmatically teach any thought I might have, if it is contrary to the WATCH TOWER. The responsibility would be more than I dare assume; so I am glad to leave this responsibility with the recognized authority. I cannot see that anybody, after studying the article, "Let us Dwell In Peace", in the WATCH TOWER of April 1, 1920, could draw any other conclusion than that the SOCIETY is still the channel of truth. Indeed if we do not come to this conclusion, then we are forced to the dilemma that neither was the Laodicean servant and the WATCH TOWER BIBLE AND TRACT SOCIETY the channel of truth in his day.

Being in the past a preacher in the Presbyterian denomination, I have had my share of uncertainty, having been tossed to and fro without the precious plan of God. It does seem strange to me how any of the truth friends could now set at naught the organ which the Lord is so unmistakably using. These friends never tell us what channel they think the Lord is using. They know it would be too ridiculous to suggest themselves as the channel, but that seems to be the inference they would have us draw.

The plan of God is a wonderful system of truth; it is the philosophy of the Bible. When the apostles fell asleep the truth became clouded, and more and more so by having mixed with it the traditions of men. It fell to the Laodicean servant to restore the truths long lost, and the light is still shining brightly. All works of imperfect men will show some human weakness, but who can deny, in the face of such facts as are available, that the SOCIETY, and it alone, is the custodian of the great Divine plan? We are happy to concede this honor to those to whom the Lord has given it. It seems clear to us that all in present truth must see this, and rejoice in the arrangement that

God has made for the keeping of his people together in fellowship and service for the Lord.

The Lord bless you richly in your service of love. With much Christian love.

Your brother in the Lord,  
W. H. FARRER.—Calif.

## PLEASED WITH EXPLANATION

DEAR BROTHER RUTHERFORD:

Many times I have thought I would write you a note of thanks, and each time refrained, knowing you are a very busy man. This time, however, my heart burns so intensely with thanksgiving that I cannot withhold expression.

All the WATCH TOWERS this year have been so wonderful and, as we look back, so necessary for our "upbuilding in this most holy faith"; but O, this last one, "Satan the Enemy—Is He Bound?" is the most convincing article I have ever read. Your discourse on this subject at the Columbus convention was most explicit, and I thanked our dear Lord then for the timely words, but I did not there get the thorough explanation of Matthew 12:29. It may be these later thoughts were added to that discourse. The question had never arisen in my mind; but I am in such thorough sympathy with the channel that I would have awaited the explanation from THE TOWER if it had. But, dear brother, the tender patience, and teacher-like expounding, as to little children, is what has overcome me. You have made it so plain, so clear and easy to understand; the tears of joy are overflowing, and I do thank the Giver of all perfect gifts for such a helper. May you ever abound, and bask in the sunshine of his love.

My prayers are with you each day and often I long to express love and sympathy, but would not add one straw to the great burden you carry.

May the dear heavenly Father richly bless you with joy.

Your sister in the service of our beloved King,  
MRS. SUSAN T. HEATH.—Ga.

## ENCOURAGING MEETINGS IN WESTERN AUSTRALIA

DEAR BRETHREN:

Greetings in the Redeemer's name.

Kindly find enclosed my V. D. M. questions. I hope you will find them satisfactory.

The brethren here have had a very pleasant and refreshing time just recently in the service of the Lord. We had a Pilgrim brother of Melbourne over here during the Memorial season, also a brother from Queensland. We have had some very refreshing lectures. It is not often we have the privilege of a Pilgrim brother this way, so we make the best of them when they do come.

We had a public lecture in Perth, with an attendance of 420, and a very attentive audience. Also on World-Witness Day, in the Perth Town Hall, we had an attendance of about 460. Thank God that there are still some left who will listen to his Word.

We are all wondering what 1925 will bring forth, but we all place our trust in the Lord, knowing that his Word is indeed *truth*, a lamp unto our feet and a light unto our path. We are eagerly looking forward to the time when the Church's hope will be realized, when we may help the groaning creation, and lift their burden from their shoulders.

Yours in the Master's service,  
E. Cox.—West Australia.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER J. A. BAEUERLEIN

Hanover, N. H. ....	June 30	Rutland, Vt. ....	July 8
Newport, Vt. ....	July 1, 2	Pownal Center, Vt. ....	" 9, 10
St. Johnsbury, Vt. ....	" 3	Pittsfield, Mass. ....	" 12
Morrisville, Vt. ....	" 5	Canajoharie, N. Y. ....	" 13
Waitsfield, Vt. ....	" 6	Newark, N. Y. ....	" 14
Burlington, Vt. ....	" 7	Perry, N. Y. ....	" 15

## BROTHER T. E. BARKER

Monticello, Wis. ....	July 1	Oconomowoc, Wis. ....	July 8
Madison, Wis. ....	" 2	Kenosha, Wis. ....	" 9
Boaz, Wis. ....	" 3	Racine, Wis. ....	" 10
Madison, Wis. ....	" 5	Milwaukee, Wis. ....	" 12
Lake Mills, Wis. ....	" 6	Oshkosh, Wis. ....	" 13
Waukesha, Wis. ....	" 7	Appleton, Wis. ....	" 14

## BROTHER J. A. BOHNET

Garrett, Ind. ....	July 1	South Bend, Ind. ....	July 8
Elkhart, Ind. ....	" 2	La Porte, Ind. ....	" 9
Goshen, Ind. ....	" 3	Michigan City, Ind. ....	" 10
Warsaw, Ind. ....	" 5	Gary, Ind. ....	" 12
Plymouth, Ind. ....	" 6	Hammond, Ind. ....	" 13
Valparaiso, Ind. ....	" 7	Blue Island, Ill. ....	" 14

## BROTHER H. H. DINGUS

Zahl, N. Dak. ....	July 1	Rugby, N. Dak. ....	July 9
Grenora, N. Dak. ....	" 2	New Rockford, N. Dak. ....	" 10
Stanley, N. Dak. ....	" 3	Fargo, N. Dak. ....	" 12
Minot, N. Dak. ....	" 5	Kathryn, N. Dak. ....	" 13
Sherwood, N. Dak. ....	" 6, 7	Wyndmere, N. Dak. ....	" 14, 15
Mohall, N. Dak. ....	" 8	De Lamer, N. Dak. ....	" 16

## BROTHER A. D. ESHLEMAN

Big Springs, Nebr. ....	July 1	Ravenna, Nebr. ....	July 9, 10
North Platte, Nebr. ....	" 2	Ericson, Nebr. ....	" 12
Morrill, Nebr. ....	" 3	Columbus, Nebr. ....	" 13
Alliance, Nebr. ....	" 5	Stanton, Nebr. ....	" 14
Whitman, Nebr. ....	" 6	Clearwater, Nebr. ....	" 15
Litchfield, Nebr. ....	" 7, 8	Winside, Nebr. ....	" 16

## BROTHER A. J. ESHLEMAN

Eldorado, Kans. ....	July 1	Independence, Kans. ....	July 9
Augusta, Kans. ....	" 2	Neodesha, Kans. ....	" 10
Douglas, Kans. ....	" 3	Parsons, Kans. ....	" 12, 13
Arkansas City, Kans. ....	" 5	Fort Scott, Kans. ....	" 14
Winfield, Kans. ....	" 6	Bronson, Kans. ....	" 15
Coffeyville, Kans. ....	" 7, 8	Iola, Kans. ....	" 16

## BROTHER M. C. HARBECK

Breen Bay, Wis. ....	July 1	Milan, Wis. ....	July 10
Bonduel, Wis. ....	" 2, 3	Curtis, Wis. ....	" 12, 13
Wausau, Wis. ....	" 5, 6	St. Paul, Minn. ....	" 14
Junction City, Wis. ....	" 7	Minneapolis, Minn. ....	" 16
Auburndale, Wis. ....	" 8	Glenwood, Minn. ....	" 17
Athens, Wis. ....	" 9	Fargo, N. Dak. ....	" 19

## BROTHER M. L. HERR

Hanford, Calif. ....	July 1	Tuolumne, Calif. ....	July 8, 9
Fresno, Calif. ....	" 2	Stockton, Calif. ....	" 10
Turlock, Calif. ....	" 3	Lodi, Calif. ....	" 12
Modesto, Calif. ....	" 5	Sacramento, Calif. ....	" 13
Riverbank, Calif. ....	" 6	Roseville, Calif. ....	" 14
Oakdale, Calif. ....	" 7	Reno, Nev. ....	" 15, 16

## BROTHER W. M. HERSEE

Montreal, P. Q. ....	July 2, 3	Piercemont, N. B. ....	July 14
Sherbrook, P. Q. ....	" 5	Nictau, N. B. ....	" 16
Woodstock, N. B. ....	" 7	Nashua Bridge, N. B. ....	" 18, 19
Blaine, Me. ....	" 8-10	Moncton, N. B. ....	" 21
Woodstock, N. B. ....	" 12	Amherst, N. S. ....	" 22
Millville, N. B. ....	" 13	Springhill, N. S. ....	" 23

## BROTHER J. H. HOEVELER

Princeton, Ill. ....	July 1	East Moline, Ill. ....	July 8
Kewanee, Ill. ....	" 2	Rochelle, Ill. ....	" 9
Galesburg, Ill. ....	" 3	Ashton, Ill. ....	" 10
Moline, Ill. ....	" 5	Joliet, Ill. ....	" 12
Rock Island, Ill. ....	" 6	Des Plaines, Ill. ....	" 20
Davenport, Ia. ....	" 7	Park Ridge, Ill. ....	" 21

## BROTHER H. S. MURRAY

Des Moines, Ia. ....	July 1	Mitchell, S. Dak. ....	July 9, 10
Omaha, Nebr. ....	" 2	Hartford, S. Dak. ....	" 12
Sioux City, Ia. ....	" 3	Davis, S. Dak. ....	" 14
Vernilion, S. Dak. ....	" 5	Irene, S. Dak. ....	" 15
Yankton, S. Dak. ....	" 6	Chancellor, S. Dak. ....	" 16
Corsica, S. Dak. ....	" 8	Parker, S. Dak. ....	" 17, 19

## BROTHER G. R. POLLOCK

Medford, Ore. ....	July 2	Roseburg, Ore. ....	July 12
Jacksonville, Ore. ....	" 3	Marshfield, Ore. ....	" 13
Rogue River, Ore. ....	" 5	Charleston, Ore. ....	" 14
Wolf Creek, Ore. ....	" 7	Reedsport, Ore. ....	" 15
Days Creek, Ore. ....	" 9	Eugene, Ore. ....	" 16
Canyonville, Ore. ....	" 10	Oakridge, Ore. ....	" 17

## BROTHER V. C. RICE

Guthrie, Ky. ....	July 1	Batavia, N. Y. ....	July 22
Louisville, Ky. ....	" 2	Ashtabula, O. ....	" 23
Cincinnati, O. ....	" 3	Painesville, O. ....	" 24
Erie, Pa. ....	" 5	Cleveland, O. ....	" 26
Schenectady, N. Y. ....	" 12	Akron, O. ....	" 27
Pittsfield, Mass. ....	" 19	Barberton, O. ....	" 28

## BROTHER C. ROBERTS

Langley Prairie, B. C. ....	July 1	Grand Forks, B. C. ....	July 10
Chilliwack, B. C. ....	" 2	Trail, B. C. ....	" 12
Kamloops, B. C. ....	" 3	Nelson, B. C. ....	" 13, 14
Vernon, B. C. ....	" 5, 6	Passmore, B. C. ....	" 15
Penticton, B. C. ....	" 8	Winlaw, B. C. ....	" 19
Rock Creek, B. C. ....	" 9	Lardo, B. C. ....	" 20

## BROTHER R. L. ROBERT

St. Paul, Minn. ....	July 1	Duluth, Minn. ....	July 10
Duluth, Minn. ....	" 3, 5	Boy River, Minn. ....	" 12
Superior, Wis. ....	" 6	Federal Dam, Minn. ....	" 13
Two Harbors, Minn. ....	" 7	Thief River Falls, Minn. ....	" 15
Proctor, Minn. ....	" 8	McIntosh, Minn. ....	" 16
Hibbing, Minn. ....	" 9	Bagley, Minn. ....	" 17

## BROTHER O. L. SULLIVAN

Ooltewah, Tenn. ....	July 1	Morristown, Tenn. ....	July 8
Loudon, Tenn. ....	" 2	Luttrell, Tenn. ....	" 9, 10
Knoxville, Tenn. ....	" 3	Tazewell, Tenn. ....	" 12
Bristol, Tenn. ....	" 5	Knoxville, Tenn. ....	" 13
Baileytown, Tenn. ....	" 6	Rockwood, Tenn. ....	" 14
Greenville, Tenn. ....	" 7	Dorton, Tenn. ....	" 15

## BROTHER W. J. THORN

New London, Conn. ....	July 1	Quincy, Mass. ....	July 12
Norwich, Conn. ....	" 2	Lynn, Mass. ....	" 13
Dayville, Conn. ....	" 3	Beverly, Mass. ....	" 14
Boston, Mass. ....	" 5	Byfield, Mass. ....	" 15
Waltham, Mass. ....	" 8	Newburyport, Mass. ....	" 16
Cliffondale, Mass. ....	" 9	Kittery, Me. ....	" 17

## BROTHER T. H. THORNTON

Orchid, Va. ....	July 1	Winchester, Va. ....	July 8
Charlottesville, Va. ....	" 2	Charles Town, W. Va. ....	" 9
Waynesboro, Va. ....	" 3	Hagerstown, Md. ....	" 10
Dayton, Va. ....	" 5	Cumberland, Md. ....	" 12
Berryville, Va. ....	" 6	Frostburg, Md. ....	" 13
Rock Enon Springs, Va. ....	" 7	Lonaconing, Md. ....	" 14

## BROTHER S. H. TOUTJIAN

Santa Barbara, Calif. ....	July 5	Del Rio, Tex. ....	July 15
Los Angeles, Calif. ....	" 6	San Antonio, Tex. ....	" 16
Yuma, Ariz. ....	" 7, 8	Waco, Tex. ....	" 17
Phoenix, Ariz. ....	" 9	Fort Worth, Tex. ....	" 19
El Paso, Tex. ....	" 12	Decatur, Tex. ....	" 20
Valentine, Tex. ....	" 13	Bowie, Tex. ....	" 21

## BROTHER J. C. WATT

Brownfield, Tex. ....	July 1, 2	Taiban, N. Mex. ....	July 10
Lubbock, Tex. ....	" 3	Arch, N. Mex. ....	" 12
Plainview, Tex. ....	" 5	Hereford, Tex. ....	" 13
Lockney, Tex. ....	" 6	Dalhart, Tex. ....	" 14, 15
Pampa, Tex. ....	" 7	Childress, Tex. ....	" 17
Hereford, Tex. ....	" 9	Richester, Tex. ....	" 19

## BROTHER J. B. WILLIAMS

Pen Argyl, Pa. ....	July 1	Walden, N. Y. ....	July 21
Bangor, Pa. ....	" 2	Liberty, N. Y. ....	" 22
East Stroudsburg, Pa. ....	" 3	Port Jervis, N. Y. ....	" 23
New York, N. Y. ....	" 5	Eldred, N. Y. ....	" 24
Newburgh, N. Y. ....	" 19	Binghamton, N. Y. ....	" 26
Poughkeepsie, N. Y. ....	" 20	Hammondsport, N. Y. ....	" 27

## 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.