



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

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

VOL. XLV

SEMI-MONTHLY

No. 17

Anno Mundi 6052—Sept. 1, 1924

### CONTENTS

THE INTERNATIONAL CONVENTION.....	250
Report of Press Committee.....	260
Service Day.....	260
Public Meeting.....	262
Indictment.....	262
Public Distribution to Follow.....	263
PRAYER-MEETING TEXT COMMENTS.....	264
THE CHOICE OF THE TWELVE.....	266
Diversity of Character Manifest.....	266
THE SERMON ON THE MOUNT.....	268
Outstanding Features of Sermon.....	268
LETTERS FROM AFIELD.....	270
Interesting Letter from France.....	271
WORLD-WIDE WITNESSES.....	258
CONVENTION OF COLORED BRETHREN.....	258

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

© W.B.E.S.

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

## THIS JOURNAL AND ITS SACRED MISSION

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

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

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom: [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 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.

PUBLISHED BY

**WATCH TOWER BIBLE & TRACT SOCIETY**  
18 CONCORD STREET □ □ BROOKLYN, N.Y. U.S.A.

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

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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

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

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

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

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

### WORLD-WIDE WITNESSES

Readers of THE WATCH TOWER will please take notice that Sunday, November 2, 1924, is designated as a world-wide witness date, at which time all the classes will please arrange for public meetings and advertise the subject, "Civilization Doomed, but millions now living will never die." Follow the same course as in former world-wide witnesses. The speaking brethren should give every assistance.

Sunday, December 14, 1924, is also designated as a date for a world-wide witness.

### CONVENTION OF COLORED BRETHREN

There will be a convention of Colored Brethren held in Philadelphia, Pa., Friday to Monday, August 29 to September 1. Brother T. E. Banks, Brother H. H. Riemer, and other brethren of ability will be present. For further information address the secretary, Mr. M. A. Gaddie, 1617 Christian St., Philadelphia, Pa.

### CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Los Angeles, Calif., Sept. 19-21. Secretary: Edward G. Lamel, Box Corner Wilshire & Sycamore.

Kansas City, Mo., Sept. 28. Secretary: Ira H. Hyde, 4401 Olive Street.

### HYMNS FOR OCTOBER

Sunday	5 326	12 176	19 70	26 161
Monday	6 125	13 254	20 99	27 186
Tuesday	7 124	14 306	21 46	28 79
Wednesday	1 277	8 50	15 197	22 301
Thursday	2 145	9 121	16 328	23 275
Friday	3 243	10 192	17 185	24 325
Saturday	4 148	11 135	18 78	25 171

**I.B.S.A. BEREAN BIBLE STUDIES**  
By Means of "The At-one-ment"

STUDY VIII: "THE CHANNEL OF THE ATONEMENT"

Week of Oct. 5.....Q. 34-38      Week of Oct. 19.....Q. 45-49  
Week of Oct. 12.....Q. 39-44      Week of Oct. 26.....Q. 50-53

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLV

SEPTEMBER 1, 1924

No. 17

### THE INTERNATIONAL CONVENTION

THE greatest convention of Bible Students held during the ages is past. It was held at Columbus, Ohio. It began Sunday morning, July 20th, 1924. It closed Sunday night, one week later, with thousands of consecrated followers of Jesus standing, waving their handkerchiefs while they sang together, "God be with you till we meet again." That convention was a blessed season never to be forgotten. Its memories will linger with us, creating a more intense desire for the convention of the first-borns, which shall not adjourn.

In every piece of music there is a minor chord; and though sad, it sweetens the melody. There is a minor chord of sadness in every gathering on earth of the people of God, and its sadness is due to the parting from those whom we love. But this also adds to the sweetness of the assembly, because of the blessed hope in each breast that the parting is but temporary and that soon there will be an assembly of the faithful in the house of God, where there will be pleasures for evermore; and the loved ones composing that home-gathering shall never again be separated.

"The best convention ever" has become somewhat of a stock phrase with us, but really that saying was never so true as when said of the International Convention at Columbus, Ohio. In all there were probably 20,000 friends who attended the convention during the week. In this wicked world, filled with sorrow, perplexity and distress, think of 15,000 or more gathered together in one body, all of one mind, the heart of each one devoted to the Lord, with no murmuring, no complaining, no fault-finding, no controversies, no strife, and with their countenances beaming with the spirit of the Master. What a wonderful spectacle!

These dear ones came from every direction. Some were from far-away Australia; some from Switzerland, Germany, Poland, Scandinavia, and from Great Britain; and many came from Canada, and every state in America. They journeyed by steamship, by railway, by electric cars; thousands came by automobiles; and some even walked many long, weary miles. Friends provided money for these to return home by convenient conveyance. They came for no idle purpose, but to receive a blessing and to be a blessing; and each one realized his or her desire. These dear souls are the sheep of the Lord's pasture. They know the voice of their Shepherd, and joyfully follow it.

Great numbers of children came with their parents. Blessed are the children. Thrice blessed are those whose parents are devoted to the Lord. And blessed is the privilege to teach these young minds concerning the Lord and his kingdom, and to lead them in the right way. In the near future these shall shine forth, reflecting the glory of the Lord in the earth. Ample provision was made to care for these little ones during the meetings, and at the proper time the parents brought them into the great assembly and publicly consecrated them to the Lord. Let the parents look well to the interest of their children now. This old world and its desires are rapidly passing from the earth, but the kingdom of Christ and its blessings will abide forever. Teach and lead your children now in the right way, and the rich emoluments of the kingdom of righteousness may be their portion to all eternity. Be consoled then with a knowledge of the fact that it is your privilege to do for your children what parents in ages past could not do.

There is so much to say about this convention that no complete report could be given in *THE WATCH TOWER*. Hence we must be content with a brief statement. Many of the blessed features of this convention will not be published, but will be handed down by word of mouth from parent to children and through these to grandchildren, to be talked of for centuries to come.

The convention opened with an address of welcome from the Mayor of the city, who spoke words of good cheer to the Bible students; and this same kind spirit was manifested by the people of Columbus and vicinity to those who attended the convention. Discourses were given in the English language every day in the main auditorium, according to program, while at the same time meetings were being addressed by competent brethren in the different languages, as follows, to wit: Arabic, French, German, Greek, Hungarian, Italian, Lithuanian, Polish, Russian, Scandinavian and Ukrainian.

With the aid of an electrical voice amplifier erected on the platform, and one also below the platform, every word of the speakers could be heard by the vast audience. Those who testified at the testimony meetings formed a line, and at the proper time stepped before the amplifier below the main platform and gave their testimonies, all of which could be heard by all present. This added greatly to the blessings enjoyed. It would have been impossible for such a large assembly to carry on

Bible study intelligently without the aid of these great inventions. Truly then we may say the Lord has brought to light these things for the benefit of his kingdom.

Each evening a public meeting was addressed by one of the Pilgrim brethren in Memorial Hall, with a seating capacity of 3,000. The hall was packed out on each occasion. At the noon hour each day a public meeting was addressed by some competent Pilgrim brother at the Keith Theatre for the benefit of the business men. There was a good attendance at each meeting; and much interest was manifested, as evidenced by the many address cards that were signed by auditors and handed in to the ushers.

The Avery-Loeb Company, Station W P A L, placed their radio station at our disposal during the convention; and each evening a splendid program was rendered to the edification of thousands of people in Ohio and adjoining states. Hundreds of the friends were camped at Indianola Park, where receiving sets were installed and the radio programs enjoyed.

The public press carried good reports each day of the convention. They did the best they could. The *Ohio State Journal* had promised to handle all subscriptions sent in, expecting of course only a few thousand; but when the subscription list for the convention edition reached 20,000 the paper announced that it was utterly impossible for them to take care of any more. Another local paper attempted to handle some, but gave a very inadequate report. Because of the inability of the papers to handle the subscriptions, thousands were returned to friends who had sent them in. A report of the committee in this regard is here inserted, which is self-explanatory.

#### REPORT OF PRESS COMMITTEE

I am enclosing report of the newspaper work at the Columbus Convention:

The *Ohio State Journal* told us that they would take care of all the subscriptions we would give them during the week of the convention, July 20-28. Apparently they figured that we would have only three or four thousand subscribers for the week. When I handed them eleven thousand, on July 17, they were very much surprised at the great interest taken in the convention proceedings, and informed me that they could not take care of any more, because their facilities for printing addresses on wrappers were limited. I offered to have the wrappers addressed by a regular addressing company.

Upon inquiry I learned that it could cost \$40 per thousand to have the wrappers addressed outside. But with the assistance of several friends, we addressed wrappers for 3,500 subscribers. That meant eight wrappers for each subscriber. When we delivered the addressed wrappers to the newspaper men, they threw up their hands, and said that they could not possibly handle any more. This was on Saturday, July 19.

Then the *Columbus Dispatch* called by phone, said that they would carry a full report of the convention proceedings each day, and asked for subscribers. The balance of the subscriptions was turned over to them. When the Monday edition of the *Dispatch* came out, we were much disappointed

with the small amount of space given our convention. I felt that the friends would not be satisfied.

From Monday on, we returned all letters received which contained subscriptions. We were very sorry to be compelled to do this but felt that it was the best thing to do. Arrangements were then made to send the *Sunday State Journal* to all subscribers, including those to whom we gave the *Dispatch*.

We had considerable trouble to read some of the addresses; and some letters came without any address at all. For these reasons some may not get any paper. Any who have not received their paper will be taken care of if they write the *Ohio State Journal* office, as I understand that they are prepared to take care of a limited number.

Many favorable letters have already been received by the *State Journal* people, complimenting them on the report carried daily. Respectfully submitted,

Committee, By A. H. MACMILLAN.

#### SERVICE DAY

Thursday was service day. Discourses on the day preceding emphasized the privilege enjoyed by the Christian to meet the requirements laid down by the Lord to proclaim the message of his kingdom. Those present caught the spirit and inspiration, and appreciated the privilege they would have of going out and giving a personal witness to the people of Columbus and vicinity. The result was that on Thursday 5,051 of the brethren engaged in the field service work. Automobiles to the number of 359 carried those who visited the country towns. No meetings were held during the day until 7 o'clock in the evening. This little army of the Lord returned to the main auditorium on the Fair Grounds, and many of them gave their testimonies. It was a wonderfully inspiring hour. Hundreds of these announced in their testimonies that never before had they engaged in the service and never before had they enjoyed such a blessing. Would that space here permitted the reporting of these testimonies. It was conclusive proof that he who obeys the admonition of the Lord to preach the gospel as opportunity offers enjoys the greater blessing from the Lord.

It is easy to see how this was the happiest part of the convention; for it served as an opportunity for each one individually to preach the gospel to some hungry soul and to comfort some sorrowful heart. Where one attends a meeting and listens to a discourse, only one is feeding while others are being fed. But on service day each one was feeding some one else, and at the same time being fed by the Lord. The reports of hearts comforted by those who engaged in the service were really an inspiration to continue with renewed zeal the spreading of the message of the kingdom, which is the only remedy for the ills of humankind. The vicinity within a radius of sixty miles of Columbus was canvassed by this little army.

The report of books placed in the hands of the people as a result of service day totalled 29,367 volumes. It would be impossible to preach so many sermons to so many people in any other way. We may easily multiply this number of books by five, which would amount to

more than 100,000 discourses. As the average members of a family are five, it would not be out of the way to say that this little service day resulted in preaching to practically 500,000 people. In addition to this, miscellaneous orders were received for more than 3,000 volumes of books. There were 7,500 HARP COURSE studies taken.

Shortly after the convention friends addressed 90,000 quiz cards. This will mean 1,620,000 Bible questions to be mailed to the numbers purchasing the HARP OF GOD alone. There is no community on earth that has been so thoroughly canvassed during the past three years as Columbus, Ohio, and vicinity. Many would have said that you could not sell any more books in that neighborhood. The result of service day proves conclusively that there is a tremendous field in the earth for every one who is consecrated to the Lord to work in spreading the message of the kingdom. The result proves that it pays to go over the same territory many times.

#### REFLECTIONS

We give here a few interesting items concerning the convention:

Italian brethren visited Marble Cliff, an Italian section, and placed 251 volumes in the hands of Italians.

A lady in the rural district reported that she was using the HARP as a textbook to teach her children.

One sister canvassed a teacher of a Bible class in the Presbyterian Sunday school. Such interest resulted that this teacher has arranged for one of the brethren of the Columbus Bible Students to lead her class hereafter.

Some of the brethren who had formerly been members of the Amish church visited an Amish territory and placed a number of books.

A Jew of Columbus, after purchasing all the volumes, said: "I expect to use these to teach my children."

A lady remarked: "You Bible Students look so happy. Your religion must be wonderful. Columbus ought to appreciate you."

One lady who was canvassed said that she was disgusted with the preachers of the nominal churches; that she had found one preacher intoxicated, and that an investigation disclosed a still in his cellar. She bought all the books.

A young man who delivered refreshments at the grounds reported that a preacher had warned him against the Bible Students. This young man replied to the preacher in these words: "I smoke cigarettes, and never have been ashamed to smoke in front of you. But when I go to the Fair Grounds I throw my cigarette away; for I am ashamed to be the only one smoking in that large gathering."

A man living near the Fair Grounds had taken in eight Bible Students. His neighbor had taken four. At the instance of a clergyman the latter turned the four into the streets. The gentleman who had eight provided extra beds, and took the four in. In that little home he

fed an average of 105 Bible Students per day. On the Monday following he sent his automobile truck to help clear the Fair Grounds, and could not do enough to show his appreciation of the Bible Students.

The Postmaster of Columbus stated to one of the SOCIETY'S representatives that the Bible Students looked after their people better than any other convention that had ever attended Columbus. From the post office at the Fair Grounds had been sold 18,000 wrappers, besides 186,000 wrappers sold and mailed from the main post office; and when some of the friends had not attached sufficient postage some brethren who heard of it came to the post office and supplied the money to pay the postage. Every paper went out on time. The Postmaster said: "And we hope that you will hold your next convention in Columbus."

The manager of the swimming pool where the immersion was done paid a high compliment to the brethren who used his pool for this purpose, and to the friends generally about the convention.

The business men of Columbus were highly pleased with their contact with the Bible Students; and many of them in their advertisements spoke kindly concerning them. On Monday following the close of the convention the following appeared in the *Ohio State Journal*, published at Columbus:

"Well, the Russellites have come and gone, and this and the Billy Sunday revival are the two biggest 'jolts on religion' that Columbus ever had, and this is the way I compare the two:

"Billy preached hell-fire, damnation, torture and brimstone, after making his enterprise safe from any chance of financial failure by raising money in advance and, after raising huge sums of money from all classes, rich and poor, left our city in a financial panic, the merchants' trade being ruined during his stay and for some time afterwards. On the other hand, the Russellites preached a more wholesome religion and scattered money all over our city in homes where a little money is a 'new stake,' as many people are out of work and needed the cash. Furthermore every Russellite had the very sweetest manner toward every one.

"Russellites, call again. You'll find us at home. Many would say Billy left a bad taste. The Russellites were much better."

The writer of the above speaks of the Bible Students as the Russellites. Of course he means no disrespect. We merely correct him by saying that we are Christians, followers of Jesus Christ and followers of no man; but that we recognize Brother Russell as the servant of the Lord, and our brother in Christ.

One of the happiest features of the convention was the music. Friends from different parts of the country brought their instruments; and under the supervision of Brothers Rice and Walters an orchestra of sixty pieces was organized, which played for all meetings. This instrumental music, added to the thousands of voices, harmoniously united in praise to our Father and our King, was inspiring and edifying to all that were present.

## PUBLIC MEETING

The meeting for the public was held in the Ohio State University Stadium. Considering the population of Columbus, which is less than 300,000, and the extremely warm day, the attendance at this meeting was unusual for its size. The gentleman having charge of the gate receipts at all functions at the Stadium estimated the crowd at 35,000, while others placed it less than that. A letter from one of the Stadium officers to Brother Johnson follows:

"Relative to the International Bible Students Association mass meeting on Sunday afternoon, July 27th, let me state that in my estimation and that of Mr. Royer, the treasurer of the Athletic Dept. of the University, there was an attendance of a very few short of 25,000. We should also like to state that the crowd was one of the finest we have yet had in the Stadium. No disturbances of any sort whatever arose; and the entire assemblage conducted itself with the same religious decorum that we should expect of people in attendance at any regular church meeting.

"We appreciate all the wide-spread publicity you have given the Stadium and the University, as it is seldom our opportunity to give the people at large a chance to attend without admission price any event in the Stadium, although we are at all times happy to have them come to visit the grounds and inspect the buildings.

"Thanking you for the courteous treatment and the consideration of our problems in permitting the use of this place, I beg to remain,

Very Sincerely, HENRY D. VAUGHN."

By the use of a Western electric voice amplifier every person in the vast Stadium could hear distinctly the words of the speaker. The discourse was received with splendid attention; and while it is a pointed exposition of the fallacies of Christendom, it was received with enthusiasm and applause by the great audience. On the Monday following the *Ohio State Journal* carried the lecture in full.

## IMMERSION

The immersion service was held at the swimming pool of the Indianola Park, where 485 persons were immersed. An enterprising moving-picture concern made pictures of this immersion service, which they have exhibited throughout the country, calling attention to the great number of Christians observing the baptism of our Lord.

## DISCOURSES

It is practically impossible for THE WATCH TOWER to give a report of the discourses that were delivered. Many of these appeared in the Columbus papers. Some of them will appear in THE WATCH TOWER. The next issue will contain the discourse delivered by the President of the SOCIETY to the public Sunday afternoon, and it is published for the benefit of any who may wish to follow the outline at the subsequent world-witness meetings.

The climax of the convention may be said to have been reached on Friday noon. A discourse was delivered, pointing out the temptation that Satan had presented to our first parents, to the Lord Jesus, and to the members of the Church; and showing that Eve and Adam fell to

this temptation, and that nominal Christendom has likewise fallen; that Jesus gained the victory, and how necessary it is for all of his followers to do likewise in order to be overcomers. The discourse brought out the facts and the scriptures showing that the clergy and their allies have become the tools of the adversary. At the conclusion of this discourse Brother Rutherford read an indictment setting forth these charges, and moved its adoption in the form of a resolution by the convention. Brother Hemery, of London, in a brief but well-worded speech, seconded the motion, pointing to the privilege of this convention as the mouthpiece of the Lord to make this declaration or charge in the form of the indictment offered. Upon motion being put by the chairman, the convention, by a rising vote, unanimously approved the indictment. It is here set out in full as follows:

## INDICTMENT

We, the International Bible Students, in convention assembled, declare our unqualified allegiance to Christ, who is now present and setting up his kingdom, and to that kingdom.

We believe that every consecrated child of God is an ambassador for Christ and is duty-bound to give a faithful and true witness on behalf of his kingdom. As ambassadors for Christ, and without assuming any self-righteousness, we believe and hold that God has commissioned us to "proclaim the day of vengeance of our God and to comfort all that mourn."—Isaiah 61:2.

We believe and hold that it is God's due time for his displeasure to be expressed against wicked systems that have blinded the people to the truth and thereby deprived them of peace and hope; and to the end that the people might know the truth and receive some comfort for future blessings we present this indictment, based upon the Word of God, and point to the divine plan as the remedy for man's complete relief:

We present and charge that Satan formed a conspiracy for the purpose of keeping the peoples in ignorance of God's provision for blessing them with life, liberty and happiness; and that others, to wit, unfaithful preachers, conscienceless profiteers, and unscrupulous politicians, have entered into said conspiracy, either willingly or unwillingly;

That unfaithful preachers have formed themselves into ecclesiastical systems, consisting of councils, synods, presbyteries, associations, etc., and have designated themselves therein as popes, cardinals, bishops, doctors of divinity, pastors, shepherds, reverends, etc., and elected themselves to such offices, which aggregation is herein designated as "the clergy"; and that these have willingly made commercial giants and professional politicians the principal ones of their flocks.

We present and charge that the clergy have yielded to the temptations presented to them by Satan and, contrary to God's Word, have joined in said conspiracy, and in furtherance thereof have committed the overt acts as follows, to wit:

(1) That they have used their spiritual powers, enjoyed by reason of their position, to gratify their own selfish desires by feeding and exalting themselves and failing and refusing to feed or teach the people God's Word of truth;

(2) That loving the glory of this world, and desiring to shine before men and have the approval of men [Luke 4:8; James 4:4; 1 John 2:15] they have clothed themselves in gaudy apparel, decked themselves with jewels, and have as-



sumed a form of godliness while denying God's Word and the power thereof;

(3) That they have failed and refused to preach to the people the message of Messiah's kingdom and to point them to the evidences relating to his second coming; and being unwilling to await the Lord's due time to set up his kingdom and being ambitious to appear wise and great, they have, together with their coconspirators, claimed the ability to set up God's kingdom on earth without God, and have endorsed the League of Nations and declared it to be "the political expression of God's kingdom on earth", thereby breaking their allegiance to the Lord Jesus Christ and declaring their allegiance to the devil, the god of evil; and to this end they have advocated and sanctified war, turned their church edifices into recruiting stations, acted as recruiting officers for pay, and preached men into the trenches, there to suffer and die; and when the Lord presented to them the clear and indisputable proof that the old world has ended and that his kingdom is at hand, they have scoffed at and rejected the testimony, persecuted, arrested and caused the imprisonment of witnesses for the Lord.

#### DOCTRINES

We further present and charge that the clergy as a class have constituted themselves the fountain of doctrines which, in the furtherance of said conspiracy, they have sent forth to the people, claiming such doctrines to be the teachings of God's Word, well knowing the same to be untrue, in this, to wit:

(1) That they falsely claim to be the divinely appointed successors to the inspired apostles of Jesus Christ; whereas the Scriptures clearly show that there are no successors to the Lord's apostles;

(2) That they claim the sole right to interpret the Scriptures, and that therefore they alone know what the people should believe; and by this means they have kept the people in ignorance of the Bible; and now in this time of increased knowledge and much reading, when the people might read and understand, these self-constituted "successors to the apostles" discourage the people from reading the Bible and Bible literature, deny the inspiration of the Scriptures, teach evolution, and by these means turn the minds of the people away from God and his Word of truth;

(3) That they have taught and teach the divine right of kings to rule the peoples, claiming such rule to be the kingdom of God on earth; they hold that they and the principal of their flocks are commissioned of God to direct the policy and course of the nations, and that if the people do not submissively concur in such policies then the people are unpatriotic or disloyal;

(4) That they are the authors of the unreasonable and false doctrine of the trinity, by which they claim and teach that Jehovah, Jesus, and the Holy Spirit are three persons in one, which fallacy they admit cannot be understood nor explained; that this false doctrine has blinded the people to the true meaning of the great ransom sacrifice of Jesus Christ, through which men can be saved;

(5) That they teach and have taught the false doctrine of human immortality; that is to say, that all men are created immortal souls, which cannot die; which doctrine they well know to be false, for it is based exclusively upon the statement of Satan, which statement Jesus declares to be a great lie (Genesis 3:1-6; John 8:44);

(6) That they preach and teach the doctrine of eternal torment; that is to say, that the penalty for sin is conscious torment in hell, eternal in duration; whereas they know that the Bible teaches that the wages of sin is death; that hell is the state of death or the tomb; that the dead are unconscious until the resurrection, and that the ransom sacrifice is pro-

vided that all in due time may have an opportunity to believe and obey the Lord and live, while the wilfully wicked are to be punished with an everlasting destruction;

(7) That they deny the right of the Lord to establish his kingdom on earth, well knowing that Jesus taught that he would come again at the end of the world, and that the fact of that time would be made known by the nations of Christendom engaging in a world war, quickly followed by famine, pestilence, revolutions, the return of God's favor to the Jews, distress and perplexity of the nations; and that during such time the God of heaven would set up his kingdom, which will stand forever (Daniel 2:44); that ignoring and refusing to consider these plain truths and evidences, they have willingly gone on in darkness, together with their allies, profiteers and politicians, in an attempt to set up a world power for the purpose of ruling and keeping the people in subjection; all of which is contrary to the Word of God and against his dignity and good name.

The doctrines taught by the clergy, and their course of action herein stated are admitted; and upon the undisputed facts and upon the law of God's Word they stand confessedly guilty before God and in the eyes of the World upon every charge in this indictment.

Upon the authority of the prophecy of God's Word now being fulfilled, we declare that this is the day of God's wrath upon Christendom; and that he stands in the midst of the mighty and controlling factors of the world, to wit, the clergy and the principal of their flocks, to judge and to express his righteous indignation against them and their unrighteous systems and doctrines.

We further declare that the only hope for the peace and happiness of the peoples of earth is Messiah's kingdom, for which Jesus taught his followers to pray.

Therefore we call upon the peoples and nations of earth to witness that the statements here made are true; and in order that the people might, in this time of perplexity and distress, have hope and comfort, we urge upon them the prayerful and diligent study of the Bible, that they might learn therefrom that God through Christ and his kingdom has a complete and adequate plan for the blessing of mankind upon earth with peace and prosperity, liberty, happiness and eternal life, and that his kingdom is at hand.

#### PUBLIC DISTRIBUTION TO FOLLOW

Arrangements are under way to print this indictment for public distribution by the classes, and October 24 is appointed as a general day of distribution throughout the United States and Canada. October 31 is another day of general distribution in the same places; and it is hoped that in some of the European countries the printing may be completed in time for the friends there to join in the distribution of these indictments. In due course the indictment will be translated and published in various languages throughout the earth.

In conjunction therewith announcement is now made that November 2, 1924, is designated as a world-wide witness day, at which time the public discourse, "Civilization Doomed—But Millions Now Living Will Never Die," will be given by speakers of the SOCIETY in all languages in all parts of the earth.

The keynote of the convention, and that which was emphasized, is the privilege now enjoyed by the followers of Jesus on earth to prove their loyalty to the King and the kingdom. Loyalty means to do that which is pre-

scribed by the divine law. The law or commandment to the Church at this time is to declare the day of the vengeance of our God and to comfort all that mourn, and that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."—Matthew 24: 14.

This little army of the Lord assembled at the Columbus Convention went away strengthened in faith; strengthened in determination to be faithful and loyal to our great Master, the King of kings and Lord of lords. This little company of soldiers of the cross, armed in

the holy cause of righteousness under the leadership of the great Prince of Peace, is invincible to any power or fiery darts that the enemy may launch against them. Let each one, therefore, be strong in the Lord and in the power of his might. We are in the final days of the conflict for righteousness. The great Captain of our salvation is riding on to certain victory; and his armies in heaven follow after him, joyfully doing his bidding. The faithful shall stand victorious with him at the conclusion. Blessed are the people of God; blessed are they who today hear and obey his voice.

## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR OCTOBER 1

*"With righteousness shall he judge the poor."*—Isaiah 11: 4.

**T**HE poor, within the meaning of this text, are those that are sick, needy, feeble, oppressed and impoverished. A righteous judgment means that which is in exact harmony with justice and equity. Equity means to find the real right of a thing and to do it regardless of all the fixed laws or rules of action.

The judgments that have been in the earth during the past ages have been very unequal and unjust. Quite often, fixed law being strictly followed, injustice is done. An effort to correct this led to the establishment of equity courts. Courts with jurisdiction of this kind have sought to get at the very first right of the case; but the judges being imperfect, justice often miscarries, and an effort for righteousness is abortive.

In these latter days, when there has been a great increase of knowledge, judgements rendered by those in authority have been specially marked by their inequality. The rich and powerful have gone unpunished for wrongdoing, while the weak and poor have been deprived of property, liberty, and life, without just cause or fair consideration. If a poor man has a just cause before the court and his adversary is rich, the administration of justice is often so long delayed that the poor man is unable to get adequate relief; and for this reason many suffer injustice and indignities rather than to be dragged about in the courts. The political branch of the ruling factors makes the laws; and the rich and powerful reap what they desire, and are permitted to oppress the poor.

What is here said of the exercise of judicial functions likewise applies to the modern ecclesiastics. The poor of the flock are given no attention, are pushed aside and are permitted to starve, while the rich and the mighty are granted the chiefest seats and favors in the synagogues. This is done because the clergy desire to have the favor of the powerful. Unrighteous judgment, therefore, has caused millions to suffer and to mourn.

The conditions will be exactly reversed when Messiah's kingdom is in full sway. No one will have special favor,

whether he be rich or poor, powerful or weak. The poor, weak, and oppressed will approach their judgment with the full assurance that the Lord will deal with them righteously and equitably. The weak, feeble, oppressed, and impoverished ones the Lord will deal with gently, and will lead them kindly and lovingly over the highway of holiness, will shield and protect them from all oppression, and will reward every effort to improve.

Now is the time for the consecrated Christian to appreciate the privilege of performing the commission the Lord has granted to him; namely, to tell the good news to the people and to comfort all that mourn. The great righteous Judge is here, and is removing the old order; and when his judgments are in the earth the people will learn righteousness and be blessed. His judgment, exactly in harmony with justice and righteousness, will bring the desire of every honest heart.

Now is the time for every consecrated Christian to avail himself of every possible opportunity to tell this good news to the oppressed, the impoverished and the poor. Now is the time to comfort their hearts, and this is what the Lord desires the Christian to do. This is one of the ways of looking well to the interests of the kingdom. Unless we are in deep sympathy with the righteous judgments of the Lord, and have a keen desire to see them in operation for the benefit of the people, we shall hardly be fit for the kingdom. The best way to grow in sympathy is to have the just judgments of our Lord in mind now and to tell the people about them who desire to be told.

### TEXT FOR OCTOBER 8

*"He shall deliver the poor and needy when he crieth."*—Psalm 72: 12.

**N**ATURALLY man desires the things that bring comfort of body and mind, peace and rest of the soul. Every way the people of the world now look is a way of distress and perplexity, and with fear they approach each day. Millions are without employment, and know not from what source will come the



next day's food nor where they may rest their weary bodies. Many of these have desired to know something about God's way, but have been blinded because of the unfaithful teachings of the clergy and have fallen into the snare of the adversary; and they are in deep distress of mind and heart. The whole world is rapidly approaching that terrible trouble described by the Prophet when "the world shall reel to and fro like a drunken man."

There are many in Zion who are consecrated to the Lord, but who have been negligent of their opportunities to feed upon the precious promises and to put on the whole armor of God, and who by reason thereof are sad and in distress, weak in faith, and spiritually sick.

There is only one class of people on earth that appreciates the meaning of these things, and these are they who are really living up to their privileges as Christians. They see that the battle is raging between truth and darkness; and they know that our wonderful King, now present, soon will be made manifest to the world, and that he will deliver the needy and oppressed that cry unto him. These appreciate the commission of the Lord to comfort those that mourn in Zion and outside of Zion. They comfort those in Zion by pointing them to the increased evidences of the early and complete deliverance of the Church, thus enabling them to see the blessed privilege of now serving the King and comforting others.

The Lord through his apostle expressly tells us that we receive comfort ourselves in order that we may comfort others that mourn, with the comfort wherewith we are comforted. It therefore is the privilege, yea, the duty, to tell the oppressed and weary ones of the world that the great Deliverer and Life-giver is at the door, and that he will deliver every one that cries unto him in spirit and in truth. What a blessed privilege now to be the ambassador of the King of kings and to bear his message of consolation to those who desire to be comforted! Let us see to it that we, receiving a kingdom which cannot be moved, have grace whereby we may serve God acceptably and with godly fear. Let us point our brother to the blessed privilege of fulfilling the commission by comforting others and thereby enable him to be comforted and to be a comforter.

The only relief for the needy is through the great Messiah, and everyone that crieth unto him shall be delivered and receive his blessing.

#### TEXT FOR OCTOBER 15

*"Behold, I make all things new."—Revelation 21: 5.*

**T**HIS is one of the precious promises from our Lord to all who love him—to the Church first; then to all who hear and obey. It is a part of the gracious message that is to be given to the world. While it is true that none except the Church can at this time appreciate these words concerning the regeneration of all things, yet the time is here when even the world can

have some understanding of them. This being true, the Church now has the blessed opportunity of telling this good news to those who have the hearing ear.

The word here rendered "new" does not mean to make a thing that never before existed. Nor does the text carry with it the thought that everything will be regenerated. The human race will be regenerated, renovated and restored to the original perfection enjoyed by man. (Matthew 19: 28) Then all the earth will be brought to a state of freshness and beauty never before known, outside of Eden. In this blessed work of restoration the faithful overcomers will be associated with the Lord Jesus.—Revelation 20: 4; 2: 26.

The human race is just now in dire extremity. Modern science, education and invention have made the sufferings of mind and body more keenly felt than in the past. The conditions of misery and woe are enhanced by the power and influence exercised over the people by wicked spirits. The whole creation travails in pain. Every honest person desires to see better conditions.

Only the Christian knows that better conditions are soon to be realized. He can look beyond the darkness that enshrouds the people and by faith see them, in the future, enjoying divine blessings. He sees the oppressor destroyed; the profiteer, the unfaithful politician, the disloyal clergy a thing of the past and forgotten; and in their place righteous men administering the affairs of the people for the benefit of all. He sees war, famines, and pestilences forever gone; sickness, sorrow, crying, and pain a thing of the past, never again to be feared. He sees death destroyed, and life everlasting in eternal joy granted to the people. He knows that the Lord is going to do this because he has promised it shall be done. By faith he sees the time when the heavens shall pour down righteousness, when the earth shall open, and righteousness spring up with salvation. He sees mercy and truth met together, and righteousness and peace kiss each other in love. He sees this because the Lord will give that which is good and will make everything in the earth to be desired.

The Christian therefore sees the only possible relief for groaning humanity, and the Christian alone can give this message of consolation to humanity now. The Christian rejoices greatly in being forever with the Lord; and he should likewise rejoice in the blessings that are to be brought to the poor, and with joy and delight should he tell the people about the coming blessings. This joy, induced by reason of the triumph of righteousness and the blessings of peace, life and happiness that are coming to the people under the just and true government, is indeed the joy of the Lord into which he now invites us to enter.

Every one of his followers, in proportion to his zeal and devotion in obeying the Lord's command to comfort those that mourn, now possesses the joy of the Lord. As these followers battle against the evil influences, as they press forward as the ambassadors of Christ, they appreciate that the joy of the Lord is their strength.

# THE CHOICE OF THE TWELVE

—October 5—Matthew 10:1-8—

JESUS GUIDED IN THE SELECTION—DIVERSITY OF CHARACTER MANIFESTED—APOSTLES WERE AS CHILDREN TO JESUS—  
GOSPEL OPENED TO JEWS ONLY.

*"Freely have ye received, freely give."—Matthew 10:8.*

**A**FTER Jesus' first missionary tour in Galilee he returned to Capernaum. His fame was now abroad in the land; and therefore as soon as it was known that he had returned the people immediately crowded round the house, almost certainly the house where his mother and his brethren now lived. It was at that time the man sick of palsy was brought to Jesus, and because of the press was carried to the roof, which was uncovered to allow him to be let down to the feet of Jesus as he was talking to the people. After Jesus had stayed a short time in Capernaum and the neighborhood with great multitudes who had gathered from afar (Luke 6:17) listening to the words which fell from his lips, he determined to make another definite move in the furtherance of his work; he would again go through Galilee.

<sup>2</sup>There were now many who believed on Jesus, many who though they did not understand his particular relationship to God, yet accepted him as one sent from God. Apparently Jesus was making no arrangements to have his doings and his teachings recorded. It appeared as if his words were spoken only to the then present purpose, and were likely to be crowded out of mind by the ever recurring striking passing events. Yet Jesus must have known that the words he spoke were words of life, and that the things he did were typical or symbolical of things to be done, being wrought in picture for the benefit of others in days to come. The time had now come when he must more definitely associate some disciples with himself, men of character and ability, to whom his words could sometimes be especially addressed, and to whom they would be committed as a repository of truth; men who would form the nucleus of the Church, that select company who, as was afterwards so clearly seen, were to be forever associated with him in the glory and power of the kingdom.

## JESUS GUIDED IN THE SELECTION

<sup>3</sup>Probably guided by the correspondency which he saw must exist between spiritual and fleshly Israel, and seeing himself as the head of spiritual Israel, as Jacob was the head of the tribes of natural Israel, he determined to call twelve disciples to be his apostles. (Matthew 10:1) Deeming this his Father's will he carried the matter to him in prayer for wisdom in selection. Jacob's children were born to him in the natural course of events; but those who were to be associated with Jesus as the heads of the tribes of spiritual Israel, were begotten of God. The choice as to who should be included was Jehovah's, therefore Jesus would move only under the guidance of his Father. Some of those who were with him, as Peter, John, James, Andrew, Philip, and Bartholomew (Nathanael) were of the first who had followed him. He had also called Matthew, who had followed readily. When the time for division came, Jesus spent a night in prayer.

<sup>4</sup>It is probable that Jesus knew the greater number of those who would form The Twelve; for the most of them, as we know, had been with him from the first. The problem which gave him most cause for hesitancy was almost certainly respecting Judas, as to whether or not he should be called to be one of The Twelve. Jesus knew what was in man (John 2:25); and it could hardly be other than that he knew the limitation of Judas' character. On the morrow he called The Twelve to him (Luke 6:13), "that they should be with him, and that he might send them forth

to preach" (Mark 3:14), and ultimately to become not only the repositories of the truth, but foundations of the New Jerusalem.—Ephesians 2:20; Revelation 21:14.

<sup>5</sup>In the lists of the twelve apostles the first four are always the two pairs of brothers, Peter and Andrew, and James and John. The second and third fours are always the same, but the names are not given always in the same order. But always Peter's name is first, and that of Judas last; and in the four lists (Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13), Philip is always named first of the second division, and James the son of Alphaeus the first of the third.

## DIVERSITY OF CHARACTER MANIFEST

<sup>6</sup>The records of the apostles in the Gospels and the Acts of the Apostles reveal much diversity of character and temperament amongst them. Peter was a bundle of inconsistencies. None so ready as he to acknowledge his Master or to uphold his dignity; yet Peter was always ready to manage his Master's affairs and to give him advice. But his loyal heart was always wanting to serve the interests of Jesus; and when he made mistakes, even when he made his greatest mistake on the night of our Lord's betrayal, and denied his Master, there was no sign of a bad heart. It was his impulsive nature, as yet not completely under control, which got into his way and caused him to fall. There can be no question that Jesus and Peter loved each other, though sometimes the love of the Lord had to be restrained; even when he had found cause to say to Peter: "Get thee behind me Satan."—Matthew 16:23.

<sup>7</sup>It must be noted that even Peter's blunders and his curious questions were made use of by the Lord, both to the immediate instruction of the disciples and for the edification of the Church of God. We have already noted in these columns that very many of our Lord's sayings as recorded in the Gospels arose out of Peter's questionings and his sometimes blundering acts.

<sup>8</sup>The next best known disciple after Peter is John, called the beloved Apostle. Probably he was not a more ardent lover of the Lord than was Peter, but his love got freer flow and burned brighter because he did not intrude himself so much upon the Lord, nor did he want so much of his own way. The love between Jesus and John ran in a smoother channel, and the flow was more constant.

<sup>9</sup>Peter and John knew each other before they knew Jesus; and opposite in temperament as they were, they must have loved each other or they would not have been together as disciples of John the Baptist, and probably would not have been in partnership in the fishing business. These two disciples continued to occupy the foremost places amongst those whom Jesus chose to be with him. Of Andrew we know comparatively little, not because he was overshadowed by his more lively brother, but because he was not capable of being used in the same way. Philip is prominent, and was much used of his Master in the establishment of the early church.

<sup>10</sup>The other name that comes into prominence is that of the man of whom our Lord said it had been good for him if he had not been born—Judas (Matthew 26:24), the man who had his Master's confidence, who lived and toiled with Jesus as a lover of God, but who at last miserably sold his Master because filled with chagrin through disappointed hopes.—Matthew 27:3, 4.

## APOSTLES WERE AS CHILDREN TO JESUS

<sup>11</sup>Of some of the apostles we know almost nothing. It is evident that Jesus did not call them because they were men of shining ability; but, because our Lord could not make a mistake, it is just as evident that they were men exactly suited for the work he had for his apostles to do. Some of them were ready of speech, men who could stand before their fellows to proclaim the truth; some were of slower movement of mind, men who were always ready for the continued steady work to which the apostles were called. All were men of like passions with ourselves.—Acts 14:15.

<sup>12</sup>One has said of the apostles of Jesus: "The silent and constant influence of his character was on these men of the earth; he drew them to himself and stamped his own image on them." When our Lord finally called them to him, he would be about thirty-one years of age. The band of disciples has so often been pictured as one of middle-aged men that it is common to conceive of them as such, but the probability is that they may have been young men averaging in age between twenty and twenty-five years, and that Jesus was the eldest of the company. On several occasions our Lord addressed them as children, a term which would, of course, be appropriate in moral or mental relationship; for however aged they were in years any company of men must be as children to him.—Mark 10:24; John 21:5.

<sup>13</sup>There was much toil and wear for them in days to come; for the work of going about preaching called for much physical and nervous energy; and young, active men who could give their best life's value to it were necessary. When Jesus had called The Twelve to himself, he soon showed them that they were not only to be with him, but also to be sent forth abroad in the country. Jesus himself had a great work to do before his ministry closed. Indeed, it was impossible for him to do it all; and therefore he would have them represent him. As they were thus especially called to him, their hearts would burn with enthusiasm and with the joy of being specially separated to the one who they so thoroughly believed was sent of God. It may be that the selection of these twelve caused heartburnings in some who would think that their abilities and claims were greater than some of those who were chosen; but every true disciple of Jesus would realize that the Lord knew his business, and they would rejoice in whatever the Master did.

## GOSPEL OPENED TO JEWS ONLY

<sup>14</sup>The commission which Jesus gave when he sent The Twelve abroad was singular. They were not to go on any road which led to a Gentile city, nor to enter any city of the Samaritans, but were to confine themselves to "the lost sheep of the house of Israel. They were to heal the sick, raise the dead, cleanse the lepers, and cast out demons. Their guide in service was, "Freely have ye received, freely give." (Matthew 10:8) They were not to *stay* in any place, but were to keep on the move, always with the one purpose, to proclaim the fact that the kingdom of heaven was at hand. They were not called upon to explain the scriptures which then could be understood, since the Servant of the Lord had come; nor was it their business to teach general truths. And, to manifest that they were authorized preachers, however unorthodox and freed from the trammels of traditional-

ism, the Lord gave them power to heal the sick and even to raise the dead. They were not to come back enriched by their ministry. "Freely ye have received, freely give," said Jesus. The two chief things which were to guide their ministry were: (1) The urgency with which it was to be conducted; and (2) the absence of any burden of cost to the people. There must be no making of any gain out of the proclamation of the kingdom of heaven.

<sup>15</sup>The commission of the apostles as recorded by Matthew (chapter 10) includes more than they ever experienced. It is proper to consider it as the Church's commission. But as in the long experience of the Church there have been only two periods when the truth of the kingdom has been sent out in any special way, we are at once to see the fact that there is in this lengthy statement of Jesus instruction for the Church during the *second* presence. Since the return of the Lord his servants, drawn as near to him as his early disciples were, and better instructed in the Word of God than was possible then, have been sent abroad in all the world with the message of the kingdom. Thus the disciples first sent out to proclaim the kingdom got their instruction from our Lord's word directly given; and we who are now living at the end of the age get ours from the same body of instruction.

<sup>16</sup>Every one active in the Lord's service should read this chapter regularly, for instruction and guidance and for assurance of the Father's care. The Lord stated that his message would divide households, would cause much discussion and dissension, and would bring many into judgment; but there were rewards for care and for service to the messengers. This was referred to in some detail in *THE WATCH TOWER*, October 15, 1923, pages 307-314, to which we call attention. As the apostles went out and returned thankful for their privilege, so the messengers now go forth joyfully, announcing the kingdom, knowing that the time for its establishment has come.

## QUESTIONS FOR BEREAN STUDY

After Jesus returned from his tour of Galilee, where did he likely lodge? After a short stay, what did he determine to do? ¶ 1.  
Did the people generally understand the relationship between Jesus and God? Was Jesus solicitous of having his words and deeds recorded for future generations? ¶ 2.  
What apparently guided Jesus in selecting twelve apostles? Did he depend on prayer? To whom did he pray? The selection of whom gave Jesus the most concern? ¶ 3, 4.  
Into what groups may we divide the apostles of Christ? Who are named first? ¶ 5.  
Is it altogether probable that the apostles were much dissimilar in character and temperament? What were some of the characteristics of Peter? ¶ 6.  
How were Peter's blunders and questions made use of? ¶ 7.  
How may Peter and John be compared? Who else is prominently mentioned? ¶ 8-10.  
Were the apostles chosen because they were brilliant, educated, or perfect? ¶ 11.  
How were these men benefited by Jesus' presence? About how old was Jesus when the apostles were finally chosen? What may be said of the age of the apostles? ¶ 12.  
Would strong vigorous men be better suited for the ministry of the early church than the old men? Would their choice constitute a trial to others who thought of their own ability as being superior to those chosen? ¶ 13.  
What was the commission Jesus gave to the apostles when they were sent forth to declare that the kingdom of heaven was at hand? What two chief things were to guide in their ministry? ¶ 14.  
The commission as recorded in Matthew chapter 10 includes what? ¶ 15.  
Is there a correspondence between the present truth message at the first advent and at the second advent? ¶ 16.

## OUR HEART'S DESIRE

"We seek not, Lord, for tongues of flame,  
Or healing virtue's mystic aid;  
But power thy gospel to proclaim,  
The balm for wounds that sin has made.

"Breathe on us, Lord; thy radiance pour  
On all the wonders of the page  
Where hidden lies the heavenly lore  
That blessed our youth and guides our age."

# THE SERMON ON THE MOUNT

—OCTOBER 12— MATTHEW, CHAPTERS 5 TO 7—

KINGDOM MESSAGE IN HEART-SEARCHING FORM—THREE OUTSTANDING FEATURES OF SERMON—SEARCHING WORDS FOR CHRISTIAN CONDUCT—STRICT JUSTICE REPLACED BY LOVE.

*"Thy kingdom come. Thy will be done."—Matthew 6:10.*

**O**UR last lesson showed us that the time had come when Jesus must choose from amongst those who followed him some who were especially to be with him. Our present lesson is of the discourse which was given by Jesus almost immediately afterwards, and commonly termed the "Sermon on the Mount". Having chosen his apostles he now set forth in considerable detail the truths which he had come to declare and teach. With the exception of the discourses which our Lord gave in the closing days of his ministry, namely, that addressed to his disciples on the Mount of Olives (Matthew 24; 25), and his long and solemn talk with them in the last night he spent with them (John, chapters 14-17), this address of the Sermon on the Mount seemed to be the only set occasion of such discourse.

<sup>2</sup>Matthew says that Jesus, seeing the multitudes, withdrew into a mountain and there taught his disciples (Matthew 5:1); Luke gives an account of our Lord's speaking many of the same things, but under different circumstances. Indeed, he speaks of Jesus being in a plain (Luke 6:17), though he does not say that Jesus gave the discourse at that time. It is possible, and indeed probable, that our Lord spoke some of these words on more than one occasion, though probably not in such sequence as recorded by Matthew.

<sup>3</sup>It seems fitting that Jesus in declaring the law which should govern the life of his disciples should speak on the mountain top. The law of Israel was given to the Jews from Mt. Sinai. When again the law of God shall be given, it will be given to the world, and will go forth from the symbolic hill of Zion. (Isaiah 2:2-4; Joel 3:16) But how different the circumstances when our Lord speaks the law of the new creation! There are no thunders as at Sinai, nor any roaring as from Mount Zion; but the ease of a graceful teacher, seated with a company of loving disciples, with probably a large number of men and women also eagerly listening to his words as he brings forth truth out of a well of love.

## KINGDOM MESSAGE IN HEART-SEARCHING FORM

<sup>4</sup>It was the first time Jesus spoke clearly and gave definite teaching concerning the kingdom of heaven. Hitherto he had continued John's word of proclaiming the kingdom of heaven at hand. Now he showed clearly that before the kingdom was established in power and glory it had to be established in grace in the hearts of his disciples, to exercise the rule of love over those who freely gave themselves to it. The time for the power of the kingdom over the world had not yet come; and there would be no breaking into the powers of evil, nor repression of their forces, until the due time for its establishment. And it must first be demonstrated that knowledge of God received into an honest heart was potent to destroy both the rule and the power of evil.

<sup>5</sup>Whoever received the teaching of Jesus became God's freeman and Christ's bondservant in love. Hence Jesus began to proclaim truths which surprised many of his hearers. The kingdom in its first phase was to be found in conduct, and in heart attitude towards God. Its glory, higher than any Israelite had hitherto conceived, was not in any outward show or power, but in humility of spirit, in contrition of heart, in seeking to do the will of God. The glories and the rewards for these were future, and were to be realized in heaven. The glory of the kingdom of Israel under Solomon, so pleasing to the natural eye, is not to be compared with that of the lilies of the field, which is like that of

the lowly humility and meekness of the true followers of Jesus.—Matthew 6:29,30.

<sup>6</sup>In nothing has Christendom more clearly exposed its lack than in its ignorance of the true inwardness of the Sermon on the Mount. It has held this sermon before the world as the standard of conduct for men, in which all who make profession of being Christian should live. But the ordinary professed Christian has much less chance of attaining this standard than the Jew had of keeping the Law of Sinai; and Christendom has made a greater failure in respect to its professed law than Israel made in respect to Sinai. The mere professing Christian has never lived in it, however, nor made any attempt to keep it. It is indeed impossible for him to keep it; for it is the law of the new creation; and none but those begotten of God can keep it, and only these can have the true desire to do so.

<sup>7</sup>It was no matter for surprise that during the World War many of the clergy called for acknowledged suspension of this, their law of Christian life. Even they were not prepared to love their enemies, and they dared not preach to their congregation that these should do so. They preferred for the time not to be Christians; they wished to be freed from the trammels of the teaching of Jesus.

## THREE OUTSTANDING FEATURES OF SERMON

<sup>8</sup>The Sermon on the Mount sets forth the kingdom of God in righteousness, and the righteousness of that kingdom as it must be seen in the lives of the true followers of Christ. While the Sermon covers every phase of Christian life there are three outstanding features: (1) The Beatitudes; (2) the Lord's Prayer; and (3) the Law of God, as expressed in the Golden Rule. In the Beatitudes, or blessings, the rewards named for the servants of God give an altogether different conception of relationship to him than had any thing previously perceived. Under the Law the Israelite got present blessings for his care in the matter of the Law. He had the promise of blessings in the field, in his store, in his body: health and peace of mind were his; and had he kept the law of God lasting life would have been his portion, blessed and happy under the care of God.—Leviticus 26:3-13; Deuteronomy 11:13-15.

<sup>9</sup>But in the Sermon on the Mount, while wealth is not denounced, the blessings of the servant of the Lord go with poverty of spirit, with persecutions, and revilings, with hungerings and thirstings for righteousness, with mercy, with pureness of heart, with a general condition not especially agreeable to the riches of this world. And in the rewards there is always a lifting of the mind above things of human life; health of body and prosperity and enemies made to be at peace are things not promised. Rather it is that in due time, after the will of God has been wrought and patiently endured, because tribulation has followed the endeavor to serve Jehovah through Christ, God will reward the faithful disciple by life in heaven in fulness of joy and in his presence. It is clear that these things, not congenial to the human mind—nor intended to be, for the human mind even when perfect finds its happiness in the things of earth—are possible only when the mind is begotten to heavenly things.

## SEARCHING WORDS FOR CHRISTIAN CONDUCT

<sup>10</sup>Jesus said that in saying these things he was by no means setting aside or destroying the Law or the Prophets; rather, the teachings of the prophets and the exactions of

the Law were to be brought into stricter force. Outer forms of righteousness such as those of the scribes and Pharisees, who were particularly mentioned, would count as nothing. Now, he who did no outward evil discernable by his fellows but who should meditate evil in his heart, is disclosed to be a sinner; he who hates is a murderer; he who lusts is an adulterer. Worship of God in public places to be seen of men is denounced. Prayer to God must be in secret rather than openly. Rewards for righteousness were not to be sought for in the present life. Treasure was to be laid up in heaven; and as no man could himself lay up treasure there, it is apparent that Jesus meant to say that the servants of God would be sure of reward, and that God was the faithful Recorder. "Your Father knoweth."—Matthew 6:8.

<sup>11</sup>The true Israelite had always realized the privilege of prayer, but prayer as a regular part of the life had not been taught to Israel. Set places and times, and the fact of the priesthood, had not led to the thought of personal communion with God; and we may understand that in their earlier days the Israelites prayed little except under stress of special need. While the Law and the Prophets were to remain, inasmuch as provision was to be made for keeping the Law and the injunctions of the Word of God in spirit, and therefore in a much truer sense than was hitherto possible, the priesthood had no prospect of being continued. (Romans 8:4; 2 Corinthians 3:6) Its end had come, though nothing to that effect was said then by Jesus.

<sup>12</sup>But Jesus gave some instructions as to prayer, as if his disciples would have free access to God unhindered in approach by form or time or place. Jesus said: "After this manner pray ye." The Lord's prayer, as it is so commonly named, is a sample prayer rather than a set form of words to be used; but it is so grand and great that it is good for us, his followers, to repeat it daily, even as we remember our vow unto the Lord. The prayer preserves us from selfish thoughts. It first reminds us of the purpose of our being—to glorify God; it takes the mind to the kingdom—"Thy kingdom come. Thy will be done, as in heaven, so in earth"; it causes the various members of the Church to pray for the Church's daily need—"Give us this day our daily bread." It then reminds us of our own need for living cleanly before the Lord; for he who prays asks to be forgiven for his trespasses before God according to the measure of forgiveness he has toward those who trespass against him.

<sup>13</sup>It is evident that the thought is that prayer should be made daily and constantly, and that it would in some measure take the place of the Jewish priesthood. But now it is the coming of a child into his Father's presence, without an intermediary; for though Jesus is the Advocate of the Church, the children have access to the Father in his name. Prayer then is to be expressed in few words rather than many: The disciples are not to use many words as the heathen do, who expect to be heard only after much repetition; for, said Jesus, "your Father knoweth what things ye have need of, before ye ask him." (Matthew 6:8) Though the Father well knows what his child requires he will not give unless there is *request*; but he is kind and loving and will not withhold. Therefore "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matthew 7:7) Good gifts of God which come apart from our asking are sometimes passed without thanks.

#### STRICT JUSTICE REPLACED BY LOVE

<sup>14</sup>The ten commandments which formed the basis of the Law Covenant were, with the exception of the fifth, all of a negative character, the will of God being expressed by "thou shalt not". Now, he who would come to God must be pure

in heart; that is, he must be altogether sincere in his purpose, wanting to be in heart harmony with God and men. The law of strict justice, an eye for an eye and a tooth for a tooth, was no longer to hold good. Evil must be borne, injustice not resented, compulsion accepted. The law said: "Love your neighbor"; and the scribes had added: "Hate your enemies." But Jesus said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."—Matthew 5:44, 45.

<sup>15</sup>God would have his children like himself: "Be ye therefore perfect, even as your Father which is heaven is perfect." (Matthew 5:48) And then came the new reading of the Law and the Prophets which has been called the Golden Rule. The Master said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matthew 7:12) In their relationship to God they were not to take anxious care for food, clothing, drink, or to things which make fulness of life; but, seeking first the interests of God and the righteousness of the kingdom, they would find that all these things would be taken care of by God himself. (Matthew 6:33) This is a gracious, but needful provision; for in the world of toil and care the servants of God would be so distracted by necessary care in providing things needful for the body that there would be little time left for the service of God and for the development of the true life, the new creature in Christ Jesus. The disciple of Jesus must labor with his hands for his living, but he may rest, assured of his Father's care.

<sup>16</sup>Jesus ended his sermon with a warning note. Well knowing that many would profess to accept his words and become his disciples, he said that he who did them would be as a wise man who built his house on a rock; he who merely made profession would be as a foolish man who built his house on sand. Jesus knew that storms which would demonstrate who were wise and who were foolish would surely come. Christendom is caught. Its house is falling in the storms, which are now blowing hard. The clergy class, who have misled the people in doctrine and in conduct, are now finding that the foundations of their house are moved, and that their roof is being carried away. They are left exposed. The faithful of the Lord's people are kept on the Rock of Ages—safe from all alarms.—Isaiah 26:4, *margin*.

#### QUESTIONS FOR BEREAN STUDY

When did Jesus give his Sermon on the Mount? Was it appropriate at this time? ¶ 1, 2.  
What is the striking difference in giving the law to the Jews from Sinai, and to the world from Mount Zion to the new creation? ¶ 3.  
In what way did the Sermon on the Mount differ from the former teaching of Jesus? What must first be demonstrated before the power of the kingdom should be felt over the world? ¶ 4.  
Why was the teaching of Jesus a surprise to many? How may a person be a "freeman" and a "bondservant" at the same time? ¶ 5.  
In what respect has Christendom made a signal failure? For whom was the Sermon on the Mount spoken? ¶ 6.  
When did the clergy show a flagrant disregard for the Christian's law? ¶ 7.  
Where is the embryotic kingdom first to be seen? What are the three outstanding features of the Sermon on the Mount? ¶ 8.  
In what respects do the rewards and blessings of the new creation differ from those received under the Law Covenant? Which are the more valuable? ¶ 9.  
Did Jesus set aside the Law and the Prophets? How was the Law magnified and made stricter to the new creature? ¶ 10.  
Do Christians have greater privileges and closer communion in prayer with God than had the Israelites? Why was the priesthood discontinued? ¶ 11.  
What instructions did Jesus give respecting prayer, and what did these imply? How are we benefited by prayer? ¶ 12.  
How does prayer in some measure take the place of the Jewish priesthood? Is Jesus our High Priest? When are we most grateful for the favors which God gives us? ¶ 13.  
What forms the basis of the Law Covenant? What is the character of the Ten Commandments? If the Law were stated in a positive form would it be comprehended in the Golden Rule? Is there a gracious provision for the new creature in Christ Jesus? ¶ 14, 15.  
How did Jesus end his sermon? Why the necessity for such an ending? ¶ 16.

## LETTERS FROM AFIELD

### THE LORD UNITING HIS PEOPLE

DEAR BROTHER RUTHERFORD:

My object in writing to you at this time is to let you know how much I enjoyed the convention held at Columbus, O., July 20-27. I have been attending conventions of the SOCIETY for over thirty years; but this was in every way the best of them all. It was undoubtedly the largest gathering of God's people held on this earth since Pentecost.

It truly seemed as though the Lord gathered his people together (see Deuteronomy 31:12-14) from the four corners of the earth, so that the Church might be prepared for the part she is to play in the greatest battle ever waged between truth and error.

Evidently Satan had been busy previously trying to weaken the Lord's people in the conflict, by means of misunderstandings, etc., the object being to split the Church into factions. The Lord was observing this and so brought us all together at this great convention for the purpose of uniting his people more, and thus being united to fight shoulder to shoulder more valiantly against the foe.

It must also have served to strengthen the faith and courage of some who seemed to be fighting alone, to come to the convention and see so many thousands of consecrated children of God.

It was a sight never to be forgotten to see from 15,000 to 20,000 brought together this way and to note how the Lord by his spirit drew us all more closely together. This was quite noticeable as the convention progressed. I firmly believe that when all the dear friends left for their respective places they departed with a firmer determination than ever to finish the work committed to them by the Lord.

It surely must have warmed and cheered your heart to note all this, for we all know how much you love the Lord and his people, and also the cause which we all love so dearly.

We feel grateful to the Lord for raising you up with all the faithful brethren at headquarters, and under our great Captain to lead us on to victory. The Lord has called his Church "to arms", and it is for us all to respond to the call, and by his grace this will we do. May the Lord enable us all by the mighty power of his spirit, to be faithful unto death. With warm Christian love to you and all the dear ones at Bethel.

Your Brother in Christ  
WALTER J. THORN (*Pilgrim*)

### GREAT APPRECIATION FOR CONVENTION PRIVILEGES

DEAR BROTHER IN THE LORD:

I beg just a moment of your valuable time to tell you of my appreciation of the privilege of attending the wonderful Columbus Convention. I enjoyed the blessings our dear Lord had in store for us.

I earnestly prayed and looked forward to the occasion as the means of unparalleled encouragement to the friends, and especially expected much from yourself in this respect, as the Lord's special representative. Surely I was not disappointed; for I feel that you, more than any one else, are to be congratulated for the immense success of this convention. The precious little season of fellowship with the traveling brethren, and the heart-to-talk you gave us, will ever be remembered and cherished in a very warm spot in my heart.

Your management of the convention, the big public witness at the stadium, and your several discourses to the friends at the Coliseum, all together mark this convention as an epoch-making event in the harvest-history of the Church. It will certainly do much toward encouraging the friends to heart-loyalty to the King and the kingdom work. I consider your lesson on the "Three Points of Temptation" leading up

to the "Indictment" on that wonderful occasion on Friday morning, as the most brilliant thing that could ever be given on that subject. It has given me a new slant on matters of developing Christ-likeness in my own life, as well as showing the temptation upon Christendom, for which they shamefully fell.

I want to work harder than ever to show the dear Lord my sincerest appreciation of this wonderful convention. Again thanking you for the privilege of attending, and wishing you further wisdom and grace in your able leadership, I beg to be your brother, by his grace divine,

A. J. ESHLEMAN (*Pilgrim*)

### BROTHER BANKS WORKED ALONE

[The following letter from Brother Banks, who labors in the interest of the colored people, is an example of how the Lord blesses those who manifest a real devotion to his cause. THE WATCH TOWER has pleasure in publishing it with commendation for favorable consideration of others.]

DEAR BRETHREN:

On account of this district being a farming country, the friends have not been able to have many private meetings.

Brother Frank Smith, formerly of Eudora, Ark., has moved away, as also has Brother F. G. Wood. I arrived in Eudora on scheduled time, and found no one to meet me. I took it as the will of the Lord to have it so, as it might have been made known before arriving there. So I made up my mind to give some kind of witness in the town before leaving, as I was to be there Saturday and Sunday.

I found a rooming house and put up for the night. The next day I inquired for a hall, and found none. But in getting acquainted with the people on the street, I met a physician who introduced me to influential churchmen. I arranged with one of them to hold a lecture at the Jericho Baptist church in the afternoon. Then I went to the post office and inquired for the package of circulars that I had sent to Frank Smith. These were delivered to me, and I proceeded to arrange some of them for the meeting. These were posted in several barber shops and restaurants.

A minister saw one of them, and wished to know if I could lecture at his church in Grand Lake. This was arranged; and the day was put in with two witnesses in different parts of the town and vicinity. I did some canvassing on Saturday and sold some books. These, together with those sold at the meetings, total 56. The attendance at the meetings was 251. Of course, as I had nothing but the samples and prospectus, I could not deliver the books. I took a small deposit from each purchaser, and then arranged to have the books delivered C. O. D. These orders will be turned over to a class or a colporteur who has the stock.

We never know what the Lord has in store for us. Realizing the presence of the Lord, and remembering the expression of Lloyd the naturalist, I can say much more confidently than he that "I was never less alone than when alone."

Your brother and servant by the grace of God,

THOS. E. BANKS (*Pilgrim*)

### INTERESTING LETTER FROM FRANCE

[Since the war the French Government has induced a great number of Poles to move into Northern France. Approximately 140,000 have already gone there. They are being put to work in the mines; and Catholic priests were brought along to keep them in line. This was not pleasing to the Poles, who had a keen desire to know something besides being subject to the pope. The SOCIETY sent Brother Krett amongst them some time ago, and the Lord is blessing his efforts very greatly. The following letter relates to the work in Northern France.]



## BELOVED BRETHREN IN THE LORD:

The work in France in going on nicely, despite the difficulties. Immediately after my arrival in France, a woman, a member of the secret order of Holy Rosary, opposed the truth vigorously, tearing her hair in her rage. She went to her pastor and asked him for some remedy for that "heresy" of the Bible Students. But he told her that since this is a free country, nothing could be done. She later became more interested; and today is our sister, and very zealous in the work. The Lord has power to change the human heart. Thanks to the heavenly Father, that he permits us to advertise his kingdom!

We were able to arrange one of the largest religious meetings ever held in France for the Poles, in the city of Bruay, Pas de Calais. The subject used was, "The Resurrection of the Dead Soon." The invitations were distributed by several of the local brethren a day previous to the lecture. On Sunday, the local priest directed his entire sermon on the subject, and was so taken up with it that the poor soul forgot to make a collection. This did not escape the notice of those present. Although he admonished them against attending the lecture, saying that "a wolf in sheep's clothing" had come from America, the people came, all the more, to see me. The pastor himself came to the meeting, and with him was the prelate. Despite my invitation that they defend their denomination, no one took the offer.—Leviticus 26:8; Proverbs 28:1.

The meeting was advertised for 2:30 p. m. With the help of the French brethren, we obtained one of the largest halls in the city market-place. As early as 2:00 o'clock, the market-place was filled with thousands of people. At 2:15 the hall was opened. In five minutes it was filled; and thousands stood in the market-place near the windows and doors, which were opened. A large crowd listened to the lecture through the windows; and a large number, not being able to hear from a distance, returned to their homes. There were 5,000 who were able to hear the lecture. Some fainted from lack of space. The meeting was closed with prayer, after which the people went for the books. In a few minutes they were all gone. Cries could be heard of "Bibles! Bibles! Give us more Bibles." We are short of them, as well as of booklets.

The people with books under their arms went to their homes in contented crowds, some reading on their way. The clergymen also, with noses bent downward, not knowing what to do, slowly returned to their respective nests. It can be seen that the hungering is not for bread, but for hearing of the Word of God. (Amos 8:11) The light grows daily brighter until the perfect day.

Wishing you divine blessings, and asking an interest in your prayers, I remain

Your brother in the Lord,

J. KRETT, *France*.

## THE LORD'S PEOPLE ARE HIS CHANNEL

DEAR BRETHREN:

We realize in some measure, our debt of gratitude to the Lord for all his wonderful blessings to those now feasting on present truths. Blessed are those who have waited and come to the thousand three hundred and five and thirty days.

We also realized that the Lord raised up a servant especially commissioned to dispense the "meat in due season," "things new and old," to the household of faith. We gladly honor him because the Lord honored him and blessed his work.

Today we behold the work continued by other loving hands, and in addition to comforting and encouraging the brethren we behold a great and world-wide witness being

given to the great "King of kings and Lord of lords" and his incoming kingdom of peace and righteousness.

We have every reason to believe that the Lord is directing this work through the same agency which has long been used of him, and we desire to express our appreciation of this fact and our privilege of coöperating in the same great work.

We rejoice in the thought expressed in the WATCH TOWER of December fifteenth, that "the Lord's people are his channel to do his work"; and that the body of consecrated people working together in the service of the Lord in a broad sense constitutes the SOCIETY. We also rejoice to find ourselves a part of this great arrangement.

We realize your great sacrifice and labor of love on our behalf and for our spiritual welfare, and we daily uphold you at the throne of grace for guidance and divine blessing in your honored position of service.

We are with you, dear brethren; our prayers are for you; and we wish you to know of our gratitude for the many blessings received from the Lord at your hand.

This expression of our gratitude is by the unanimous vote of the Dayton ecclesia and in obedience to its instructions.

May the God of all comfort keep your hearts and minds through Jesus Christ unto his eternal glory.

THE DAYTON ECCLESIA, *Ohio*.

## SEARCHING FOR GOD UNTIL FINDING HIM

DEAR BRETHREN:

Several months ago I received from the SOCIETY the seven volumes of STUDIES IN THE SCRIPTURES. I could not help believing every word in these volumes, and have made up my mind to belong to this Church of Christ, inasmuch as you will accept me.

Dear brethren, I have searched several years for the truth, for a true God; and I could not find him anywhere. I searched for him in the Roman Catholic Church. There, however, I could never find him, and eventually I became tired and stopped searching for him. I fell into infidelity, but kept my heart clean; and God was kind to me and enlightened me with the truth, with your writings; and now I wish to return to God. Therefore I have decided to subscribe to the WATCH TOWER.

That my love toward God might now grow cold because I am not very strong, I beg you not to scorn me, dear brethren in Christ. Ending this letter, I am sending you, dear brethren, my heartfelt thanks for your books. I enclose one dollar for a subscription to the WATCH TOWER.

HELENA JANICKA, *Conn.*

## SYSTEMATIC STUDY IS STRENGTHENING

DEAR BRETHREN:

By unanimous vote of the ecclesia we wish to express to you our appreciation of the WATCH TOWER articles. We have been privileged to cover nearly all the articles in the WATCH TOWER including the Sunday School articles for several years, and have found them to be very helpful and also needful. We have two Berean study hours each week especially for these. (This in addition to our regular studies.)

In our study of the WATCH TOWER we find that the Lord has provided an abundance of good things and refreshing words which become present meat in due season, and which always seem so timed as to be especially helpful and encouraging, and a means of strength that we may be faithful and loyal to our great King.

Since the WATCH TOWER has reminded us of the importance of these studies we will be more appreciative, as our study in the past has often brought to mind that the brethren have put much effort on the preparation of these studies.

With much Christian love, ABILENE, KANSAS, ECCLESIA.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Freeport, Ill. ....	Sept. 18	Des Plaines, Ill. ....	Sept. 25
Belvidere, Ill. ....	" 19	Park Ridge, Ill. ....	" 26
Marengo, Ill. ....	" 21	Chicago, Ill. ....	" 28
Elgin, Ill. ....	" 22	Pullman, Ill. ....	" 29
Zion, Ill. ....	" 23	Hegewisch, Ill. ....	" 30
Waukegan, Ill. ....	" 24	Toledo, Ohio ....	Oct. 1

## BROTHER J. A. BOHNET

Utica, N. Y. ....	Sept. 22, 23	Canajoharie, N. Y. ....	Sept. 30
Oneida, N. Y. ....	" 24	Johnstown, N. Y. ....	Oct. 1
Syracuse, N. Y. ....	Sept. 25	Gloversville, N. Y. ....	" 2
Oswego, N. Y. ....	" 26	Amsterdam, N. Y. ....	" 3
Watertown, N. Y. ....	" 28	Schenectady, N. Y. ....	" 5
Rome, N. Y. ....	" 29	Saratoga Springs, N. Y. ....	" 6

## BROTHER B. H. BOYD

N. Martinsville, W. Va. ....	Sept. 25	Zanesville, O. ....	Oct. 2
Clarrington, O. ....	" 26	Crooksville, O. ....	" 3
Wheeling, W. Va. ....	" 28	Shawnee, O. ....	" 5, 6
Bellaire, O. ....	" 29	Nelsonville, O. ....	" 7
Byesville, O. ....	" 30	Lancaster, O. ....	" 8
Cambridge, O. ....	Oct. 1	Columbus, O. ....	" 9, 12

## BROTHER C. W. CUTFORTH

Pembroke, Ont. ....	Oct. 2, 3	Belleville, Ont. ....	Oct. 14
Ottawa, Ont. ....	" 5, 6	Stirling, Ont. ....	" 15, 16
Carleton Place, Ont. ....	" 7	Trenton, Ont. ....	" 17
Smith's Falls, Ont. ....	" 9	Oshawa, Ont. ....	" 19
Brockville, Ont. ....	" 10, 12	Hamilton, Ont. ....	" 23
Kingston, Ont. ....	" 13	Beamsville, Ont. ....	" 24

## BROTHER H. H. DINGUS

Jasper, Mo. ....	Sept. 23	Sedalia, Mo. ....	Oct. 1
Freeman, Mo. ....	" 24	Jefferson City, Mo. ....	" 2, 5
Pleasant Hill, Mo. ....	" 25, 26	Loose Creek, Mo. ....	" 3
Clinton, Mo. ....	" 28	Burton, Mo. ....	" 6, 7
Coal, Mo. ....	" 29	Wellsville, Mo. ....	" 8
Deepwater, Mo. ....	" 30	Hannibal, Mo. ....	" 10

## BROTHER A. J. ESHLEMAN

Lewistown, Ida. ....	Oct. 1	Wenatchee, Wash. ....	Oct. 8
Moscow, Ida. ....	" 2	Everett, Wash. ....	" 9
Garfield, Wash. ....	" 3	Stanwood, Wash. ....	" 10
Oakdale, Wash. ....	" 5	Burlington, Wash. ....	" 12
Spokane, Wash. ....	" 6	Sedro Wooley, Wash. ....	" 13
Soap Lake, Wash. ....	" 7	Mt. Vernon, Wash. ....	" 14

## BROTHER M. L. HERR

Beaver Valley, Sask. ....	Sept. 11	Coleman, Alta. ....	Sept. 22
Shaunavon, Sask. ....	" 12, 14	Fernie, B. C. ....	" 23
Lethbridge, Alta. ....	" 16, 17	Elko, B. C. ....	" 24
Magrath, Alta. ....	" 18	Cranbrook, B. C. ....	" 25
Macleod, Alta. ....	" 19	Lardo, B. C. ....	" 28
Blairmore, Alta. ....	" 21	Nelson, B. C. ....	" 30

## BROTHER W. M. HERSEE

Dryden, Ont. ....	Sept. 23	Souris, Man. ....	Oct. 2, 3
Oxdrift, Ont. ....	" 24	Brandon, Man. ....	" 5, 6
Kenora, Ont. ....	" 25	Rapid City, Man. ....	" 7, 8
Winnipeg, Man. ....	" 26, 28	Minnedosa, Man. ....	" 9
Treherne, Man. ....	" 29, 30	Clarksville, Man. ....	" 10
Carroll, Man. ....	Oct. 1	Neepawa, Man. ....	" 12

## BROTHER H. S. MURRAY

Frostburg, Md. ....	Sept. 21	Orchid, Va. ....	Sept. 30
Cumberland, Md. ....	" 22	Newport News, Va. ....	Oct. 1, 2
Washington, D. C. ....	" 24	Norfolk Va. ....	" 3, 5
Rutherglen, Va. ....	" 25	Exmore, Va. ....	" 12
Richmond, Va. ....	" 26, 28	Suffolk, Va. ....	" 19
Fredricks Hall, Va. ....	" 29	South Hill, Va. ....	" 22

## BROTHER G. R. POLLOCK

Morgantown, W. Va. ....	Sept. 16, 17	Somerset, Pa. ....	Sept. 26
Point Marion, Pa. ....	" 18, 19	Johnstown, Pa. ....	" 28
Leckrone, Pa. ....	" 21	Nicktown, Pa. ....	" 29
Connellsville, Pa. ....	" 22	Altoona, Pa. ....	Sept. 30, Oct. 1
Greensburg, Pa. ....	" 24	Belleville, Pa. ....	Oct. 2
Johnstown, Pa. ....	" 25	Philipsburg, Pa. ....	" 3

## BROTHER B. M. RICE

Des Moines, Ia. ....	Sept. 24	Exira, Ia. ....	Oct. 2
Cambridge, Ia. ....	" 25	Kirkman, Ia. ....	" 5
Coon Rapids, Ia. ....	" 26	Omaha, Neb. ....	" 6
Omaha, Neb. ....	" 28, 29	Wall Lake, Ia. ....	" 7
Prescott, Ia. ....	" 30	Little Sioux, Ia. ....	" 8, 9
Red Oak, Ia. ....	Oct. 1	Sioux City, Ia. ....	" 10

## BROTHER V. C. RICE

Rock Hill, S. C. ....	Sept. 22	Asheville, N. C. ....	Sept. 29
Gastonia, N. C. ....	" 23	Brasstown, N. C. ....	Sept. 30, Oct. 1
Shelby, N. C. ....	" 24	Cruso, N. C. ....	Oct. 2, 3
Cherryville, N. C. ....	" 25	Asheville, N. C. ....	" 5
Lincolnton, N. C. ....	" 26	Skyland, N. C. ....	" 6
Hickory, N. C. ....	" 28	Hendersonville, N. C. ....	" 7

## BROTHER R. L. ROBIE

Mound City, Ill. ....	Sept. 16	Marion, Ill. ....	Sept. 24, 25
Thebes, Ill. ....	" 17, 18	White Ash, Ill. ....	Sept. 26
Anna, Ill. ....	" 19	Paducah, Ky. ....	" 28
Carbondale, Ill. ....	" 21	Mayfield, Ky. ....	" 29
Swanwick, Ill. ....	" 22	Paducah, Ky. ....	Sept. 30
Valier, Ill. ....	" 23	Dixon, Ky. ....	Oct. 1, 2

## BROTHER O. L. SULLIVAN

West Chelmsford, Mass. ....	Sept. 18	Lynn, Mass. ....	Sept. 30
Lowell, Mass. ....	" 19, 21	Cliftondale, Mass. ....	Oct. 1
Concord Junction, Mass. ....	" 22	Quincy, Mass. ....	" 2
Waltham, Mass. ....	" 23	Stoughton, Mass. ....	" 3
Boston, Mass. ....	" 24, 28	Brockton, Mass. ....	" 5
Beverly, Mass. ....	" 29	Plympton, Mass. ....	" 6

## BROTHER W. J. THORN

Northome, Minn. ....	Sept. 21, 22	Rochester, Minn. ....	Sept. 30
St. Paul, Minn. ....	" 23	Mankato, Minn. ....	Oct. 1
Pease, Minn. ....	" 24, 25	Evan, Minn. ....	" 2, 3
Princeton, Minn. ....	" 26	Lake Benton, Minn. ....	" 5
Minneapolis, Minn. ....	" 28	Luverne, Minn. ....	" 6
Winona, Minn. ....	" 29	Jasper, Minn. ....	" 7, 8

## BROTHER T. H. THORNTON

Columbus, Miss. ....	Sept. 25	Memphis, Tenn. ....	Oct. 3, 5
Mc Cool, Miss. ....	" 26	Clarksdale, Miss. ....	" 6
Aberdeen, Miss. ....	" 28	Vicksburg, Miss. ....	" 7
West Point, Miss. ....	" 29	Jackson, Miss. ....	" 8
Okolona, Miss. ....	" 30	Crystal Springs, Miss. ....	" 9
Iuka, Miss. ....	Oct. 2	Brookhaven, Miss. ....	" 10

## BROTHER S. H. TOUTJIAN

Phoenix, Ariz. ....	Sept. 12, 14	Santa Ana, Calif. ....	Sept. 24
Yuma, Ariz. ....	" 15	Anaheim, Calif. ....	" 25
El Centro, Calif. ....	" 16, 17	Brea, Calif. ....	" 26
Los Angeles, Calif. ....	" 19-21	Whittier, Calif. ....	" 28
San Diego, Calif. ....	" 22	Hawthorne, Calif. ....	" 29
Oceanside, Calif. ....	" 23	Long Beach, Calif. ....	" 30