



...man, 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 things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24: 33; Mark 13: 29; Luke 21: 25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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HYMNS FOR SEPTEMBER

Sunday	4 110	11 134	18 303	25 96
Monday	5 130	12 112	19 93	26 58
Tuesday	6 200	13 165	20 293	27 119
Wednesday	7 23	14 290	21 288	28 19
Thursday	1 281	8 156	15 196	22 17
Friday	2 95	9 116	16 197	23 261
Saturday	3 114	10 44	17 160	24 272

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

SEATTLE CONVENTION

A convention of the International Bible Students Association will be held at Seattle, Wash., August 18 to 21, inclusive. This convention will furnish opportunities for fellowship of the dear friends of the north-western part of the United States. A number of the Pilgrim brethren will be present and the public meeting Sunday afternoon will be addressed by the President of the Society. We anticipate a season of great blessing at this convention. Let all those who contemplate attending go with their hearts fixed upon being a blessing to others as well as receiving a blessing. All communications should be addressed to Mr. G. M. Russell, Secretary, 2320 First Ave., Seattle, Wash.

It is expected that conventions of the International Bible Students Association will be held in Canada as follows: Winnipeg, August 5-7; Saskatoon, August 8; Edmonton, August 10; Calgary, August 11; Vancouver, August 13, 14; Victoria, August 16. More details about these will appear in our next issue.

PRAYER MEETING TEXTS FOR AUGUST

August 3:	JEHOVAH PROVES	"Jehovah your God proveth you."—Deuteronomy 13:3
August 10:	JEHOVAH CHASTENS	"As many as I love I rebuke and chasten"—Revelation 3:19
August 17:	JEHOVAH HEALS:	"I am Jehovah that healeth thee."—Exodus 15:26.
August 24:	JEHOVAH CLOTHES US.	"He hath covered me with the robe of righteousness"—Isaiah 61:10.
August 31:	JEHOVAH CARES.	"Casting all your anxiety upon him, because he careth for you."—1 Peter 5:7.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLII

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VIEWS FROM THE WATCH TOWER

WRITING in the *Chicago Daily News*, one of the professors connected with the University of Chicago points to present conditions as being notably parallel to those existing in Europe seven hundred years ago. This was the period in European experience just following the ravages of the black plague. We quote:

"The world is in a greater state of physical, moral, economic, and social unrest today than it has been for seven hundred years or since the black death swept over Europe and destroyed more than thirty-five percent of the population, in the opinion of Prof. James Westfall Thompson, widely known authority on European history at the University of Chicago.

"Though it is true that history never repeats itself, Prof. Thompson says in an article in the current *Journal of Sociology* published at the University, the years immediately succeeding the great plague or black death in Europe offer striking parallels to the current social turmoil.

"It is surprising to see," the professor declares, "how similar are the complaints then and now: economic chaos, social unrest, high prices, profiteering, deprivation of morals, lack of production, industrial indolence, phrenetic gayety, wild expenditure, luxury, debauchery, social and religious hysteria, greed, avarice, maladministration and decay of manners."

Bishop Charles B. Williams of the Episcopal Church is reported in the *Washington Times* as speaking plainly concerning reactionary activities of the most powerful and influential men in this country. A part of Bishop Williams' remarks read:

"The United States today is in the hands of an Invisible Government. . . . We are threatened with a regime of reaction. . . . Every advocate of a change must be suppressed, they insist. Every exponent of progress must be muzzled, they cry.

"The open shop movement is to crush labor, right or wrong. The attempt is as futile as sitting on the crater of a volcano. It will inevitably turn into a sudden revolution, because they attempt to stifle the equality of opportunity.

"Business men are seeing red. They brand everyone who has a progressive thought as a 'parlor Bolshevik', and persons have been secretly arrested by paid spies on manufactured information and often deported without cause. It is the foulest page in American history. The very principles of Americanism have been undermined by this hysteria and panic. This is the work of the Invisible Government."

BIG BUSINESS AND THE Y. W. C. A.

From a letter which was circulated by the Employers' Association of Pittsburgh relative to the Y. W. C. A. campaign for two hundred thousand dollars in that

district, it looks as though the Bishop had a fairly correct idea of the situation. Because this letter is one of the most complimentary things we have encountered relative to the Federal Council of Churches of Christ in America, we publish it as taken from *The Tailor*, of Chicago:

"Dear Sir: For your information [we] desire to place before you the action [of] this association in reference to the Y. W. C. A.

"On January 12, 1921, we issued a bulletin to our members drawing their attention to the industrial program which had been adopted by the Y. W. C. A., a copy of the bulletin was sent you at that time.

"The local association had just begun a campaign for \$200,000 when our bulletin was issued. As a result of the information given our members, the Y. W. C. A. raised only \$90,000 of its \$200,000.

"The ladies of the Y. W. C. A. were very 'wrothy' over our action, but we told them they could do nothing unless they would repudiate the action of their national body and promise not to send any of the sums they were raising to the national headquarters, where it would, of course, be used in support of the industrial program which had been adopted and which we believed to be detrimental to our American institutions.

"The dangerous attitude of some of our religious and quasi-religious institutions is one of the most serious things we have to face at the present time. Unless those of our members who are connected with the various churches of the country protest in vigorous fashion against the radicalism which is creeping into our church bodies, the result will be extremely grave. Religious bodies can hardly expect us to give them money for the purpose of manufacturing weapons with which to destroy industry.

"We presume you have seen a copy of the February 1st issue of 'Industry', which outlines the radical nature of the literature with which the young minds of members of the Y. W. C. A. are being brought into contact through the industrial department of that institution.

"The radical and Bolshevik elements in the churches seem to be coöperating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council.

"'Eternal vigilance is the price of liberty,' industrial as well as any other kind. Yours truly," etc.

The employers' and manufacturers' associations are not the only reactionary element, according to legislation which has been recently attempted in Illinois. We quote from the *Chicago Herald and Examiner*:

"Drastic legislation against the ministrations of Christian Science practitioners, chiropractors, osteopaths, and other healers who effect cures without the use of drugs, medicine,

or operative surgery, is being considered by the Illinois Legislature at Springfield.

"Two bills have been introduced as revisions of the law 'in relation to the practice of the art of treating human ailments'.

"The first, Senate Bill No. 362, introduced by Senator Wheeler, has been referred to the committee on public health. It would make unlawful for any 'corporation' to practise medicine, surgery, or any system of treating human ailments without the use of drugs or medicines and without operative surgery. The second, Senate Bill No. 363, provides that 'any person who wilfully refuses, neglects, or fails to provide medical care for any minor under his or her guardianship, and the minor should die, shall be guilty of manslaughter'.

"These bills, their opponents point out, are directed against all healers other than regularly licensed physicians. They are so drastic as to result in an extremely autocratic healing law, which would not allow religious or other practicing healers to minister to those who call on them, the opponents assert."

It is extremely improbable that any such radical bill can pass; but the very attempt to present it shows that its sponsors themselves stand in need of some kind of treatment—the same kind of treatment which all men need, restitution to soundness of mind as well as body. That the prominent men in the realm of physical healing are merely experimenting and playing to a certain extent with many of the most serious problems of life is too well known to need reiteration. If they wish to experiment and people are willing to be practised on, both sides should have the privilege; but when any privileged class attempts to interfere with the practice of other ideas by calling in powers other than those naturally contained in their own arguments and curative performances the thing is ethically wrong and cannot bring good, whether it be in the field of science or of religion.

One of the things which science has played with during the last few years is radium. No doubt it has an important place in human affairs; and no doubt its place will be more fully understood under Messiah's kingdom. But it does not necessarily follow that if 'a little's good, more's better'. An item from the London *Daily Mail*, dated Paris, reads as follows:

"Professor Tuther reported to the Academy of Medicine yesterday that radium has been found by several American institutes to be an energetic destroyer of the female generative powers.

"In order to counteract this effect the female staffs at these institutions are frequently changed.—*Exchange*.

"In discussing the recent death of Dr. Ironside Bruce, the Charing Cross Hospital radiologist (from destruction of the blood caused by constant exposure to X-rays), a colleague said that radiologists are always childless."

'RESPONSIBILITY FOR NEXT WAR'

In a letter written by General Tasker H. Bliss, formerly chief of staff of the United States army, and addressed to the Federal Council of Churches of Christ in America, the National Catholic Welfare Council, the Central Conference of American Rabbis, and the United Synagogue of America, occurs the following statement:

"The responsibility is entirely upon the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that will be shed, and for every dollar wastefully expended."

But the churches in this country, viewed from the standpoint of their ministries, do not bid fair to struggle successfully with a problem as complex and far-reaching as war. The Philadelphia *North American* sums up ministerial shortages of various Protestant denominations as follows:

"The supply of Christian ministers is so short that authorities in many religious bodies are appealing to business and professional men to serve temporarily, and are setting up schools to train them to do so.

"Congregationalists say they need two hundred and fifty new ministers this spring, and will graduate thirty-eight from their seminaries. Methodists north and south need four thousand, if all appointments are to be met, and so far as can be learned not half that number will be available. Presbyterians north need three hundred and eighty new men a year, and one hundred and sixty-eight will be graduated from their seminaries. Episcopalians need three hundred and thirty, part of them to meet shortage of three or four years back, and have one hundred and seventy in sight. The Baptists of the south have more than three thousand pastorless churches, and there are thirty-three thousand such churches of all kinds in the country."

The Winnipeg *Free Press* reports a similar dearth in one of the Methodist colleges of Canada:

"The shortage of divinity students which the Methodist church is experiencing, along with the other denominations, is illustrated by the figures at Wesley college. At the present time the Methodist institution has twelve students enrolled in the theological course. . . . Despite the scarcity of students for the ministry, the total registration in Wesley college is the largest in the history of the institution."

It seems that the Bishop of Birmingham, England, is trying to encourage the clergy under his direction in such a way as to make the clerical business attractive to them. A paragraph from the Glasgow (Scot.) *Evening News* reads:

"Urging his clergy to play tennis, the Bishop of Birmingham suggested that they should also learn something of the mysteries of golf, which tried the temper and tested the character."

CONVENIENT BIBLE WANTED

Mr. H. G. Wells, a prominent English writer, thinks that we are sadly in need of a new Bible. Although many Britishers would be loath to admit the fact, Mr. Wells probably reflects the feeling of the great bulk of middle-class Englishmen. In referring to alleged shortcomings of the Bible as it now is he says:

"There are all sorts of moral problems arising out of modern conditions on which the Bible sheds little or no direct light. The duties of a citizen at an election, or the duties of a shareholder to the labor employed by his company, for example. For these things we need at least a supplement, if we are still to keep our community upon one general basis of understanding, upon one unifying standard of thought and behavior."

In commenting on this proposition of Mr. Wells the Glasgow (Scot.) *Herald* adds:

"Why should we not have a great educational conference of teachers, scientific men, and historians from all the

civilized peoples of the world, and why should they not draft out a standard world history for general use in the world's schools? Why should that draft not be revised by scores of specialists? Discussed and rediscussed? Polished and finished, and made the opening part of a new Bible of civilization, a new common basis for a world culture? At intervals it would need to be revised, and it could be revised, and brought up to date in the same manner."

It seems that what these gentlemen want is not a Bible that fixes standards but a railway time table, which does not prescribe the movements of the trains so much as it records them.

A new book has recently been added to the colossal pile produced by the war. This one is "The Memoirs of Count Witte". A reviewer of the production in the *Winnipeg Free Press* says:

"It throws a flood of light on the secret scheming of emperors and statesmen during the generation that preceded the Great War and will convince its readers that nothing that has been said in denunciation of the divine right of kings or the evils of secret diplomacy has been half strong enough."

REVIVAL OF SANHEDRIM

A movement is on foot to reestablish the ancient Jewish Sanhedrim in Palestine. The matter cannot be much more than sentimental show until the Lord Jehovah himself 'restores their judges as at the first'.

This Sanhedrim plan has some immediate advantages, however, inasmuch as it tends to draw together two great and important factions among the Jews. For a thousand years Jews have been measurably divided into two big camps because of language differences. There have been the so-called Spanish Jews and the Jews from what is roughly called Russia, but more discerningly called "the Pale"—about equally divided between Poland, Galicia, and Russia. This latter group is the more numerous and the one referred to by the Prophets as being in "the north country". But the Spanish school has been very influential in preserving many of the Hebrew historical writings. A clipping from the *Chicago Herald and Examiner* on this subject reads:

"Opening of the rabbinical congress for the reconstruction of the old superior court, which will deal with all Jewish religious questions, is regarded throughout Palestine as the most important event since the destruction of the Sanhedrim in the fourth century.

"Its duties were to decide questions of religious law, to arrange the calendar and to provide the king with correct copies of the Torah [the law].

The Sephardim are the Ladino-speaking Jews of Spain, Tunis, and Saloniki, while the Yiddish-speaking Jews of Poland and Germany belong to the Ashkenazim.

"Both parties will find a common tongue in modern Hebrew, which is now one of the official languages of [Palestine.]"

JOSHUA'S LONG DAY

[The following item appears to be a quite possible explanation of Joshua's command concerning the sun. By a careful reading of the historical account it is discernible that 'the thing which was not known before' was the fact that Jehovah responded to the commands of a human being in regard to the elements. The wonder is made to attach to this fact rather than to the "staying" of the sun. The following explanation, taken from the Aberdeen (Scot.) *Evening Gazette*, covers the question of the sun, but one could wish that the astronomer had said something about the moon, which also figures in Joshua's command; but it does not stand out prominently like the sun.]

JOSHUA'S Long Day was the subject of a paper read before the Victoria Institute by Mr. E. Walter Maunder, formerly Superintendent of the Solar Department, Royal Observatory, Greenwich. The *Times* has the following report of the paper:

The "standing still" of the sun and moon at the command of Joshua, he said, has been considered by sceptics as a most effective weapon against the truth of Scripture. To the astronomer the words ascribed to Joshua, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon," suggest two rough but definite astronomical observations. The sun, to Joshua, seemed associated with Gibeon, and the sun can be naturally associated with a place on the earth in either of two positions: it may be directly overhead to the observer, in which case he would consider it as being "upon" the place where he himself was standing, or he might see the place on the skyline and the sun, either rising or setting, just behind it.

In the present instance the chronicler distinctly states that the sun was in "the midst of heaven"; that is to say, "overhead," in the "zenith". This assures us that Joshua was at Gibeon, that it was summertime,

and high noon. Next, the moon to be visible at all must be far from the sun; it therefore must have been low down on the horizon, in the direction of the valley of Ajalon, which is northwest of Gibeon. The moon therefore was setting and in its third quarter. This fixes the date in the month as about the 21st day of the natural (the Jewish) month, and the month of the year cannot have been earlier than the fourth. In our present calendar the day of the battle must have corresponded nearly to July 22. We cannot tell the year.

An important item in the narrative of the battle is that the Amorites, after their defeat, did not fall back on their base, which was Jerusalem, but fled toward the northwest, away from that place, through the Beth-horons, then westward to Azekah, and southward to Makkedah, where the battle stopped at sundown. They were evidently attempting to gain the cities of Eglon and Lachish, whence many of them had come. They had been "discomfited" at Gibeon and had become a mere mob.

It was at this moment, when they were routed, that Joshua issued his great command, the time being noon in high summer, and he himself standing at Gibeon.

The Israelites had already been seventeen hours on foot, and a very long, arduous pursuit lay before them, in which the enemy not only had a long start but must have been fresher than the Israelites. The sun's heat, therefore, must have been most distressing to the latter, and Joshua must have desired it to be tempered, and the Lord harkened to his voice and gave him this and much more. A great hailstorm swept up from the sea, bringing with it a sudden lowering of temperature, and no doubt hiding the sun with thick clouds.

This is beyond doubt the meaning of the word which our version translates "stand thou still", but which means literally "be thou silent". The secondary meaning of the word is to "desist" or "to cease", and therefore in some cases "to stand still". But it is impossible

to suppose that Joshua at noon in high summer, in the highland of Southern Palestine, i. e., in one of the hottest countries of the world, wished the sun to be fixed overhead for many hours still to come. He wished it to cease, not from moving but from burning.

It was noon when Joshua spoke, and seven hours later, when he reached Makkedah, the sun was setting. Now from Gibeon to Makkedah, by the route indicated, is some thirty miles, a full day's march for an army. But the Israelites had no clocks or watches, and the only mode of measuring time available to them was the number of miles they marched. So measured, that afternoon seemed to be double the ordinary length; "the sun had hasted not to go down about a whole day".

QUESTIONS WITH ANSWERS

ADOPTION OR NOT

QUESTION: Is it correct to use the word 'adoption' to describe our entrance into the divine family?

Answer: We must answer in the affirmative, for the reason that the inspired Apostle himself uses this word. Our only basis for knowledge lies in the recorded Word. And our ideas must be bent, our philosophies must be revamped, if need be, to conform to that Word. In no other way can we make sure progress. Whatever is said elsewhere in the Bible about spirit-begetting and the starting of the new life, the broad fact remains that *we* who were once strangers and outsiders in respect to God's family are now members of that family, although we have not as yet attained our majority. And through all the experiences of repentance, conversion, consecration, justification, and sanctification our consciousness and personality have persisted. Otherwise there would be no object in calling members of the human family at all; it would be much less trouble to create new beings outright. But here we are, and there we were. An individual not born into a family has no other means of becoming a member of that family except by adoption. So the Apostle says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenlies in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto son-*placement* through Jesus Christ unto himself, according to the good pleasure of his will".—Ephesians 1:3-5.

The Diaglott uses the word 'sonship' in this passage, although it is plainly inadequate. The Greek word is υιοθεσία (*uiothesia*) and is compounded of υἱός (*uios*), son, and τίθημι (*tithemi*), to place, to set. The Analytical Greek Lexicon gives for this word the definitions,

"adoption, a placing in the condition of a son". Robinson's Greek and English Lexicon: "the placing as a son, adoption". Grove's Greek and English Dictionary: "son-appointment, adoption". Liddell and Scott's Greek and English Lexicon: "adoption as a son". These authorities will determine the general significance of the term. Now, let us look at the New Testament passages in which the word is contained, other than the one already quoted:

"Ye received not the spirit of bondage again unto fear; but ye received the spirit of son-*placement*, whereby we cry, Abba, Father. The [this] spirit itself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and co-heirs with Christ; if so be that we co-suffer, that we may be also co-glorified."—Romans 8:15-17.

Here the word 'adoption' or 'son-*placement*', is unquestionably applied to our present state. We are not yet born as new creatures; hence we could not be sons by birth. But *we are* sons, and the way in which we became sons was by adoption. Here we are heirs of God, though the time for the receiving of the inheritance is a thing yet to come.

When that time comes, when we have attained our majority, there will be a ratification of our adoption; and that ratification will come automatically with the giving of the inheritance. It is the hope to which we, who have now the first fruits of the spirit, the advance benefits of being sons, earnestly look. "We groan within ourselves, waiting for adoption [that final and unalterable son-*placement* experienced at the time of], the redemption of our body." This anointed body or corporation will be changed from its present state of humiliation to that of glory. (Philippians 3:21) Meanwhile the conforming to the image of God's Son is taking place; for it is the divine determination that he is to be "the firstborn among many brethren". The same points of argument are used by the Apostle in

Galatians 4: 4-7, with the added thought that both those who were at one time under the Law and those who were strangers from the commonwealth of Israel are brought into the same family: "And if a son, then an heir through God".

It is this same thought of son-placement which is expressed (but not with that word) in Colossians 1: 12: "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light". We could not do anything to become sons, strictly speaking. The very most we could do would be to place ourselves at the disposal of the adopter. Only a son is meet for an inheritance; an inheritance cannot be earned. Therefore, the way in which God has made us meet to be inheritors of those things prepared for the saints in light is by making us sons, and thus designating us for heirship. He has "delivered us out of the power of darkness [where we were 'enemies through wicked works'] and translated us into the kingdom of the Son of his love".

EATING IN THE MOST HOLY?

Question: "Did the high priest and under-priests enter the Most Holy after the Day of Atonement?"—Question 44, chapter 5, *TABERNACLE SHADOWS*.

Answer: The answer to this question as given in paragraphs 211-12 of the *Tabernacle Shadows* is to the effect that the under-priests went in rather frequently to the Most Holy. But, aside from the improper rendering of Numbers 18: 10, there is no scripture to show that the under-priests carried on any activities there.

When they went in to cover the furniture the cloud had lifted, and the glory light with it. Numbers 18: 10 is speaking not of the Most Holy as an apartment, but of the most holy or hallowed parts of the sacrifice under consideration. Every accepted sacrifice was holy, but the most holy parts of it were those portions taken by the priest, not *because* the priests took them but because Jehovah gave them to the priests: "I have given them to thee, and to thy sons and thy daughters with thee, as a portion for ever". "Unto thee have I given them *by reason of the anointing*." (Numbers 18: 11, 8) The Revised Version makes this passage perfectly clear. The law had already specified where these things were to be eaten, not in the Most Holy, but in the Court. "In the holy place shall it be eaten, in the court of the tent of meeting."—Leviticus 6: 26.

These facts would suggest that, while the under-priests will be in the heavenly *condition*, they will still be *under-priests*, and such affairs of state as need to be taken up with Jehovah (as pictured by the inquiries by Urim and Thummim) will be taken up by the Head, the High Priest. Whatever may be the social relation of the under-priests in the family of God, this will be their official relation. Even in the type it was only in times of great national crises that the high priest

ventured into the Most Holy with the Urim and Thummim on other than Atonement Days.

BLOOD ON THE DOOR POSTS

Question: What is signified by the door posts and lintels on which the Israelites were instructed to sprinkle the blood of the paschal lamb of Egypt?

Answer: This picture should not be confused with that given in Hebrews 10: 22, which speaks of having our hearts sprinkled from a consciousness of evil. That is an allusion to the law of sprinkling the flesh or garments with the ashes of the red heifer mixed with water, or, possibly, to the sprinkling of the under-priests with the blood and oil. This lye water was used for all manner of ceremonial uncleanness. Blood is used in a figure of cleansing by the Apostle John (1 John 1: 7, 9), but that is not a sprinkling picture. The sprinkling of blood is in the nature of a testimony, as are other handlings of blood. For instance, we read of the blood of Abel speaking, and of the blood of Jesus that speaks of happier things than vengeance. (Hebrews 12: 24) So, here in the Passover, the sprinkling of the blood on the door posts and upon the lintels of the houses was a testimony that the people believed what God had told them by the mouth of Moses. Obedience to this command was a *confession* before all the land that they believed God in this matter.

Now, how is it that we make confession of our faith in the blood of the Lamb? We do this by our mouths, by our powers of speech. Speech is the special power of expression which intelligent beings have. They make use of it to convey their intelligent decisions. "With the *mouth* confession is made unto salvation," although it is "with the heart [that] man believeth unto righteousness". The door is not the heart. The heart would be represented in this Passover picture, if at all, by the hearth inside of the house, on which burn the fires of love and around which are gathered the family of faith. The door pictures the means of egress from the heart. That means of egress is the mouth. It is the mouth that does the speaking and the testifying, although it is out of the abundance of the heart. Therefore the Psalmist prays: "Set a watch, O Lord, before my mouth; keep the door of my lips".—Psalm 141: 3.

Whether the interior of the house be viewed as the individual life or the common life of each *ecclesia*, the thought is much the same. The individual *confesses* with his lips to God and to the world that he has faith in the power of the blood of the great Lamb of God. As touching the *ecclesia*, the sprinkling would suggest that its public witness should be of the same nature as the private confessions of individuals; in its *evangelistic* work the preaching of its representatives should be of Jesus Christ and him crucified as the basis for the world's hope.

The door of the house was the place of testimony. It was to the door posts of his master's house that the voluntary slave was taken to have his ear thrust through

with an awl. It was to the door of her father's house that the erring damsel was to be brought for stoning. (Deuteronomy 22: 21) So in connection with the matter of testimony the Apostle besought the Colossian brethren that they would pray for him that God might open a *door* of utterance, that he might speak the mystery of Christ, for which he was also in bonds; that he might make it manifest, 'as he ought to speak'.—Colossians 4: 3, 4.

PROSPECTIVE JUSTIFICATION?

Question: Now that the theory of "tentative justification" has been shown to be unsupported by the Scriptures, may we not say that there is a certain relationship between the approaching individual and God which could be called *prospective justification*?

Answer: Our answer is, No. There is a certain amount of favor, even for the unjust, in the rain and sunshine which nearly all have. There is much more favor for those who are repentant; still more for those who have converted or turned around. Favor is a thing that increases more and more. It expands in the ratio of one's nearness to God. But favor is not approval. No one can be approved, in the proper sense of that word, without being just; either natively just or imputedly just. Since this just state into which one is brought in response to his demonstrated faith and by virtue of the blood of Christ is an absolute state—i. e., one is either approved or not approved for the purpose of sacrifice—therefore the expression 'prospective justification' is only confusing. We can see no advantage from its use. There is no justification in prospect for anyone, either in this age or the next, who has not made a consecration of his heart and life to the Lord. It is not God's purpose to shower the full riches of his grace upon those who do not desire them. If one is walking with his face toward the north it cannot be said that south is any part of his prospect. But if, no matter how near the extreme north he may be, he turns around and starts in the opposite direction, then and then only is the south a prospective thing for him.

LIFE RIGHTS AND RIGHT TO LIFE

Question: What is the distinction between life rights and right to life; and will men have life rights during the Millennial age?

Answer: Neither term is found in Scripture, though both are Scriptural; that is, both convey thoughts which are taught in the Scriptures. Life rights are simply life privileges, the privilege of exercising those powers which are associated with animation—seeing, hearing, tasting, smelling, sleep, work, play, study, happy environment, etc., etc. The right to life is the divine authorization for life, the divinely issued franchise on life. This will not be issued until the end of Messiah's reign; then it will be absolutely and unquestionably true that "he that liveth and believeth on me shall never die".—Jn. 11: 26.

It might be argued that since man will not have *life* until the end of the Millennium, therefore he cannot

have any life rights until that time; that would be good reasoning. It is true. But the Scriptures sometimes use the words 'life' and 'living' with their everyday meaning, as he is "Judge of *quick* [living] and dead" (Acts 10: 42), and "the *living* know that they shall die". (Ecclesiastes 9: 5) In this accommodated sense of the term men will have certain life rights or privileges during Christ's reign, but not all of them. Indeed, men have some of the privileges that accrue from living even now. But the more of mental and physical excellence they have, the more of life's privileges will they be able to enjoy. They will not have *all* of life's rights until they are turned over to God, even the Father, until they stand the searching test of that time and receive their franchise for life; for dominion in the earth was one of the life rights of Father Adam.

USE OF V. D. M.

Question: Is it advisable for those of us who have passed the V. D. M. Questions to use these letters after our names, especially in advertising for public meetings?

Answer: The Bible lays down no law concerning the use of titles, and therefore each is at liberty to use his own judgment. But while the Bible lays down no law, it does set us an example of simplicity. We may go further than this, and quote the Apostle's words: "Be ye followers of me, even as I also am of Christ". (1 Corinthians 11: 1) The Apostle Paul was the first messenger to the church, and he did not encourage the use of titles or pompous exhausts after the names of the workers of that time.

However, the question resolves itself into one not of lawfulness but of expediency. What are the advantages; are they commensurate with the disadvantages? The advantages are hard to establish, if there be any. It is not supposable that any child of God would knowingly append any title merely for the gratification of his vanity, as a means of calling attention to himself as an extraordinary or unusual personage. That motive must be ruled out. There is another possible one: that it might contribute in some way to the attractive power of the advertisement, by implying that the person advertised to speak was someone capable of claiming the time and attention of his prospective auditors. This might have some weight if it were surely known what the letters of the title mean. V. D. M. is not known; and it could hardly be expected to overawe the unwary, much less the wary. We should have no desire to overawe anyone, but merely to tell the truth under the most favorable circumstances possible. If V. D. M. helps to get a listening ear, use it. But we do not believe it will help as a rule. The majority of people are fairly well informed in these days of books, and newspapers, and moving pictures; and anything that looks as though it might be affected is more likely to turn away rather than to draw on any budding interest.

We have just the same rights to the use of this suffix as the representatives of any other religious bodies have to theirs, no more, no less—unless, of course, their titles should definitely dishonor God, which is not the case with the more frequent ones in use in Christendom. “Reverend” does not mean revered, but “revering one”. “D. D.”, only approximated by its English translation, means “a teacher in things pertaining to God”. These titles will stand analysis, but their use has not brought glory to God’s name nor lent clearness to his message

of truth. Many godly and devout men have had these titles, but the titles added nothing to their influence and works. Indeed, if those same persons were living now, the titles would detract from their usefulness decidedly.

Our belief is, therefore, that the message which we have is one that rests not in the excellency of man’s speech or title, but in the power of God. Therefore, “mind not high things, but condescend to men of low estate”

OUR RESPONSIBILITY CONCERNING PRESENT TRUTH

“His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.”—Jeremiah 20:9.

[One of the pilgrim brethren writes us that from time to time he hears murmurings and complaints against the Society because of the Society’s request that the friends engage in what are sometimes called “drives”; or, more properly stated, organized and energetic efforts in making proclamation of the message of the kingdom; that those who thus complain insist that such a course is contrary to that taken by Pastor Russell, and that he never urged the friends to be active in the service. The brother then suggests that we reproduce an article under the above title which appeared in THE WATCH TOWER of July 1, 1914, wherein Brother Russell called attention to the importance and necessity of activity in the Lord’s service. We reproduce the article.]

THE Prophet Jeremiah is here using a very forceful comparison. He had a burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. His previous declaration of the word of God concerning Israel had been so despised and rejected that he had become disheartened. He himself declared: “The word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.” His message *had to be* spoken. The Lord had instructed him to tell Israel that they were about to be given over into the hands of their enemies.

This word of the Lord to the Prophet Jeremiah was given prior to the seventy years captivity of the Jews. There were false prophets among them who declared that the King of Judah was to gain a victory over their enemies. The people were glad to hear this assurance; and they despised the true Prophet of the Lord, who gave them the real message from God. Jeremiah told them that they had failed to keep their covenant with the Lord; that they had failed in their responsibilities to Jehovah, whose people they professed to be, and whom they had promised to serve faithfully; that it was not too late even then for any to be delivered who would repent; but that the nation was surely to be delivered to their enemies and carried away into captivity.

JEREMIAH’S CRUCIAL TEST

Jeremiah knew that the false prophets would encourage the king, and that he himself would bring the king’s wrath upon his own head by reiterating the message which Jehovah had commissioned him to deliver. He shrank from the infamy, the reproach and the persecution which by experience he knew would result from loyalty to the Lord. But he overcame the temp-

tation to hold his peace. He would speak as God commanded him, let the cost be what it would. He would tell Israel again the words which had been given him. He would give them a further warning.

If Jeremiah had allowed his fears to overwhelm him, and had withheld the message, undoubtedly he would have been set aside as the mouthpiece of God, and another would have been commissioned to deliver the message. The burning within the heart of the Prophet would have grown feebler and would ultimately have died out. When a fire is kept shut off from a draft for some length of time, it will become extinguished. This is as true in the realm of moral and spiritual forces as in that of physical nature. This is why the Apostle Paul urged: “Quench not the spirit”. We might let the holy spirit of God die out in our hearts by a failure to do our duty, a failure to keep our covenant faithfully. The light within us, the holy fire, would smoulder for a time, and finally become extinct. The Prophet Jeremiah could not withhold that which God had commanded him to speak; he could not quench the fire within his soul without losing his relationship with Jehovah.

GOD’S MESSAGE GIVEN US TODAY

Thus it is with us today. God has let us into the secret of his counsels. He has granted us a wonderful spiritual illumination. He has given us a message of the utmost importance to deliver to his professed people. We have been informed by the Lord that a great change is impending—that the lease of power to the gentiles is about to expire. We are instructed that the present religious systems of Christendom are to go down, that the rule of the present order is about to end, and that the dominion is about to be given “to him whose right it is” to reign. The kingdoms of this world are about to “become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever”.

This message is not to be stated in a rude manner. But it is to be stated, nevertheless. The great King whom God hath appointed is about to come in. In Jeremiah's time, the message was that the kingdom of God, his typical kingdom, was about to be overthrown. The lease of power to the gentiles, under the domination of the prince of this world, was about to be inaugurated. This order of things was to be permitted to run for an appointed time. That time is about to run out. The King's Son is soon to receive his long-promised inheritance. (Psalm 2:7-9) We are glad that our message is not now the *overthrow* of God's kingdom, but the very opposite of this—the overthrow of the kingdom of darkness and the establishment of the kingdom of God.

So we are to tell forth this glorious message. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way that the Lord shall give us the opportunity. If through fear of persecution or of losing prestige in the eyes of men, for love of ease, or for any reason whatever, we should fail to give forth the message of God, it will be taken from us and given to one who is worthy. The Lord is seeking those who are valiant for him, for righteousness, for truth. If we prove ourselves weak, we are not fit for the kingdom.

ARE WE FULFILLING OUR COMMISSION?

Is this wonderful message, this message the like of which was never before granted to men or angels to tell, burning within us? And are we speaking it forth, that its inspiration may cause other hearts to take fire? Can we sing with the poet:

"I love to tell the story,
It did so much for me!
And that is just the reason
I tell it now to thee?"

If we refrain from telling the glad tidings, the result will be that the fire of God's holy spirit will become extinguished within us. And if the light that is within us become darkness, how great will be that darkness! The possession of the truth—God's message—brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation

of his loving kindness in granting us the knowledge of his wonderful message of salvation, his glorious plan, with its times and seasons?

There is a difference between the operation of the Lord's spirit in his children now and its operation in the days of the Prophet Jeremiah and the other holy prophets. During the Jewish age the holy spirit acted upon the servants and mouthpieces of God in a mechanical manner. Now the people of the Lord have both his message in his written Word and the begetting of the spirit, which gives us a spiritual understanding impossible to his people of past ages. The mysteries of God are now opened up to his faithful children, the watchers; and we are granted a clear understanding of "the deep things of God", some features of which were never revealed until the present time, even to the most faithful of the Lord's saints.—1 Thessalonians 5:1-6.

"THE DAY IS AT HAND!"

We are also told by the Apostle Paul that the things which were written of the servants of the Lord in past dispensations were written for *our* admonition and instruction and comfort, "upon whom the ends of the ages are come". (1 Corinthians 10:11) Seeing all these things, dearly beloved, "what manner of persons ought we to be, in all holy conversation and godliness?" How earnestly, with what painstaking care, should we give heed to the word spoken unto us! Let us be faithful in proclaiming the message of our Lord, now due. Let us tell forth the words which he has put into our mouths, whether others hear or whether they forbear—whether our faithfulness bring us the favor or the disfavor of the world and of nominal spiritual Israel. But let us speak his word in meekness and love, leaving the results with our great Chief Reaper. "The day is at hand!"

"He cometh to his own—our glorious King!

Can human tongue or pen show forth such glory?
Through earth and sky let our glad praises ring!
O saints of God, tell forth the wondrous story!

"He cometh now to reign. What wealth of joy
To all the world! Thy matchless name confessing,
O Son of God, we sound thy glory forth
O'er land and sea—thy promised reign of blessing!"

SAUL IN CYPRUS AND PISIDIA

— AUGUST 7 — ACTS 13:1-52 —

THE FIRST MISSIONARIES—THE FIRST ENEMY OF MISSIONS—DIVINE JUDGMENT ON THE FIRST ENEMY—ENVIOUS JEWS IN ANTIOCH.

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

BUT recently Antioch had been a mission field itself, the object of class extension activities from Jerusalem. Now, after only a little more than a year, the Antioch ecclesia was ready under the Lord's blessing and guidance to do some witnessing also, and even to undertake an evangelistic enterprise.

At Antioch were certain prophets and teachers; as Barnabas, and Simeon Niger, and Lucius of Cyrene, and Manaen, and Saul. No distinction is made between these five brethren in this passage; and it is likely that they were all actively

engaged in both offices. The order of importance in respect to privileges of service in the early church seems plainly to have been (1) apostles, (2) prophets, (3) evangelists, (4) pastors, (5) teachers. (1 Corinthians 12:28, 29; Ephesians 4:11; 2 Peter 2:1) In view of the frequency of the prophetic office during the times of miraculous gifts, it is quite probable that all of those mentioned here were both prophets and teachers. One of them was, of course, in addition, an apostle. A prophet was not only a foreteller of future events (as was sometimes also done) but a

divinely inspired expounder of God's Word. Sometimes those who had the gift of prophecy prophesied in the language of the hearers; sometimes they prophesied in a foreign tongue, in which latter case the additional services of a miraculously endowed interpreter were necessary before the ecclesia could be edified by the words uttered. (1 Corinthians 14:4) The office of predictive prophet failed with the gifts of the early church. (1 Corinthians 13:8) Teachers were instructors in respect to the Scriptures, and educators in respect to the way of life. They were in the nature of class leaders.

WHILE LITURGIZING

Barnabas we have already met; but the next three named are all new. It is quite generally supposed that Simeon Niger was the Simon the Cyrenian who was compelled to bear our Lord's cross. (Matthew 27:32) The word Niger means black, and the supposition fits very well with his name; for the inhabitants of Libya, of which Cyrene was the principal city, were quite black. Lucius of Cyrene was probably one of those mentioned in the foregoing chapter as coming up to Antioch at the time of the persecution arising out of Stephen's death. Manaen is described as being the foster-brother of Herod. This was Herod Antipas, son of Herod the Great and brother of Archelaus. This Herod was Tetrarch of Galilee and the same one who had beheaded John the Baptist at the request of Herodias, his brother Philip's wife. The mention of Manaen tends to show that the early believers were not exclusively of the less-advantaged classes of men.

The expression 'as they ministered' is all one word in the Greek, *leitourgéo*, literally, liturgizing. This word originally meant to perform some public service at one's own expense, to confer a public benefaction. Under the circumstances it apparently means that they were conducting a religious service, probably praying in this particular instance for some indication of God's will as to their wider activities. Needless to say, the service was being performed without charge. The seats were free and it is reasonably certain there was no collection.

The earnestness of the Antioch brethren in connection with their worship is shown by the fact that they were fasting. This was a very frequent thing among those who had been brought up Jews, especially among those who had been Pharisees. But the New Testament mentions of fastings as related to the early church are such as to lend favor to the idea as a means of encouraging a spirit of devotion and watchfulness.

On this occasion the Lord gave them an indication of his will for the future. In all probability the messenger of the Lord spoke through one of the prophets mentioned in verse one. Thus was the customary way of conveying information to the ecclesia as to their activities prior to the writing and recording of the New Testament books. Since that time there is no further need for miraculous gifts of prophecy, any more than there was need for such gifts during the four hundred years prior to our Lord's first coming. All the prophecies which were intended to be given were given, then the canon was closed. After that time the Jews had "the law and the prophets", just as thoroughly as they had during the lifetime of any of God's ancient mouthpieces. The new dispensation called for new instructions; these were given orally until other arrangements were perfected.

TWO MESSENGERS SEPARATED

The message which came at this time to the church at Antioch was that they should separate two of their workers, Barnabas and Saul, for a special work. To separate here

does not mean to ordain in any formal way, but simply to designate, or to appoint to this specific service. The work 'whereunto the Lord had called them' was not the apostolic office; for Saul had already been called to that by the express revelation of Jesus Christ (Galatians 1:1); and Barnabas was not an apostle.

Although the Antioch brethren were fasting and praying when the message came to them, it seems they still did some more fasting after the instructions came. This was a new work and they wished to be sure of having the Lord's blessing and of securing his guidance. The enterprise was a new one; for, although the gospel had been preached to the Jews and to the gentiles at Antioch, yet there had been no public and concerted plan of sending it to the gentiles in a large way. Accordingly they engaged in this appointment with deep solemnity and with humbling of themselves before God in prayer.

It is said that "they" laid their hands upon them. The plain implication is that the whole ecclesia took part in this laying on of hands. This was not ordination to apostleship in the peculiar and original meaning of that term. It was not ordination to preach; for both had been engaged in preaching before this time. There was nothing either episcopal or presbyterian about the thing; the action of their laying on of hands meant simply, 'God bless you and God speed your work which he has so clearly indicated as your privilege of doing'. The action of the Antioch brethren was equivalent to our taking, say, a pilgrim brother by the hand and invoking the Lord's blessing on him throughout his journey.

OFF FOR CYPRUS

The expression 'being sent forth by the holy spirit' rather implies that the two evangelists had some particularity of direction as to where they should go. Accordingly they proceeded down the Orontes River some sixteen miles to its mouth, where was located the city of Seleucia. There they took ship to Cyprus, lying some hundred twenty-five miles off the coast to the southwest. They landed at Salamis, which was a prosperous town on the eastern end of the island. In the vicinity of this place were noted copper mines, a half share in which Augustus Caesar had given to Herod the Great. This grant doubtless became the occasion for the settling of numerous Jewish families at that place. It is said that Barnabas and Saul preached the word of God in the *synagogues* of the Jews. The Jews must have been rather numerous to call for two or more synagogues. But there is no intimation of any response from these Jews. Those located there were doubtless "well-fixed" and had no ear to hear anything about the Messiah or the opportunities of suffering for him. What cared they for the Messiah so long as the copper business held up?

John Mark went along with the evangelists in the capacity of a ministrant or attendant or assistant. The word simply means servant, and we are left to guess as to what kind of service he was expected to render. He was not on the same footing with the other two; for they were both especially designated by the holy spirit. He doubtless made himself useful in any way which the occasion presented—preparing meals, arranging for lodgings, etc., etc. They went through the island of Cyprus endwise about one hundred miles to Paphos. The structure of the sentence implies that they gradually made their way through the island, leaving the reasonable inference that they preached their way through. Paphos was the capital of Cyprus and the fabled birthplace of the licentious goddess Venus, who was said to have been born of the foam of the sea at this very point. Here the missionaries preached, but soon came in contact with one Bar-jesus, a Jew, and also a false

prophet. He pretended to be inspired, but was really no prophet at all, merely a sorcerer. It was expressly forbidden the Jews to consult such persons on pain of death. —Leviticus 19:31; 20:6.

MAGIAN "WISE MEN" AND SORCERERS

Inasmuch as a statement in these columns some fifteen or sixteen months back has called forth various questions, we dwell on this point a moment to show that the word here translated sorcerer is *mágos*, which word is found in this passage and, in Matthew 2:1, 7, 16 only. The last three citations are comprehended in the story of the "wise men". Liddell and Scott's Greek and English Lexicon gives under the word *mágos*: "a magus, a magian, one of the Median tribe, one of the priests and wise men who interpreted dreams, etc.: any enchanter, wizard". Robinson's Greek and English Lexicon of the New Testament "magi, the name for priests and wise men among the Medes, Persians, and Babylonians. Their learning was connected with astrology and enchantment, hence enchanter, magician." Groves' Greek and English Dictionary: "a magician, sorcerer, wizard, juggler, impostor". The abstract noun, *magia*, magic, occurs once, in Acts 8:11, where it is said that Simon "bewitched [or, more accurately, dumfounded] them with *sorceries*". The verb deriving from *mágos*, viz, *mageo*, also occurs once in Acts 8:9: "*used sorcery* [literally, sorcerized] and bewitched the people of Samaria".

These are all the usages of this group of words in the New Testament. So it is apparent that those who favor the thought that the wise men from the East were somehow faithful men find the word which denotes them in very bad company. Furthermore, anyone who is even slightly acquainted with the religious teachings and practices of the Medes, Persians, and Babylonians knows that those people were hopelessly bound up with Satanic practices. These "wise men" and pseudophilosophers were such as the Apostle later warned of in 1 Timothy 6:20, 21—"scientists, falsely so called".

At all events this Bar-jesus was a sorcerer and he seemed to be doing well; for he had access to the proconsul and had a listening ear there. Sergius Paulus was a deputy located in Paphos at that time and it is said that he was a prudent man. This word 'prudent' rather means intelligent, wise, learned, even candid. He was of a philosophic and inquiring turn of mind, looking for knowledge. Probably he had reports of the preaching of Barnabas and Saul, either before they arrived in Paphos or shortly after. The account also indicates that this sorcerer was one of their first opponents. It is just possible that his own prejudice and garbled accounts of the Apostle's presentations is what caused the proconsul to desire to hear them for himself. Not infrequently does the Lord cause the wrath of man to praise him in this way.

Sergius Paulus may be taken as a fair sample of Pagan Rome. He was noble of character but lacking in faith. He was lacking in faith because there was no assurance of knowledge hence his browsing around in all fields to see what he could find. Paganism had nothing that was able to satisfy his hungry heart. Like Lazarus in the parable, he was letting the dogs lick his sores—getting such small comfort as he could from uninspired or from evilly inspired sources. Now the opportunity came for him to pick a few crumbs from the rich man's table, and something about the description of the crumbs appealed to him. He called for Barnabas and Saul and desired to hear them. We have no reason to think that he called for them with any different purpose than he might have called anyone else with a message. It was merely speculative inquiry, but inspired by a desire for truth, if not by a hope for receiving it.

OPPOSITION TO BRETHREN

Elymas, for such was the Arabic name of Bar-jesus, withstood the ministries of Jehovah's missionaries. His opposition seems to have taken the form of insinuating ways and remarks before the proconsul, all of which was calculated to break the attention of His Excellency, who evidently was paying some heed to the message. Elymas was careful for his reputation and position. He was sharp enough to see that if this Messianic message won, his own presence would be greatly desired elsewhere. He probably knew that it was not the best of ethics to oppose another's teachings, but the desperateness of the situation forced him into doing something in his own defense. The conduct of this Jew with Ishmaelitic tendencies seems to have continued long enough to be a real hindrance to the work of the gospel. So it is said that Saul, here also called Paul for the first time, was filled with the holy spirit and set his eyes upon him. This fullness of the spirit suggests that the Apostle was inspired to detect the sin; to give judgment; and then inflict punishment. After he had done these three things there could be no doubt which of the two evangelists was the more endowed by divine power and authority. The expression, "set his eyes on him," means merely that he looked at him intently. Literally the words are, "stretched [or strained] his eyes upon him". This sentence is used by some students as one of the hints suggestive of the Apostle's purblind condition. Note that Paul was "filled with the holy spirit" while Elymas was full of (1) *all* subtlety, (2) *all* mischief, and (3) an enemy of *all* righteousness. 'Subtlety' means that Elymas was filled with deceit and fraud. It implies that he was practising imposition and that he knew it. The word 'mischief' means literally 'quickness of motion'; being suggestive of sleight-of-hand work, sly cunning acts. This was a fierce invective which the Apostle under divine inspiration hurled against him. Some would have been inclined to tone it down by saying 'Now, Mr. Elymas, we would like to meet your wishes as far as possible. We do not want you to think that we are cranky, or narrow-minded. Perhaps if we talk this thing over a little between ourselves we can come to some amicable arrangement whereby both of us can have access to the deputy, and we can both maintain our standing in the community.' But the Lord's direction through the holy spirit was not such.

SONS OF DECEPTION AND SLANDER

The Apostle called him a son of the devil. Jesus had done the same to the scribes and Pharisees: 'Ye are of your father the devil; for his works ye do'. (John 8:44, 41) The devil is the author of deceit and the father of lies, and those who intentionally practise either prove themselves to be sons of deception. The sorcerer was far from what his Hebrew name implied, Bar-jesus, son of Jesus, son of salvation.

The word 'pervert' means 'twist'. The Apostle asked him: "Wilt thou not cease to twist the straight paths of the Lord?" Elymas was not only crooked himself, but he was a twister, engaged in confusing other people. Straight paths denote integrity, sincerity, truth.—Jeremiah 31:9; Hebrews 12:13; Isaiah 40:3, 4; 42:16.

The hand of the Lord was to be upon this false prophet, not the Lord's hand to bless but the Lord's hand to punish. He was like the Jewish nation upon whom blindness came because they were 'children of their father the devil'. The Jews, too, have gone about seeking someone to guide them, and they have not seen the Messianic Sun for a considerable season, but soon he will arise with healing in his wings.—Malachi 4:2.

In mercy the blindness was not to be fatal nor perma-

ment. The Apostle could hardly have been oblivious of his own blindness a few years before, occasioned by his own opposition to the true light of the gospel sun; for this, divine power shut off his physical vision for a season that, by analogy, he might appreciate how dark his own mind and heart had been. But we have no record that Barjesus responded to the true light which shone from heaven.

Immediately upon the pronouncing of the sentence of blindness there fell on the sorcerer a mist, which settled down into total darkness. Again he was like the Jewish nation. First there was a mist; and then the darkness settled down around them after the destruction of their city.

The deputy had been a close observer of the whole proceeding and he was convinced that the power displayed by the Apostle was superior to anything he had ever known. But it was not the striking of Elymas blind alone which convinced him; he had already been deeply impressed at the doctrine presented. He believed. He became one of the Messianic society, the church. He had been broad enough to investigate, but not broad enough to be shallow.

NORTHWARD BOUND

From this time on Paul is mentioned first and Barnabas second—with perhaps one exception. After spending some time in Paphos the small party sailed northwest about one hundred fifty miles to Perga in Pamphylia, about the

middle of the southern coast of Asia Minor. Mark left the party here and returned to Jerusalem, for what reason we are not informed. Paul and Barnabas made their way northward through the mountain passes and defiles, "in perils of rivers and of robbers," about a week's journey to Antioch in Pisidia, one of the many Antiochs founded by Seleucus Nicator about 300 B. C.

Going to the single synagogue, St. Paul availed himself of the opportunity to speak after portions of the law and the prophets had been read. He reviewed God's providences with Israel; and led up to the ministry of John the Baptist and of our Lord as the Messiah, who had come and died and risen again according to the Scriptures, with such force that great interest was engendered. Doubtless the two were active during the intervening days until the next Sabbath, for that day almost the whole city came together, so notably so that the Jews who had lived there for years endeavoring to proselyte (with but meager success) were filled with envy that two insignificant strangers could show up in their parish and with dubious innovations have more effect upon the gentile population in one week than they had had in all their lives. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have first been spoken to you but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles."

PAUL IN ICONIUM AND LYSTRA

— AUGUST 14 — ACTS 14:1-28 —

TRIUMPH AND TRIAL AT ICONIUM — BOLD WITNESS-BEARING — HEALING AND HERO WORSHIP AT LYSTRA — STONING AT LYSTRA.

"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew 4:10.

ICONIUM, the city to which Paul and Barnabas went on escaping from Antioch in Pisidia, lay about eighty miles to the southeast of that place. Iconium is an extremely ancient city, claimed by some authorities to be older even than Damascus; being founded not long after the flood, quite possibly about the time of the confusion of tongues. Its name indicates a place of images, from Greek *eikōnes*, a word still used extensively in the Greek church and usually anglicized in the form of *ikons*. Grecian mythology identifies this spot, Iconium, as the place where mud images were formed by Prometheus and Athena and over which Jupiter caused a wind to blow, animating the images formed and causing them to become human beings. In this myth there is no difficulty in identifying a perversion of the original creation story.

Although the two missionaries had been rudely rejected by the Jewish population of Antioch, they went straightway to the synagogue in Iconium; for, as at Antioch, it was appropriate that the Jews should have the first opportunity—"to the Jew first and also to the Gentile". (Romans 2:10) In the synagogue they spoke with such power, their preaching was attended with so much of the influence of the holy spirit, that a great multitude both of Jews and Greeks believed. But there were bigoted Jews here also and they proceeded to interfere with the message as much as they could. Their tactics, however, were somewhat different from those which had been pursued at Antioch. The reason for this lay in the fact that Iconium was a self-governing Greek city. The population had the right of suffrage, the franchise to vote. Accordingly, the Jews did not seek to influence the principal people and office holders of the place but worked with the populace itself. They succeeded in stirring up hostility against the new believers; and we may be sure the two laborers felt this more than if the persecution had been directed against them alone.

PERSECUTION, OPPRESSION, BLESSING

The effect of the activities of the unbelieving Jews was such as to cause many of the people to be irritated and exasperated at the Christians and their new belief. But the work of the Lord proceeded. Persecution and oppression may be attended often with signal success to the gospel. This is the whole history of the gospel age. The messengers spoke boldly in the Lord: that is, they spoke courageously in the cause of the Lord Jesus, in his name and authority, and the expression also includes the idea of trusting in the Lord.

Finally the opposition to the work of the evangelist rose to such a pitch that they deemed it wise to withdraw seeing there was a Jewish-land plot to stone them. They fled to Lystra, about eighteen miles southwest of Iconium. The word used in verse 5 for assault means, literally, rush, and suggests an impetuous, moblike movement to take them and stone them. Under the Lord's providence his mouthpieces were apprised of the new movement and got away. Thus the new disciples had early opportunity of learning the truth of the Master's statement: "I came not to send peace, but a sword". (Matthew 10:34) The city was divided: part held with the unbelieving Jews, and part with the Apostles.

Though persecuted in one city, the evangelists did not forget the rest of their Master's words, "flee ye into another". (Matthew 10:23) They did not quit. They merely proceeded to another field of activity.

A CRIPPLE HEALED

The blessing of the Lord attended the proclamation of his message in Lystra and in the surrounding territory, and one day opportunity came for bearing witness to the power of God in a special manner. A man who was lame

from birth, who had no use whatever of his feet, sat, probably in the market place or at the city gate. It is probable that he sat for alms and that he had done so for many years and that everyone was perfectly familiar with his condition. In all probability this man had heard the preaching of the Apostle Paul; in all probability also he had heard of miracles wrought elsewhere and had faith enough to believe that a God that was powerful enough to raise one Jesus from the dead could do something for him. Paul discerned something in the man's face or attitude which was reassuring and he, "fastening his eyes upon him" or "steadfastly beholding him", commanded him with a loud voice to stand upright on his feet. This fastening of the eyes or special effort at seeing seems to have been a characteristic expression regarding St. Paul, possibly because of his poor eyesight and of the necessity to do some straining in order to see with clarity.

Immediately upon being commanded the lame man leaped up and started to walk. The structure of these two verbs is such as to imply suddenness to the leaping but a continuance to the walking, as though for sheer joy he continued to walk round and round, displaying his new powers.

When the people saw what Paul had done they were inclined to worship him and Barnabas. The Lord had performed the miracle through Paul, but the people saw only what Paul had done. They saw him address his words to the club-footed cripple. They said to one another in their own speech that the gods had come down among them. They had understood the Greek address of Paul but he had not understood their tongue; then, too, they had possibly whispered their words in awe at the thought that the gods had deigned to pay them a visit. The process of reasoning on the part of these Lycaonians (inhabitants of wolf-land) was perfectly logical:

Only gods can perform miracles;

These men perform miracles;

Therefore: These men are gods.

Perfectly logical, but not true, because of the lack of knowledge. They overlooked the possibility altogether that a superhuman Being could and would coöperate with one on the human plane and thus perform a miracle through a human being. This tendency of the fickle Lystrians to worship the missionaries as gods because they saw one of them do a remarkable thing is a tendency which is discernible in all lands of both Christendom and heathendom. A recent writer on the subject of emperor worship and the ruler cult among ancient peoples sums up one section of his book by saying:

"The early development and widespread prevalence of the *great man* cult, to designate it by a term sufficiently broad to cover all the facts, are not without important bearing upon the question now before us . . . Whatever may be the reason for it a matter to be discussed later, polytheists exhibit everywhere a spontaneous tendency to include great and powerful human personalities among the objects of their worship. This conclusion is inevitable from the facts."

SATAN'S SLY TRICK

Gods of antiquity were merely deified men around whose name and personality the demons threw their own power and influence. After the death of the human notable, the demons assumed the place of the hero and received the worship given. (1 Corinthians 10:20) Many men, especially rulers, were deified during their lifetime: from this custom sprang the theory of the divine right of kings. Satan was and is at the bottom of all hero worship and all deification or apotheosis. Satan was very industriously dogging the steps of these first specially-appointed missionaries. Having failed to discourage them by persecutions from the Jews, he tried an exactly opposite tactic; finding them staunchly prepared for frontal attacks he attempted to slip around behind them, hoping to push

them over from the back. Here he attempted to do the very thing which was done some three hundred years later. When he could not hold back the stream of truth he decided to divert and pervert it; but in this case at Lystra he was unsuccessful. He put into the minds of the ignorant Lycaonians the idea of worshiping Paul and Barnabas. He suggested to them how that Jupiter and Mercury had once visited this very section and had been churlishly treated by the people, and that now was the opportunity to show their contrition for past shortcomings.

Lystra was a city of Jupiter, a temple to that "father of gods" being located there. The officiating priest saw an opportunity to ingratiate himself with his tutelary god and began preparations for a sacrifice. The account reads as though Paul and Barnabas, not having understood the utterances of the people, had retired to their lodgings and did not know what was on foot until they heard further from it. The people called Barnabas Jupiter (or, more properly Zeus, which was the Greek name for the chief god); and Paul was called Mercury, because he was the chief speaker. The Greek name is Hermes. It may be that the size of Barnabas and his age had something to do with their calling him Jupiter. Paul was not a large man, as seems to be implied from his own statement.—2 Corinthians 10:10.

The garlanded oxen were brought to the gates. These were the animals used in sacrificing to Jupiter, just as they were used in the sacred offering to Jehovah. Here was a real temptation; what harm would it do to receive the homage of these ignorant people? Why not use the unlimited authority and prestige thus obtained to found the Christian religion in the place? But the temptation had no drawing power for either of the Lord's messengers. They knew that no good could come from acting a lie. They were there as messengers of the risen Lord Jesus, to tell his message and not found churches whether or not, nor to establish extensive ecclesiastical systems and rites by illy-gotten power and by compromise with the devil.

FALSE WORSHIP PROTESTED

When the brethren arrived on the scene and saw the turn affairs were taking the Apostles rent their clothes and ran in among the people, shouting to them first by way of attracting their attention and then saying that the things which the people were doing were entirely out of place, inappropriate, inasmuch as they were likewise imperfect men, having the common feelings and propensities of men. They did not pretend to be gods. Barnabas is here also called an apostle, as likewise in verse 4. He is called an apostle because he was sent forth by the church on a particular mission (Acts 13:3); not because he had been chosen to the peculiar work of apostleship—to bear witness to the life and resurrection of Jesus Christ.

St. Paul told the people that they had come not seeking worship for themselves but rather proclaiming the good tidings of the living God and hoping to show them something more solid and satisfying than the vain or empty things which they had been doing by way of religious ceremonies. There is a wonderful tact in the order of the Apostle's remarks, though evidently delivered without previous reflection. He came to announce to them the God who made heaven and earth and all the things which are visible in them. These witnesses every one of his hearers were familiar with and, probably without exception, everyone of them would admit that a superhuman Being had created these things. Next he refers to Jehovah as the God of history. He told them that in past ages and dispensations God had winked at their ignorance. (Acts 17:30) He had recognized the insufficiency of reason to guide men in matters of religion and, not having given them "the oracles

of God", he did not account them to be fully responsible for their course but had allowed all the nations (excepting Jews) to walk in their own ways. Yet during that long space of time he had not left himself without witness. (Romans 2:14) The witness which he gave was in the nature of everyday good things, rains from heaven, fruitful seasons, whereby their needs were supplied and their hearts filled with gladness, or bounty as the occasion for gladness.

This brief address would have the effect of touching the hearts of those in whom there was any spark of gratitude to the Supreme Being for the blessings of life. The hearts in which no gratitude dwells are not amenable to the message of the gospel.

Probably even Christians do not fully appreciate the ordinary blessings of life. Perhaps there is too great inclination to take them all for granted. The Psalmist attributes to Jehovah even the blessing of rain: "Who covereth the heaven with clouds; who prepareth rain for the earth". —Psalm 147:8.

"He sends his showers of blessing down,
To cheer the plains below;
He makes the grass the mountains crown,
And corn in valleys grow.

"The cheering wind, the flying cloud,
Obey his mighty word;
With songs and honors sounding loud,
Praise ye the sovereign Lord."

JEWISH PERSECUTORS

Jews were at the bottom of all the persecution on this missionary journey. This fact is shown by the stonings and threatened stonings. Stoning was a Jewish method of punishing blasphemy. It was prescribed in the law and was not customary among heathen peoples. The journey from Antioch to Lystra was a long one, about one hundred miles. It was a long way to go to gratify one's hostility, but nothing unusual for religious persecutors. Also it was not quite so far as from Jerusalem to Damascus, and in former days Saul had made that trip, believing himself to be doing God service. Other Jews, likewise blinded to the glorious light of the gospel, thought themselves to be doing God service when they came from Antioch to Lystra to interfere with the Apostles' activities there. Jews were not accustomed to forming alliances with heathen, especially not the kind which were in Lycaonia. But in this instance they sought the cooperation of those people who had considered themselves to be hoodwinked and duped into thinking that these men were gods. If adversity makes strange bedfellows, then animosity sometimes does the same thing. The Jews from Antioch and Iconium persuaded the people that these missionaries were undesirable men and that they should be gotten rid of. Accordingly, a stoning party was formed and Paul was stoned and dragged out of the city, under the supposition that he was dead. Whether Barnabas was not with him at the time of the attack or whether the attack was centered against Paul on account of his activities in speaking, we are not informed. In any case Paul had the privilege of learning the truth of the Master's saying that his disciples should go forth as sheep among wolves. Here he was in Lycaonia (wolf-land) and having the experience of attack from fierce and wolflike men.

In his stunned state Paul was dragged outside of the city, as though unworthy to be in it. The mob had no intention of going to the trouble of interring him; they merely wished to be rid of the remains. But Saul had done similar things in times past (Acts 8:3), to both men and women in his persecutions of the first believers.

The disciples, all those who had believed in the message brought by Paul, were faithful enough to be around him. Either they were more discerning than the excited populace and believed that Paul was not dead, or else they were

weeping over him and thinking of plans for his interment. Probably the former of these two thoughts is the correct one. Among those who stood about watching over Saul's body were very probably the young Timothy and his godly mother Eunice and his grandmother Lois; for this was the place of their residence.

While the disciples were gathered around Paul he revived, regained consciousness, and, rising up, went with the disciples into the city. Night may have fallen so as to make his entrance into the city unnoticed or they may have gone in in a private way. We have no reason for supposing that the Apostle's conduct was foolhardy or that he presumed on the protection of the Lord at this time.

ON TO DERBE

The next morning he and Barnabas left for Derbe, about thirty miles to the southeast of Lystra. Here there was no organized Jewish community, there not being enough Jews to form or maintain a synagogue. On this account the work of the missionaries in Derbe was unhindered. The inference from the brief account is that not a few believed there and that much blessing was upon their efforts. Gaius, who was one of those who accompanied Paul to Jerusalem on his last trip thither, had his home in Derbe and was possibly brought to a knowledge of God's gracious purposes on this occasion.—Acts 20:4.

When in Derbe Paul and Barnabas were near to the Cilician Gates, which would have led them by a short route back to Tarsus and thence to Antioch. But the Lord's messengers did not go back that way. Why? They were not working for creature comforts, they were not looking for an easy way out of difficulties, but they were working for a "crown of righteousness that fadeth not away". They knew that the initial work which they had performed in the various cities was in need of encouragement and substantiation. So they did the thing which worldly wisdom would not have done: they went back over the same ground just traversed. They revisited Lystra, Iconium, and Antioch, establishing the brethren and seeing that the ecclesias were put in order for normal life and activities.

They likewise informed the brethren at these various places that they through much tribulation should enter the kingdom of God. This word about much tribulation means that it is fit or proper that we should suffer. It is not that it is unalterably fixed by any fatal necessity; but such is the nature of the work and testimony of the church and such is the condition of the world, that tribulation will happen. We are not to expect that it will be otherwise. We are to calculate on it when we become Christians, when we give ourselves to the Lord. This normal tribulation can be sidestepped, but not with full faithfulness on the part of the believer.

HOME AGAIN

Returning from Antioch to Perga, the messengers preached in this city, which they seemed not to have done on the outward journey. From Perga they went down to Attalia, an important port nearby; from there they sailed to Seleucia and returned to Antioch in Syria, whence they had started.

It must have been an interesting and happy time for the Antioch brethren to hear of the experiences of those whom they under the Lord's direction had sent forth and for whose expenses doubtless, they had been responsible. The story of the power of God through miracles and of responsiveness on the part of the gentiles to the message of Christ, of Jewish persecutions, of mistaken identity with the heathen gods, must have thrilled every member of the Antioch church and filled them with joy at the indications of God's blessing on their humble efforts and with gratitude for the privilege of having a share in the work.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Butler, Pa.	July 15, 17	New Brighton, Pa.	July 25, 26
New Castle, Pa.	" 18, 19	Canonsburg, Pa.	July 27
West Middlesex, Pa.	July 20	Washington, Pa.	" 28
Sharon, Pa.	July 21, 22	Waynesburg, Pa.	29
Ellwood City, Pa.	July 24	Pittsburg, Pa.	31

BROTHER J. A. BOHNET

Dennison, Ohio	July 20	Power Point, Ohio	July 26
Steubenville, Ohio	" 21	Lisbon, Ohio	" 27
Toronto, Ohio	" 22	Negley, Ohio	" 28
East Liverpool, Ohio	24	East Palestine, Ohio	" 29
Wellsville, Ohio	" 25	Salem, Ohio	" 31

BROTHER B. H. BOYD

New Haven, Conn.	July 17	Newburgh, N. Y.	July 24
Mt. Vernon, N. Y.	" 18	Poughkeepsie, N. Y.	" 25
Yonkers, N. Y.	" 20	Kingston, N. Y.	July 26, 27
Elmsford, N. Y.	" 21	Stottville, N. Y.	" 28, 29
Beacon, N. Y.	" 22	Granville, N. Y.	July 31

BROTHER E. F. CRIST

Sedalia, Mo.	July 18	Chicago, Ill.	July 24
Jefferson City, Mo.	" 19	Mishawaka, Ind.	" 25
St. Louis, Mo.	" 20	Auburn, Ind.	" 26
Springfield, Ill.	" 21	Toledo, Ohio	" 27
Peoria, Ill.	" 22	Sandusky, Ohio	" 28

BROTHER A. J. ESHLEMAN

Roseland, Ill.	July 18	Batavia, Ill.	July 25
Blue Island, Ill.	" 19	Geneva, Ill.	" 26
Kankakee, Ill.	July 20, 21	Elgin, Ill.	July 27, 28
Joliet, Ill.	July 22	Des Plaines, Ill.	July 29
Aurora, Ill.	" 24	Waukegan, Ill.	" 31

BROTHER A. M. GRAHAM

Newark, N. J.	July 19	Bayonne, N. J.	July 26
Bloomfield, N. J.	" 20	Plainfield, N. J.	" 27
Paterson, N. J.	July 21, 24	New Brunswick, N. J.	" 28
Passaic, N. J.	" 22, 24	Clinton, N. J.	" 29
Elizabeth, N. J.	July 25	Easton, Pa.	" 31

BROTHER M. L. HERR

Niagara Falls, Ont.	July 17	Hammondsport, N. Y.	July 25
Lockport, N. Y.	July 18, 19	Elmira, N. Y.	" 26
Tonawanda, N. Y.	July 20	Ithaca, N. Y.	July 27, 28
Batavia, N. Y.	July 21, 22	Auburn, N. Y.	July 29
Rochester, N. Y.	July 24	Syracuse, N. Y.	July 31, Aug. 1

BROTHER M. A. HOWLETT

Athol, Ida.	July 18	Rosalie, Wash.	July 25
Coeur d'Alene, Ida.	July 19, 20	Davenport, Wash.	" 26
Spokane, Wash.	July 21	Wenatchee, Wash.	" 28
Cavendish, Ida.	" 22	Snohomish, Wash.	" 29
Moscow, Ida.	" 24	Tacoma, Wash.	" 31

BROTHER S. MORTON

Salina, Kans.	July 13, 15	Jamestown, Kans.	July 21, 22
Gypsum, Kans.	July 14	Lenora, Kans.	July 24
Solomon, Kans.	" 16	Oberlin, Kans.	July 26, 27
Abilene, Kans.	July 17, 18	Achilles, Kans.	" 28, 29
Clay Center, Kans.	July 19, 20	Denver, Colo.	July 31

BROTHER W. H. PICKERING

Huron, S. Dak.	July 12, 13	Berlin, N. Dak.	July 23, 24
Mellette, S. Dak.	" 14, 15	Fredonia, N. Dak.	" 26, 27
Conde, S. Dak.	" 17, 18	Wyndmere, N. Dak.	July 29, Aug. 2
Aberdeen, S. Dak.	July 19	Enderlin, N. Dak.	" 31, " 1
Ipswich, S. Dak.	July 20, 21	Fargo, N. Dak.	Aug. 3, 4

BROTHER G. R. POLLOCK

Oakdale, Cal.	July 14	Santa Rosa, Cal.	July 21
Tuolumne, Cal.	" 15	Eureka, Cal.	July 23, 24
Richmond, Cal.	" 18	San Rafael, Cal.	" 26, 27
N. Vallejo, Cal.	" 19	San Francisco, Cal.	" 28, 31
Petaluma, Cal.	" 20	Oakland, Cal.	" 29, 31

BROTHER V. C. RICE

Leighton, Pa.	July 17	Allentown, Pa.	July 24
Palmerton, Pa.	" 18	Easton, Pa.	" 25
Kunkletown, Pa.	July 19, 20	Pen Argyl, Pa.	July 26
Northampton, Pa.	July 21	East Stroudsburg, Pa.	July 27
Bethlehem, Pa.	" 22	Reading, Pa.	July 28, 29

BROTHER C. ROBERTS

Grimsby, Ont.	July 18	Brampton, Ont.	July 24
Beamsville, Ont.	" 18	Orangeville, Ont.	" 25
St. Catharines, Ont.	" 20	Markham, Ont.	" 27
Thorold, Ont.	" 21	Baldwin, Ont.	" 29
Niagara Falls, Ont.	" 22	Stouffville, Ont.	July 30, 31

BROTHER O. L. SULLIVAN

Alexandria, Ind.	July 15	Wabash, Ind.	July 24
Elwood, Ind.	" 17	Warsaw, Ind.	July 25, 26
Kokomo, Ind.	July 18, 19	Plymouth, Ind.	July 27
Logansport, Ind.	" 20, 21	La Porte, Ind.	July 28, 29
Peru, Ind.	July 22	Hammond, Ind.	July 31

BROTHER W. J. THORN

Virgelle, Mont.	July 15	Zahl, N. Dak.	July 26
Reserve, Mont.	July 17, 18	Dore, N. Dak.	July 28, 29
Outlook, Mont.	" 19, 20	Belfield, N. Dak.	July 31, Aug. 1
Hart, Sask.	July 21	Bismarck, N. Dak.	Aug. 2
Bonetrail, N. Dak.	July 24, 25	Fredonia, N. Dak.	Aug. 3, 4

BROTHER T. H. THORNTON

Clinton, Mo.	July 17	Leavenworth, Kans.	July 26
Roseland, Mo.	July 18, 19	St. Joseph, Mo.	July 27, 28
Chilhowee, Mo.	" 20, 21	Chula, Mo.	July 29
Freeman, Mo.	July 22	Hale, Mo.	" 31
Kansas City, Mo.	July 24, 25	Carrollton, Mo.	Aug. 1

BROTHER W. A. THRUTCHLEY

Prince Albert, Sask.	July 16, 17	Biggar, Sask.	July 28
Denholm, Sask.	" 18, 19	Perdue, Sask.	" 29
N. Battleford, Sask.	" 20, 21	Saskatoon, Sask.	July 30, 31
Edam, Sask.	" 22, 24	Outlook, Sask.	Aug. 1
Milton, Sask.	July 26	Hughton, Sask.	Aug. 2, 5

BROTHER S. H. TOUTJIAN

Eugene, Ore.	July 17, 20	Portland, Ore.	July 25, 26
Eastside, Ore.	" 18, 19	Vancouver, Wash.	July 27
Salem, Ore.	July 21	Pendleton, Ore.	July 28, 29
Independence, Ore.	" 22	Weston, Ore.	July 31
Dallas, Ore.	" 24	Walla Walla, Wash.	Aug. 1

BROTHER W. M. WISDOM

Westernport, Md.	July 14	Wallace, W. Va.	July 22
Mountain Lake Park, Md.	" 15	Morgantown, W. Va.	July 24, 29
Oakland, Md.	" 17	Point Marion, Pa.	July 25
Parsons, W. Va.	" 19	Brandonville, W. Va.	July 26, 27
Clarksburg, W. Va.	July 20, 21	Fairmont, W. Va.	July 31

BROTHER L. F. ZINK

London, Ont.	July 15, 17	Chatham, Ont.	July 22, 24
St. Thomas, Ont.	" 17, 27	Blenheim, Ont.	July 25
Petrolia, Ont.	July 18	Ridgetown, Ont.	" 26
Sarnia, Ont.	" 19	Tilsonburg, Ont.	" 28
Windsor, Ont.	July 21, 22	Simcoe, Ont.	July 29, 30