



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

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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NO ORDERS FILLED IN VACATION

Following the custom, the Bethel Home, office, and factory will be closed for two weeks, beginning July 19 and ending August 2. During that time no orders will be filled from Brooklyn. All persons desiring books, literature, or other supplies, will please send in their orders so that they may be filled prior to the beginning of vacation. The vacation period is provided to enable the Bethel family to attend the convention and also to have a few days recreation before beginning work in the autumn season.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued in English only: The regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6½"); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—volumes I, II, III, 75c each; volumes IV, V, VI, VII, 85c each.

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SERIES V, The Atonement Between God and Man, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 40c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VI, The New Creation, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 40c. Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLV

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No. 14

OUR PRESENT DUTIES

"And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isaiah 51:16.

THE Lord lays certain duties and obligations upon his followers. Performance of these duties is not compulsory; but failure or refusal to perform them may cause one who has for some time been following him to fail and fall out. Faithful performance of our duties will surely result in attaining the promised blessings. This faithful performance must continue until the last. The Lord himself has said to his followers: "Be thou faithful unto death, and I will give thee a crown of life." And mere mental loyalty will not suffice; for "faith without works is dead." There must be an active demonstration of loyalty as opportunity is afforded.

²It will not do to say that 1925 is approaching and the work will not be finished during that year, and that therefore one can slack up for awhile and take on the work again some time later. Who knows that the work of the Church this side the veil may not be completed in 1925? It is unlike the Lord to tell his people just what day their work in any line will be completed and when they will enter another condition. He expects us to walk by faith, trusting him as to the result. But for the sake of argument, suppose that we assume the Church will not finish its work here in 1925. Would that be a just cause or excuse to slack the hand now? Could faithfulness be shown by ceasing for a time to advertise the King and his kingdom, and thus neglecting the interests committed unto us?

³Suppose the Lord should say to his people in 1925 words to the effect that several years more will be required to give the witness to the nations before all the body members shall be changed into glorious spirit beings. Would not the truly loyal ones respond in effect thus? "Gracious Lord, thy will be done. The place thou hast given me in thy cause to advertise thy kingdom is the most blessed one I have ever had or ever hope here to have. I love thee; and I am determined to be loyal to thee. Therefore gladly will I stay where thou requestest me to stay, and I will go when and where thou directest me to go. Whatsoever is thy will, that I shall do."

⁴How could any one be loyal to the Lord even unto death and take any other course? Let no one now be

deceived by calculations as to just when the Lord will cease his work with the Church on earth. The year 1925 is a date definitely and clearly marked in the Scriptures, even more clearly than that of 1914; but it would be presumptuous on the part of any faithful follower of the Lord to assume just what the Lord is going to do during that year. Each day the faithful will do with his might what his hands find to do as though it is the last day; and he will look forward to being loyal to the Lord in continuing to do his holy will whether he be in the flesh many months or many years.

⁵The reports from the field show that there are not quite so many active workers in the field now as there were a year ago. The reports also show that those who are in the field are placing more books in the hands of the people, and are giving a more effectual witness and showing better results than they did a year ago. This proves conclusively that the withdrawal of some from the field is not due to slowing up of the work or that there is less to do; but it proves exactly the contrary. If some fail to do the work, the Lord will take away that which they have and commit it into the hands of others. The reports conclusively show that the Lord is blessing those who persist in advertising his kingdom.

⁶Of course, there may be some who are so handicapped by conditions over which they have no control that they cannot continue to engage actively in the field service. If one is doing what is within the reasonable scope of his power, and what he has opportunities to do, then surely that is pleasing to the Lord; and he would require no more. But the question is, Have some turned aside from advertising the King and his kingdom in order to gratify some earthly desire? Have some turned their minds to money-making, contrary to the admonition of St. Paul? (Hebrews 13:5, *Diaglott*) Examine the context of the Apostle's words in the text last cited; and it will be found to relate specifically to the time in which we are now living; hence indicating that some would yield to the temptations of this world and neglect faithfully to perform the duties devolving upon them as representatives of the Lord.

⁷Let no one be deceived with the thought that he has been active in the Lord's service for several years and hence now may slack up and let somebody else do the work. Persistency and continuity in service, faithfulness to the very end, is what is pleasing to the Lord.—Galatians 6:9.

⁸Jesus evidently had this in mind when he spoke concerning the time in which we are now, saying, "He that shall endure unto the end, the same shall be saved." (Matthew 24:13) Be it known that he spoke those words in connection with the declaration of the "gospel of the kingdom."

⁹Let the people of God now, each one, make a personal canvass of his own situation and conditions, and then answer to himself this question: Am I doing with my might what my Lord has given me to do? Am I heeding the admonition of the Lord now given to me when he said: "Let not thine hands be slack."—Zephaniah 3:16.

¹⁰It is absolutely essential that we keep in mind the vision of this day as God foreshadowed it in his Word. While of course we must give attention to the details of the work committed to each of us, yet there is a broader vision of his great work and of the ultimate purpose of that work, that must be kept in mind in order to appreciate our relationship to the Lord and the great honor and privileges that are now ours.

THE VISION

¹¹The vision is concerning the old heavens and the old earth now passing away, and the new heavens and the new earth that are now majestically taking their proper place, and the forces involved on either side in this tremendous work. As we have in mind this vision we shall forget self and earthly selfish interests, and greater will be our zeal and determination to faithfully and loyally represent our King. We should more clearly see that our religion is not merely a hope that we might receive some personal reward of ease and comfort and life and incident blessings. It is more than that. God has developed a people for a purpose. These now he has sent forth, under the leadership of his beloved Son, to perform a work to his glory and praise.

¹²Long centuries ago the usurper drew away from him a large number of the angels of heaven. He organized a great power, invisible to man; yet men have felt and observed its disastrous results. This invisible power has kept men in subjection to the evil one, who has ruled them with an oppressive hand. This invisible power is symbolically designated in the Scriptures as the heavens that are to pass away, because it is an evil power.

¹³Long ago Satan, exercising his invisible power, organized the peoples of earth into nations, which organized world power is designated as the "earth." His power and influence have always been vicious, harsh, oppressive and desperately wicked. Hence the Lord designates these world powers as "beasts." This beastly organization is composed of three primary elements;

commercial, political and ecclesiastical. Through the commerce of the earth Satan has exalted the few and oppressed the masses. Through the political wing of his beast he has misrepresented the people, made and enforced the laws in behalf of the few, and against the interests of the many. By means of flattery, appealing to the pride of the ecclesiastics who claim to represent Jehovah, he has obtained control over them. The ecclesiastical element, piously and fraudulently, has misrepresented God and deceived the people. They have sanctified war, taught that the earth powers are divine institutions, and therefore rule by divine right; they have blasphemed God's holy name, and oppressed the people, and made their burdens grievous to be borne.

¹⁴Satan has defied Jehovah, wickedly misrepresented Jesus and the great teachings concerning his kingdom, and made true religion a stench in the nostrils of the people. He has caused the people to be blinded to God's great plan and to the glorious light of Christ Jesus, lest they should be liberated from bondage and oppression.

¹⁵Up to a given time God has not interfered with Satan's wicked course, but has permitted him to pursue his own way and thus to demonstrate fully that he is totally depraved and wicked to the superlative degree.

¹⁶Knowing the end from the beginning, God so timed the outworking of his great plan that a climax would be reached in his own due time. From the beginning it has been his purpose to establish a righteous heavens and earth; that is to say, that both the invisible and visible rule shall be in righteousness, that the people shall be relieved from the great oppressor, and that the name of Jehovah and his beloved Son, Jesus, shall be vindicated and truth enthroned forever.

¹⁷To this end God provided for the redemption of man, and sent his beloved Son to earth that he might die and thus provide the redemptive price. To this end God caused his prophet to write concerning his mighty Son: "The government [of righteousness] shall be upon his shoulder: . . . and of his kingdom and peace there shall be no end."—Isaiah 9:6, 7.

¹⁸When on earth Jesus represented this holy kingdom; for he is the King. For this reason he said to the Pharisees, the devil's visible representatives: "The kingdom of God has come nigh unto you."

¹⁹Jesus emphasized the kingdom above everything else. He knew that a great climax would be reached between the powers of evil and the powers of righteousness; and that this climax would be reached when he should come to take unto himself his bride, the Church. He so clearly outlined the evidences which would be apparent at the time of this climax that the members of his body have no reason to doubt. He showed that then would be the day of God's vengeance, when the Lord Jehovah would rise up and crush the oppressor and his wicked heavens and earth, release the people from bondage, and establish a new heavens and a new earth, and magnify his name in the minds of the people.

²⁰Now behold the day is here. Of this no true child of God can have any doubt whatsoever. The evidences have been given to the Church, and through the Church to the world, that the Lord is present; that he has taken unto himself his great power to reign; that the day of Jehovah is here, and that the greatest climax of all the ages has been reached; that the war is on between the devil's organization and the Lord's organization; that the Lord is leading his armies on to victory; that he will triumph; that the kingdom of heaven is at hand through which lasting blessings must come to the people.

²¹This is the vision that the Christian must now keep before his mind; and as he beholds this marvelous arrangement he is thrilled with the opportunities that are granted to him, and with the honor bestowed upon him to be one of the called and the chosen; and he is anxious now to be faithful.

²²Concerning this day, and the duties and obligations that rest upon the members of the body, Jesus gives to them the command: "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.

ARMIES FOLLOWING THE VICTORIOUS LORD

²³Let us now take a mental vision of the armies in heaven that are following after the victorious Lord. One division of this army is invisible, composed of the faithful saints who have been resurrected. The other division is composed of those on earth who are called, who are chosen, and who are faithfully following in the Master's footsteps. The latter are the ones whom the Lord has chosen to be his witnesses in the earth at this time. Now the time has come in which God purposes to dash in pieces the wicked systems of Satan, visible and invisible. The members of the Church on earth do not do this work of dashing to pieces. They are not the ones that will bind Satan and destroy his power. It is the Lord who is doing this mighty work. But he purposes to use, and will use, witnesses in the earth to make known these facts to the people as he progresses; and those who are true and faithful witnesses shall stand triumphant with the Lord of lords and King of kings in the great and final conflict.

²⁴To the faithful representatives of the King now on earth, Jehovah, through his prophet, says: "I have put my words in thy mouth." Plainly this means that the Lord has commissioned the members of the Church on earth to deliver the message concerning his kingdom. That is the real duty of each one. Then he gives to each one the full assurance of his Word that they may not fear, saying, "I have covered thee in the shadow of my hand." This means that his divine power is shielding and protecting each one of the faithful ones from the adversary's forces.

²⁵As we visualize the powers of evil we can with certainty say that Satan would wipe out the members of the Church instantly if God would permit him thus

to do. But because of Jehovah's promise no Christian need fear this. Those who are hid within the shadow of the hand of Jehovah occupy a position of absolute safety.

²⁶And who are they? The answer is, Those who love the Lord supremely. And where perfect love is there is no fear; and in order to be perfect love there must be unselfishness, perfectly expressed.

²⁷This means then that those who will win the fight must forget self; and in their love and devotion to the Lord determine to use to represent the Lord every faculty with which they are endowed, and to declare his message against all the odds of evil that surround them.

PLANT HEAVENS AND LAY FOUNDATIONS

²⁸Now mark the purpose of Jehovah in thus using the Church. He says: "That I may plant the heavens and lay the foundations of the earth." In other words, it is his purpose now to plant the new and righteous heavens and lay the foundations of a new and righteous government on earth; and while he is carrying this into operation his will and purpose is that the members of Zion, the Church, shall be his witnesses and declare this fact to the peoples and nations. When this work is accomplished and the record is written up, then the Lord will point to those of Zion, that all the peoples of the earth may know who they are; and to these favored ones he will say: "Thou art my people."

²⁹It seems reasonable to conclude that the last members of the body of Christ on earth, who continue faithful to the end, must come into great prominence before the people. This will draw upon them the fiery darts of the adversary; but of this they need have no fear.

³⁰When the Lord Jesus was on earth and calmly yet boldly declared himself as the Son of Jehovah, to whom Jehovah had committed power to represent him, he was wickedly accused of blasphemy.

³¹Again the Lord has returned; and the visible feet members of him, acting as the mouthpiece of Jehovah, must now declare the day of God's vengeance, and must deliver the message concerning the King and his kingdom. They must assume, in the eyes of the people, to represent the King truthfully. It is, therefore, not at all unreasonable to conclude that these will be charged, as was the Head, with blasphemy.

³²Let this deter no one. Keep in mind the vision of the great conflict between the old heavens and the old earth on one side, and the new heavens and the new earth that the Lord will establish, on the other side. The Lord has made plain our duty in giving this command: "Say among the nations, that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously."—Psalm 96:10.

³³The Lord has graciously provided how all his people may participate in fulfilling this command. He has made it possible for some to speak by word of mouth

to the public, while others carry, to those who will hear, the message in the printed form. He has opened the way for the publication of this message in many languages that it may go to the nations and peoples of earth. According to our opportunity is our responsibility.

³⁴The honor of representing the Lord at this time is second to none; yea, it is far above any that has ever been granted to man. The last members of the Church are standing at the very pinnacle of Mount Pisgah. They see the devil's kingdom crumbling. They behold the Lord Jesus victoriously crowding him to the corner. They know that the Lord will soon reap a great victory, and before his majestic march shall fall and crumble to pieces the old heavens and old earth wickedly managed by Satan, and that in the place thereof shall be established the new heavens and the new earth wherein dwelleth righteousness.

³⁵These last members of the body of Christ see the peoples of earth groaning and travailing in pain, anxiously waiting for the coming deliverance, yet knowing not how it is coming. It is the blessed privilege then of the members of the Church to proclaim to the people that this is the day of God's vengeance, that the King of glory is here, that his reign is begun, that Jehovah is God, and that Jesus is King of kings, and that his kingdom will bring the desire of every honest soul.

³⁶Awake, O Zion, awake to your privileges! Let no

one slack his hand now! Let us recall the words of Jesus, that he that puts hand to the plow and looks back is not worthy of the kingdom. (Luke 9:62) The Lord will honor with the highest honor those who cast aside every weight, every besetting sin, and faithfully run, and as they run proclaim the message, "The kingdom of heaven is at hand."

QUESTIONS FOR BEREAN STUDY

Are the duties and obligations the Lord lays on us compulsory? Is mental loyalty all that the Lord requires? ¶ 1. Who is sure the Church's career will be over in 1925? Is there a reason why one should slack his work for the Lord? ¶ 2. What should be the response should the Church be told that there are several years more of witnessing to the world? ¶ 3. What will the faithful follower of the Lord seek to do each day? ¶ 4. Do the reports show that this is a better year for field work than was last year? ¶ 5. In whom or in what should we put our trust? ¶ 6. What qualities are pleasing to the Lord? ¶ 7-9. What is the vision all should see? ¶ 10, 11. How has Satan controlled the masses? ¶ 12-14. Has Jehovah been helpless? What is God's purpose? ¶ 15, 16. What has been done that a righteous government may come into power? ¶ 17, 18. How did Jesus show his interest in this arrangement? ¶ 19. What momentous time are we living in? ¶ 20-22. Who are the armies following the victorious Lord? Who is it that dashes Satan's empire to pieces? ¶ 23. What is the meaning of our text—Isaiah 51:16? ¶ 24. Who are they who are under the shadow of Jehovah's hand? ¶ 25-27. How do we know the purpose of Jehovah toward the Church? ¶ 28. Is it likely that the last members of the Church will come into prominence? If so, will it mean popularity? ¶ 29-32. How has the Lord provided for keeping his command of Psalm 96:10? ¶ 33. Are we appreciating the honor the Lord is bestowing upon us? ¶ 34. Why is it our privilege to proclaim these truths to the world? ¶ 35, 36.

MEMORIAL REPORT FOR 1924 TOTALS 61,911

BELOW will be found a list of the classes which have reported twenty and over as participating in the Memorial of our Lord's death, which was celebrated the evening of April 18th. The total number reported is 61,911. This is the largest number ever reported, and more than 19,000 over the figures given last year.

London, England	1,142	Bruay, France (Polish)	205	Leeds, England	124	Montreal, P. Q., Can.	86
Los Angeles, Calif.	1,134	Indianapolis, Ind.	200	Manor Park, England	123	Newcastle-on-Tyne, England ..	86
Dresden, Germany	1,104	Melbourne, Australia	200	Augsburg, Germany	120	Schwerin, Germany	86
Brooklyn, N. Y.	873	Stettin, Germany	197	Kingston, Jamaica	120	Belfast, Ireland	85
Berlin, Germany	749	Denver, Colo.	195	Oldham, England	120	Iapa, Roumania	85
Chicago, Ill. (Polish)	625	Brisbane, Australia	192	Perth, Australia	116	Montreal, P. Q., Can.	85
Helsingfors, Finland	578	Magdeburg, Germany	190	Saskatoon, Sask., Can.	116	(Ukrainian)	85
Chicago, Ill.	575	Vulcan, Roumania	188	Grand Rapids, Mich.	113	Pasadena, Calif.	85
Pittsburgh, Pa.	544	Dayton, Ohio	180	Allentown, Pa.	112	Rodna Veche, Roumania	84
Glasgow, Scotland	525	Buffalo, N. Y.	175	Everett, Wash.	112	Youngstown, Ohio	84
Toronto, Ont., Can.	468	San Diego, Calif.	174	Kristiania, Norway	112	Port of Spain, Trinidad, ..	84
Hamburg, Germany	453	New York, N. Y. (Colored) ..	172	Worcester, Mass.	109	B. W. I.	83
Cleveland, Ohio	446	Philadelphia, Pa. (Polish) ..	168	Darnall, England	108	Wehofen, Germany	82
Boston, Mass.	441	Milwaukee, Wis.	164	Edmonton, Alta., Can.	108	Coventry, England	81
Detroit, Mich.	418	Tacoma, Wash.	162	Sheffield, England	108	Schauffhausen, Switzerland ..	81
Basle, Switzerland	380	San Antonio, Texas	160	Detroit, Mich. (Hungarian) ..	104	Gera, Germany	80
Vancouver, B. C., Can.	355	Johannesburg, So. Africa ..	156	Reading, Pa.	104	Memphis, Tenn.	80
Winnipeg, Man., Can.	355	(Native Class)	156	Bad Oeynhausen, Germany ..	103	Brooklyn, N. Y. (Colored) ..	78
Manchester, England	354	Hanover, Germany	155	Bristol, England	103	Binghamton, N. Y.	77
Liverpool, England	350	Edinburgh, Scotland	152	St. Gallen, Switzerland	102	New Haven, Conn.	76
Philadelphia, Pa.	350	Milwaukee, Wis. (Polish) ..	151	Victoria, B. C., Can.	102	Norfolk, Va.	76
Detroit, Mich. (Polish)	346	Georgetown, British Guiana ..	150	Wichita, Kansas	101	Warrington, England	76
Zurich, Switzerland	328	Oberhausen, Germany	142	Houston, Texas	100	Hamilton, Ont., Can.	75
St. Louis, Mo.	326	Erie, Pa.	141	Barmen, Germany	100	Oklahoma, Okla.	75
Kiel, Germany	319	Toledo, Ohio	141	Lancaster, Pa.	97	Tampere, Finland	75
Munich, Germany	300	Buffalo, N. Y. (Italian)	140	Richmond, Va.	96	Marienberg, Germany	74
Warsaw, Poland	281	Kansas City, Mo.	140	Louisville, Ky.	94	Wakaw, Sask., Can.	74
Columbus, Ohio	276	Chicago, Ill. (Lithuanian) ..	138	St. Paul, Minn.	94	Weinfelden, Switzerland	74
Copenhagen, Denmark	274	Cargenti, Bessarabia	137	Lodz, Poland	92	Dallas, Texas	73
Birmingham, England	257	Spokane, Wash.	136	Poznan, Poland	91	Lynn, Mass.	72
Baltimore, Md.	246	Annoasa, Roumania	134	Wanne, Germany	91	San Jose, Calif.	72
Seattle, Wash.	243	Gottenborg, Sweden	132	Jacksonville, Fla.	90	Gosport, England	71
Sydney, Australia	230	Roseland, Ill.	132	Johannesburg, So. Africa ..	90	Nottingham, England	71
Stockholm, Sweden	228	Adelaide, Australia	130	St. Joseph, Mo.	89	Portsmouth, England	71
San Francisco, Calif.	224	Aue, Germany	130	Auckland, New Zealand	88	Tunapuna, Trinidad, B. W. I. ..	71
Minneapolis, Minn.	220	Dortmund, Germany	130	Osterfeld, Germany	88	Baia-Mare si jur, Roumania ..	70
Cleveland, Ohio (Polish)	214	Cluj, Roumania	129	Turku, Finland	88	Cape Town, So. Africa	70
Oakland, Calif.	212	Lester, England	129	Bridgetown, Barbados, ..	87	Krakow, Poland	70
Portland, Oregon	210	Rochester, N. Y. (Italian) ..	129	B. W. I.	87	Peru, Ill. (Polish)	70
Washington, D. C.	210	Hull, England	128	Lincoln, England	87	Pittsburgh, Pa. (Polish)	70
Cincinnati, Ohio	208	Frankfort-on-Main, Germany ..	125	London, Ont., Can.	87		

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PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 20

"The King's daughter is all glorious within."—Psalm 45: 15.

ST. PAUL informs us that things written in the Scriptures aforetime were written for the comfort and encouragement of the Church, that while going through trying conditions her hope might be bright. This text seems to belong to that category. It is an expression of God's loving provision for his daughter, the bride of his beloved Son, Christ Jesus, the King of kings and Lord of lords. It hardly seems reasonable to apply this text to moral qualities, or what is generally termed development of Christian character. The context shows that the description is concerning the bride and her condition immediately before she is brought before the throne of Jehovah.

When Jesus was about to take his departure from the earth he spoke to his disciples, saying, "In my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." (John 14: 2, 3) St. Jude, by implication at least, tells us that the Lord Jesus keeps his bride from falling, and will present her faultless before the presence of the glory of Jehovah; and that this presentation will be accompanied with exceeding joy. (Jude 24) St. Paul, in discussing the resurrection change of the Church, says: "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thessalonians 4: 17.

St. John says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is."—1 John 3: 2.

From these texts we seem to be warranted in the conclusion that the Lord Jesus receives his bride within his glorious presence and in his glorious palace before he presents her unto Jehovah. Since she will be like the Lord at the time of her resurrection change, certainly the bride will be glorious within that palace.

And then follows the statement of the Psalmist: "Her clothing is of wrought gold; she shall be brought unto the King [Jehovah] in raiment of needlework," thus picturing her glory and beauty as the Bridegroom presents his beloved bride to the Father.

Of course the bride must possess inward beauty and loving devotion, loyalty and faithfulness even unto death, before she could be resurrected as a bride; but the Psalmist here seems to describe not that heart condition but the glorious condition of organism and environment. The prophetic writer seems to be holding before the eyes of those who are running for the prize a picture of the transcendent beauty and glory to be possessed by those who are faithful overcomers and who are abundantly received into the kingdom.

The Prophet describes the bride as a crown of glory

in the hand of Jehovah and as a royal diadem in the hand of her God.

These beautiful word-pictures given to us in the Scriptures are foregleams of the grandeur of the royal family who shall constitute the bright shining ones in the kingdom, and through whom Jehovah will minister blessings to all the families of the earth.

Our conclusion, therefore, is that this text is a poetic description of the glory and beauty that will be visible to those in the royal courts of heaven.

TEXT FOR AUGUST 27

"An entrance . . . ministered unto you abundantly into the . . . kingdom."—2 Peter 1: 11.

EVERY truly consecrated child of God has an earnest desire to enter the kingdom, to behold the glory of Jehovah, and to dwell in the house of sons with the Lord Jesus, the Head thereof. In this text St. Peter says that those who will be members of that house shall be abundantly received into the kingdom; that is to say, such would have a warm welcome, and not a grudging admission, as a stranger.

In the context the Apostle enumerates the conditions which must go before, and which must be met by those who enter the kingdom. He shows us that faith is the foundation, and that to faith must be supplied virtue; and that together with this faith and virtue more knowledge must be supplied, which means an increasing understanding and appreciation of God's Word; and that to this knowledge is supplied self-control, which means the power to control oneself and bring oneself into harmony with God's will. To this are added patience and godliness, which means to endure cheerfully whatsoever comes, confidently relying upon the Lord. Godliness means Godlikeness, growing more in wisdom, justice, love, and power, with an equal, well-poised character. In this godliness there must be love developed and manifested for the brethren. Such love will be toward the members of the household because they are members of the household. To this must be added love, which means the likeness of God in extending goodness to all mankind regardless of response on the part of mankind. The Apostle admonishes that the Christian is to give all diligence thus to do these things.

It will mean, then, that if one is developing these virtues he will be active, energetic, enthusiastic, and zealous for the cause of the Lord. He will at all times be found on the alert to support the cause of the King and his kingdom.

The Church now is in that great testing time when the battle is on between the prince of the power of darkness and the Prince of Light. All diligence is required on the part of each one that we be active in earnestly proclaiming that the King and his kingdom are here.

JESUS CLEANSSES THE TEMPLE

—AUGUST 17—JOHN 2:13-22—

JESUS DRIVES OUT THE TRAFFICKERS—TWO CLEANSINGS OF THE TEMPLE—JESUS' STRANGE REPLY NOW UNDERSTOOD—TRUTH MAKES OPPOSERS AND FRIENDS.

"My house shall be called an house of prayer."—Matthew 21:13.

AFTER the miracle at Cana in Galilee, Jesus went with his mother and his brethren and his disciples to Capernaum, and continued there for a short time. (John 2:12) The Passover was at hand; and as a good Jew it was incumbent upon Jesus to go up to Jerusalem. He knew that though the law was now old and was as a garment which had about served its purpose, yet the time had not fully come when it could be laid to one side.

²This was Jesus' first visit to Jerusalem since his baptism; and, naturally, he made his way to the temple. He was filled with indignation as he saw the traffic in his Father's house and heard the cries of the traders. There were people sitting at tables to exchange money for the many travelers who from almost all known parts came up to the feast. These performed a service for the travelers which was quite a convenience to them; but they were there not so much to accommodate the traveler as to gain advantage from his need. There were also those who sold doves; and even the sheep and oxen were brought into the temple courts. The house of God was made a house of traffic. The cooing of doves, the bleating of sheep, and the lowing of oxen are nature's sounds, and are pleasant to hear in the course of nature; but they were altogether out of place in the temple courts. They were there not for the purpose of sacrifice, but that they might be sold for gain. If ultimately the doves were taken and the sheep and oxen were led to the altar, that was no reason why they should be brought to the altar for sale. Such was absolutely contrary to the spirit of sacrifice.

JESUS DRIVES OUT THE TRAFFICKERS

³Jesus gathered together some small cords and made a scourge; and with it he drove out of the temple the money changers, and those who had the care of the cattle, and the cattle and sheep. In their fear of his eye—it could hardly be fear of his whip—these Jews left their money and fled. Jesus poured it out and overthrew the tables; and then said to those who sold doves: "Take these things hence; make not my Father's house an house of merchandise." (John 2:16) It is certain that our Lord would not hurt the innocent cattle; and it is probable that he did not hurt the men whom, like cattle, he drove out of the temple courts. John says that his disciples, some of whom had gone with him to Jerusalem, remembered that it was written, "The zeal of thine house hath eaten me up."—John 2:17; Psalm 69:9.

⁴There is power in a look which comes from an honest heart, a power intensified when the heart is moved by a spirit of righteous indignation for God; and there was a look in Jesus' eye, and a purpose seen on his face, which were too powerful for the money changers to withstand. He was as it were in the grip of a burning zeal for his Father's honor; but that he acted in full control of spirit is as manifest. His deliberate gathering of the small cords proves that he did not act from impulse; he did not pick up an instrument ready to his hand, but made one out of the débris of cords and shippers' wrappings about his feet.

⁵Did Jesus intrude on anyone's rights in this? Did he inflict an injustice upon anyone when he poured out the money? The answer must be, No. The house was his Father's; and he, as a true son of the law seeking the honor of God, took his privilege of cleansing the house of Jehovah. No doubt his spirit had been stirred many times

as year by year he had gone up to the Passover; but whatever he had felt he had never before considered it as his business to interfere. Now he asserted his claim to speak for his Father, and to act as his Father's messenger. In measure he fulfilled the prophecy of Malachi: The Lord suddenly came to his temple (Malachi 3:1), and found it defiled. These Jews had paid no heed to the preceding messenger, John; and they were caught unawares. When in Galilee Jesus ministered as a healer and blessing and a teacher of the people; but on all his recorded visits to Jerusalem he put forth his claim as the messenger of God with authority to speak and act for him. This action of cleansing the temple was his first witness to that authority.

TWO CLEANSINGS OF THE TEMPLE

⁶Matthew, Mark, and Luke also tell of Jesus' cleansing of the temple of money changers and of those who bought and sold in the temple, and of his overturning of the seats of them who sold doves; but they record an incident on the day of Jesus' triumphal entry into Jerusalem in the last week of his life. John, in this account which provides our study for today, records Jesus' action as being in the beginning of his ministry. It has been thought by many that there was only one cleansing of the temple by Jesus; and, as the accounts of the three Synoptic Gospels agree, that there can be no real question as to the time. It has therefore been presumed that John, for some altogether unaccountable reason, misplaced the account and related it as if our Lord did this at his first Passover. But it would be quite contrary to all expectation to have an account so clearly stated, moved from its place, and put into an altogether different setting. Also a comparison of the passages reveals inherent differences, and leaves little question that our Lord cleansed the temple of the traffickers and money changers on two separate occasions. Both incidents were at the Passover feast. The one to which John refers was at the first Passover after Jesus' baptism, and would therefore be the year A. D. 30. The other was at the Passover in the spring of A. D. 33, when Jesus himself was the Passover Lamb. (1 Corinthians 5:7) While the action is the same in both cases, the accompanying words differ. In the earlier incident recorded by John, Jesus accompanied his action by saying, "Take these things hence; make not my Father's house an house of merchandise." (John 2:16) In the latter he said: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matthew 21:13) There is an evident difference in intention according to the difference of the words used.

⁷The language in the latter case is much stronger than in the former. And this is appropriate; for, to some extent, custom allowed the trading in the temple, and a measure of excuse could be made. Hence when first clearing the temple, and thus bearing witness to their defilement of the sacred house, Jesus said nothing harsher than that they had made his Father's house a house of merchandise. But when, three years later, the traffickers were still there, and the leaders, the temple authorities, were still making profit out of the trading, he told them that they had made God's house, intended for prayer, a den of thieves. Here was not simple trading, but thieving, profiteering, under the guise of supplying a need in the service of God. And this difference corresponds well with the witness which the Lord has caused to

be given to the leaders of Christendom in this day of his return.

⁸When Jesus' witness first began to be given through Pastor Russell, the message, while plainly spoken, was not in hard words; for allowance was made because the Church was only emerging from the darkness of the past. Their wrong condition before the Lord was stated, and their alliance with the world was declared to be displeasing to God. But the leaders of Christendom gave no heed, though they have witnessed against themselves respecting the poor spiritual condition of their churches. Rejecting the warning and the witness to the Lord's return, they have sunk deeper into the mire of human politics and worldly methods. Now the time has come when they must be told plainly that they have made the temple of God a den of thieves; and that they are in league with Satan's organization and, indeed, distinctly form part of it.

JESUS' STRANGE REPLY NOW UNDERSTOOD

⁹The leaders asked Jesus for a sign which should signify his authority for doing these things. He gave what seems a strange answer. He said: "Destroy this temple, and in three days I will raise it up." The Jews were surprised at the answer; for they thought that he was making a claim to be able to reërect the temple in three days, whereas its restoration had taken forty-six years. (John 2:20) But John says that Jesus spoke of the temple of his body; and that after his resurrection his disciples remembered this saying, and were confirmed in their faith. (John 2:22) It is evident that Jesus did not intend to give any special sign to the Jews; he always refused to do that (Matthew 12:38,39); but it is as evident that he did intend to give that which would confirm his disciples.

¹⁰As the Scriptures always state that Jesus was raised from the dead by the Father (*e. g.*, Colossians 2:12), and never that he raised himself—an impossibility—an explanation of his words has been found in saying that Jesus was speaking of the mystic body of Christ. (1 Corinthians 12:27) But John explicitly says that after Jesus was raised from the dead, his disciples remembered that he had said these words to them. They saw that he had referred to his coming forth after his resurrection, and that by those words the disciples were confirmed in their faith in him and in the Scriptures.

¹¹Jesus' answer brings into contrast the temple of Jerusalem and the temple of his body—himself. He intended to have the Jews realize that they had defiled the temple which was in their care, and in which they professed to worship God; that God had now made him, his messenger, the repository or temple of truth; and that through him alone God could be worshiped acceptably. The body of our Lord was the temple of God by the holy spirit, even as Paul says: "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?" and "Know ye not that your body is the temple of the holy spirit?" (1 Corinthians 3:16; 6:19) The Jews had defiled the temple; and Jesus knew that they would attempt to destroy him, and would appear to prevail. But while he foresaw the lasting destruction of the temple which represented Judaism, he knew that the temple of truth which was then represented by him could be destroyed only temporarily; and that though they would appear to succeed, he would nevertheless restore that temple of truth on the third day.

¹²It should be noted that Jesus was not speaking of his human body, but of the temple of truth which was represented by his body. The word used, *egero*, is the one regularly used for raising up from the dead; but it is not limited to that act. It serves for any action of rising or standing

forth. It is not the word used when resurrection is meant; then *anastasis* is used. Jesus never claimed the power to come forth from the dead; and the Scriptures never speak of him as coming forth of his own volition. They always say that he was raised from the dead by the power of the Father. (1 Corinthians 15:15) It is evident that Jesus did not speak of the actual coming forth from death, but of what he would do in three days after they had 'destroyed this temple.'

¹³True to his word, on the third day after the Jews had slain him and thought that they had forever silenced him, Jesus stood forth amongst his disciples. On that day he opened the Scriptures to the two travelers to Emmaus, and after met with the company in the upper room, when "he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then he opened their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." (Luke 24:44-46) It was necessary that Jesus should meet his disciples on that third day in order that he might fulfil his word. Thus he confirmed his word and the Scriptures to his disciples.—John 2:22.

TRUTH MAKES OPPOSERS AND FRIENDS

¹⁴Jesus' action in the temple had two effects: The Jews, that is, the leaders of the people, became his opposers; but the people became more ready to listen to him. Many of them believed on him as they saw the miracles he did, and would have joined themselves with him in any action he would have taken to restore what they thought was the glory of Israel. But Jesus, who knew what was in man, knew that they were not moved with right motives; and he kept himself reserved. (John 2:24) We may take it that there is here an illustration helpful to the Lord's people in this day, when the work of Jesus is again being done, now on a world-wide scale. The truth is now going forward, touching the hearts of many and drawing them near to God. But it will surely draw some to itself who will not have a clear conception of the purpose of God, and these may wish to do the work of the Lord according to human wisdom rather than according to the divine vision. The Lord's people are given a commission, and must not be turned aside from it by any means or on any account.

¹⁵Jesus was an enthusiast, but one with a wise and understanding heart. His enthusiasm was in his heart, a fire that kept his spirit ever warm towards the honor of his Father and the good of those to whom he had come to minister. No man can expect to keep the favor of God who has not that fire, the fire of a sacred love. Such, with zeal which is under the control of the spirit, will ever seek the honor of God's holy name.

¹⁶There was never any special sign given to the leaders of the Jews concerning the authority of Jesus, except the sign of his resurrection from the dead (Matthew 12:39,40), one which could have force only after he was gone from them. They were unworthy; for they were always ready to pervert his words and to make the perversion a charge against him. But his words to them were always a help to the disciples. So it is today. Many pervert the message of truth to their hurt; but those who hear and serve are always helped, and their faith is always strengthened by their service.

"Happy we live, when God doth fill

Our hands with work, our hearts with love."

QUESTIONS FOR BEREAN STUDY

Where did Jesus go after the miracle at Cana? What was the occasion of his going to Jerusalem? ¶ 1.
 What were the money changers and the traders doing at Jerusalem? What was it that filled Jesus with indignation? ¶ 2.
 How did Jesus drive out the traffickers? What was his denunciation? ¶ 3.
 Why did they leave their money behind? Did Jesus act from impulse? ¶ 4.
 Did Jesus intrude on anyone's rights? What prophecy did this act of Jesus measurably fulfil? What was characteristic of the visits of Jesus to Jerusalem? ¶ 5.
 Is the cleansing of the temple recorded by Matthew, Mark, and Luke the same as that recorded by John? ¶ 6.
 What made the difference in Jesus' attitude at the second cleansing? What does it seem to represent? ¶ 7.
 Are the leaders of Christendom much the same in spirit as were the religious rulers nineteen centuries ago? ¶ 8.

What strange reply did Jesus make to those who inquired for his authority for overturning the tables and driving the traffickers out? ¶ 9.
 Who raised Jesus from the dead? Could he raise himself? What is the explanation of raising the temple in three days? ¶ 10.
 How may Jesus' reply be further elucidated? ¶ 11.
 Was Jesus speaking of his human body? If the answer is "No," give proof. ¶ 12.
 In what way can it be said that Jesus stood forth the third day? ¶ 13.
 What twofold effect did Jesus' action have? What effect does the truth have upon people today? Is there a tendency to introduce human wisdom into the spread of the truth? ¶ 14.
 Was Jesus an enthusiast? Toward what was his enthusiasm directed? ¶ 15.
 What sign was given the Jews concerning the authority of Jesus? Why do some pervert the words of truth, while others are greatly benefited? ¶ 16.

JESUS TALKS WITH NICODEMUS

—AUGUST 24—JOHN 3:1-17—

NICODEMUS ACKNOWLEDGES JESUS AS TEACHER—THE "NEW BIRTH" STILL A MYSTERY—A BEAUTIFUL STORY OF GOD'S LOVE
 —ESTRANGED WORLD TO BE RECONCILED.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

AFTER Jesus had cleansed the temple of the money changers and the sellers of animals for sacrifice, as if, the occasion being Passover, he would cleanse his Father's house of the corrupting leaven of greed and gain, he took the opportunity which the feast afforded of pursuing his ministry, calling attention to it by doing some miracles. That his ministry caused much comment among the leaders of the people is seen by the story of Nicodemus, which provides our lesson for today.

²Nicodemus was a ruler of the Jews, that is, a member of the Sanhedrin, and therefore a man of some note amongst the people. He saw that Jesus was no ordinary man; and knowing that John the Baptist had proclaimed the coming of the messenger of the Lord, he was somewhat anxious about his position in relation to Jesus. He would like to ask Jesus some questions. Too timid to go openly to him, for he feared what his fellows would think or do, and perhaps because he had much to lose if he should become a confessed adherent of Jesus, he went by night. Probably the interview was arranged by John the disciple, who was known to the high priest, and who would be known to many in high positions; for it seems certain that John attended to the merchandising in Jerusalem of the fish which his firm caught in Galilee. (John 18:15) There is no evidence that Jesus ever spent a night in Jerusalem, except the terrible last night of his earthly life. That city never found him a rest for his head, and it is fitting to suppose that Nicodemus went where Jesus usually stayed when in that neighborhood; namely, to the Mount of Olives.

NICODEMUS ACKNOWLEDGES JESUS AS TEACHER

³Nicodemus was respectful enough to Jesus to address him as rabbi, or teacher, though Jesus had not been trained in the schools which made rabbis. He also acknowledged that Jesus was a teacher come from God, as Jesus' works witnessed. This was a considerable admission for a Pharisee. But whatever questions he had in mind which induced him to visit Jesus he never put. His admission was sufficient for Jesus to show him his position. Questions put in the shades of night by one who knew so much as Nicodemus admitted are hardly in order. Action is preferable. Probably Nicodemus told himself that he was doing well to make these inquiries to satisfy himself. As yet the gain of having truth, together with the assurance of being in harmony with God, was not a sufficiently powerful motive to him.

⁴There are many today like Nicodemus. Many know that there is truth abroad, which is spoken in the name of the Lord and which cannot arise out of the foolishness of man's mind; and they know that they ought to associate themselves with it. They hover on the edge of the truth, partly satisfying themselves by saying that they are trying to settle the many queries which arise in their minds. And, too, there are many like the other Pharisees who did not go to Jesus, who yet knew that he was a teacher sent from God. Jesus' method of dealing with Nicodemus may be taken as a guide when dealing with inquirers who know enough to bring them into a measure of responsibility.

⁵Jesus, who knew what was in man, had no difficulty in perceiving Nicodemus' condition of mind. He dealt very graciously with his visitor, but did not allow him to ask the questions which were in his mind. In response to Nicodemus' admission he said: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 3:6) Jesus told Nicodemus that under the circumstances it was useless to discuss these questions. Nicodemus must first be willing to pay the price for the truth; God only could quicken the mind to receive it. Jesus also said none can understand the things of God unless he be born from above. All this was strange; for the Pharisees thought that they were quite capable of understanding everything that had to do with the kingdom of heaven. But to say that a new birth was necessary to understanding was altogether beyond the Pharisee; and he said: "How can these things be?"

⁶Nicodemus saw nothing in our Lord's words but that which was earthly and material. Jesus explained that he was not speaking of human births, but of a higher life; and, referring to John's baptism and the baptism of the holy spirit, of which John had spoken and which he said was to come through Jesus, said that *that* birth came out of water and spirit. None could expect to know the truth unless he followed God's way as revealed in John and Jesus. He who would know must first obey. He showed the difference in nature, and added: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit"—is indeed spirit nature. Jesus said that Nicodemus ought not to marvel at this; for as a master of Israel he ought to understand that God had greater things in reserve than any which had hitherto been revealed; that their Scriptures pointed by type and direct prophecy to a greater work of God than

anything Israel had yet known. And John, of whom they had already inquired, had pointed them to One who, mightier than himself, should immerse in the holy spirit. Indeed, in comparison John felt unworthy to bear the sandals of the Coming One.—Matthew 3:11, *Diaglott*.

THE "NEW BIRTH" STILL A MYSTERY

⁷Jesus' declaration respecting the new birth is almost as much a mystery to professed Christians today as it was to Nicodemus then; for the heavenly calling is almost lost sight of. (Hebrews 3:1,14) The Master's declaration of a new life started from above is taken as if it were merely a new impulse to a better life. But the new birth is not a mere change which makes a bad man good or a good man better; nor is it that which brings light and understanding where there was darkness and ignorance. It is the beginning of a new life, that of the new creation (2 Corinthians 5:17), the life of the spirit, which when come to birth will enjoy life as a spirit being with God. Even Jesus the man, since he was truly human, needed the new birth. He was quickened of the holy spirit in order that he might do his work for God; he was anointed and given understanding; but the coming of the holy spirit upon him meant more than it did when it came upon the prophets of old, who spoke by the holy spirit. (2 Peter 1:21) To him it meant the beginning of a spirit life as distinct from the human life he then enjoyed.

⁸That which is born of the flesh is flesh, and remains flesh, however perfect it may become; and no flesh can ever become spirit except by that begetting of the holy spirit, which ultimately leads to birth into spirit nature. Speaking to Nicodemus of John and himself, Jesus said: "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11) The Master thus witnessed against these masters in Israel. They were very careful custodians of the form of the sacred writings, but cared little for that which God spoke by these. By their vain traditions they encompassed the Divine Revelation so as to make it of no effect; they confused the Word and proclaimed themselves as the only expositors, and thus secured a position for themselves.

⁹But though Jesus did not set himself to answer the questions which Nicodemus would have asked, it was to the latter that Jesus spoke some of the greatest truths which have enlightened the world. He showed Nicodemus that the things written pointed to higher and greater things yet to be. No doubt the masters in Israel had moralized on the making and the lifting up of the serpent in the wilderness; but it had never occurred to them that this was an illustration of God's great plan for the deliverance of the human family smitten by the poison of the serpent. (Genesis 3:13) Jesus went on to tell Nicodemus that he, who had come from heaven, sent of God, would be treated as the brazen serpent which Moses made; and that from his lifting up would come blessings which would bring life to all who look upon him in faith. For, he said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

BEAUTIFUL STORY OF GOD'S LOVE

¹⁰To Nicodemus Jesus told the story of God's love for the world. To Israel God had often declared his love (Hosea 11:1,8; Ezekiel 16:14); but it had never yet been declared for all men. But God's love for his human family was deep and wide. Its greatness could be measured only by the heart cost of the gift; and Jesus, including himself in the gift of God because he gladly shared in the cost, said: "God so

loved the world that he gave his only begotten Son"—his dearest and best. The world must be saved from sin and death, and taught to know God and righteousness; and love is the power of salvation. And God would have the world know of his great love, and realize that its salvation could be gained only by the greatest sacrifice both God and Jesus could make; for as God gave his Son, so the Son gave himself to humiliation and to death.—Phil. 2:7,8.

¹¹Jesus saw distinctly that his death was not to be in honor; that in his filial devotion he was to be made the antitype of the brazen serpent made by Moses, made even a symbol of sin (Galatians 3:13); but that in the purpose of God his death would be efficacious as the remedy for the poison of sin. Whoever would look on him, accepting him as the way of salvation, would find salvation in him.—John 3:15.

¹²The healing by looking at the lifted-up brazen serpent was definitely divine; for neither the looking nor the serpent was a remedy in itself. The obedience of faith brought the healing. Countless thousands have looked upon Jesus crucified, and have believed God's Word concerning him as the one by whose stripes they were healed. Jesus is recognized as the bearer of sins. (1 Peter 2:24) Many have known that the poison of sin was conquered in them; and they have lived "in Christ." (Romans 8:2) But their number seems almost insignificant when compared with the number of the smitten human family; and it is clear that Jesus meant that God's gift and his own willing submission in sacrifice were for all men.

¹³Jesus did not tell Nicodemus how God would bring it about that all the sons of men might look upon him who was to be lifted up. That was revealed later in the writings of the apostles; but Jesus said that being lifted up he would draw all men unto him. (John 12:32) Since that day until now God had drawn many to Jesus (John 6:44); but the time has now almost fully come when Jesus in his kingdom will make all men see the love of God (1 Timothy 2:4), when the knowledge of God will be diffused in the earth as the waters cover the great deep.—Isaiah 11:9.

ESTRANGED WORLD TO BE RECONCILED

¹⁴History has repeated itself in the case of the Pharisees of Jesus' day; for they represent a similar but larger class today, and a witness is again necessary. The clergy of Christendom claim to be the custodians of the Word of God, and to have the sole right to teach it; and they rule thereby. But they use its precepts almost solely for moral instruction, and its history (though they deny its veracity) as illustrations of mental progress. They will not at all take it as the revelation of God to guide the Christian as to the work and purpose of God; nor will they take the incidents of the Bible as typical of God's plans and purposes for the Church and for the human family, although both our Lord and the apostles show that this is the way the sacred writings are to be interpreted. (Romans 15:4; Galatians 4:24) They see in the Word of God only human effort and authority, and flatly deny any divine inspiration. Their blindness effectually prevents them from perceiving that which would guide them to a full understanding of God's character and his purposes.

¹⁵The Pharisees missed their way; and it came to pass that the greatest of all the Lord's words declaring the love of God were, with the probable exception of the apostle John, given to a solitary listener, a timid questioner who came by night. This declaration of Jesus respecting God's way of salvation leaves no question that apart from him the world has no help. It has estranged itself from God (Romans 1:18-32), and cannot find its way back. It finds

no means of retracing its steps. In its vanity and pride and blindness it keeps its eyes onward in the vain hope of discovering a pathway through the mists. Christ came to make the way to life; and some have followed him, finding immortality. (Romans 2:7) Now the time has come when the pathway to human restitution is being opened (Isaiah 35), and the cry will soon be: "Back to righteousness and God."

¹⁶Christ came a perfect man—holy, harmless, undefiled. He came not to condemn the world, nor to be an exhibition of righteousness. But as the Righteous One he came that he might be made a sin-offering; that by him also, during the Messianic reign of a thousand years, the world might come to God.—John 3:17.

QUESTIONS FOR BEREAN STUDY

How did Jesus draw attention to his ministry? Did his method cause comment? ¶ 1.
Who was Nicodemus? Why did he go to Jesus by night? How often did Jesus stay over night in Jerusalem? ¶ 2.

How did Nicodemus address Jesus? What admission did Nicodemus make which showed his great responsibility? What did Nicodemus lack? ¶ 3.

What are the characteristics of the Nicodemuses in the world today? What was Jesus' method of dealing with so wise a man as Nicodemus? ¶ 4.

How did Jesus wisely disconcert his visitor? Why was it useless to discuss spiritual matters with Nicodemus? ¶ 5.

What does it mean to be born of water and of the holy spirit? ¶ 6. Are Jesus' words regarding the new birth still a mystery to most people? Did Jesus also need the new birth? ¶ 7.

How did the Master witness against the leaders in Israel? What is the usual result of tradition? ¶ 8.

Have Christians generally been benefited by the visit of Nicodemus? What is illustrated by the brazen serpent? ¶ 9.

How did Jesus amplify the love of God? How may redemption be measured? What is the power of salvation? ¶ 10.

What was the ignominy in the death of Jesus? Where is salvation found? ¶ 11, 15.

What brought healing when the Israelites looked upon the brazen serpent? What is the operation in the antitype? ¶ 12.

How is Jesus to be lifted up so that all men will be drawn to him? ¶ 13.

What is the claim of clergymen? What is the charge against them? ¶ 14.

Briefly, what is God's plan for estranged humanity? ¶ 15, 16.

JESUS TALKS WITH A SAMARITAN WOMAN

—AUGUST 31—JOHN 4:4-42—

JEWS NOT READY FOR RIGHTEOUSNESS—JESUS HAS THE LIVING WATER—GREAT RESULTS FROM SMALL BEGINNINGS—GOSPEL CARRIED INTO SAMARIA.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24.

AFTER the cleansing of the temple, and the conversation with Nicodemus, Jesus went about Judea, preaching the "gospel of the kingdom." He tarried there with his disciples for a time, giving them such instruction as was "meat in due season" to them; and John says of his work there: "Jesus made and baptized more disciples than John, though Jesus himself baptized not." (John 4:1, 2) As baptism into Christ was not instituted until after Pentecost, it is evident that this baptism was John's baptism unto repentance for remission of sins. (Mark 1:4) Apparently when Jesus began his ministry he continued John's message and baptism. Matthew tells us that Jesus also preached: "Repent ye: for the kingdom of heaven is at hand."—Matthew 3:1, 2; 4:17.

²But after a time, Jesus heard that the Pharisees knew that he made and baptized more disciples than John; and he decided to leave that work and remove northward, returning to Galilee. John records Jesus' action as if it were done to prevent any thought of competition between John and himself; but Matthew says that Jesus went north when he heard that John had been cast into prison; and this latter reason may have been the chief one. We may suppose that it was at the instigation of the Pharisees and the leaders of the people that John was cast into prison; and that when Jesus heard that they were discussing his work, which in some respects was even greater than John's, they might conclude to take the same course against him. We may be sure that it was not fear which caused Jesus to remove. We may be certain also that he did no one any hurt by leaving a work that seemed prosperous; for it is evident that the crowds who were ready to go out to meet him were not ready to become his disciples.

JEWS NOT READY FOR RIGHTEOUSNESS

¹Leaving Jerusalem for Galilee Jesus chose the central rather than the Jordan valley route. It was the shorter and easier way, but was generally avoided by the Jews because it led through Samaria. It would be with a measure of heaviness of heart that Jesus left Jerusalem and Judea.

Knowing that he was Jehovah's messenger, he knew that Jerusalem's refusal to receive him must bring trouble upon the people; for God could not let such contempt pass. The Jews would readily have put themselves under his leadership in rebellion against Rome, but they were not prepared to accept the kingdom of heaven at the cost of submission to righteousness; and because he would not agree to their ideas they had no use for him.

⁴Going north with the little band of disciples, whose names are familiar to us, Jesus came to Sychar, near to the parcel of ground which Jacob had given to his son Joseph, and where Jacob's well still was. Jesus, wearied with his journey, sat down upon the well's coping, resting and waiting for the disciples, who had gone into the city to buy food. A Samaritan woman approached to draw water. Jesus asked for a drink. Instead of giving it, she asked how it was that he, a Jew, would ask water of her, a Samaritan woman; for the Jews looked with contempt upon the Samaritans, and in turn they hated the Jews. To the Jew the Samaritan was always an intruder in the land; and the Samaritans' claim to be holders of the divine revelation and to the right to all the traditions of the land, was a perpetual vexation to the Jew.

⁵The woman said: "Art thou greater than *our* father Jacob?" (John 4:12) Jesus did not give the obvious answer, namely, that he was thirsty and would be glad to have his thirst quenched, but replied quietly yet startlingly that if she only knew what the gift of God was, and who he was who had asked a drink, she would have asked of him, and he would not have hesitated to respond, but would at once have given her living water. The woman, surprised, and unable to lift her thoughts above the well and its water, said: "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" (John 4:11) Her thought of living water was almost certainly that of spring water, whereas probably the well was but a reservoir. What did he mean by it? Had he better water than that of the well which had supplied the needs of the people and of their cattle from Jacob's day till then? and was he greater than Jacob, who gave them the well?

JESUS HAS THE LIVING WATER

⁶Jesus replied that the water of the well quenched thirst for a time; but that he had water to give which not only quenched thirst lastingly, but became itself a well of water springing up even into everlasting life. Still unable to perceive anything beyond material things, and perhaps with a measure of sarcasm, the woman said: "Sir, give me this water, that I thirst not, neither come hither to draw." (John 4:15) To carry her mind outside its limitation he said: "Go, call thy husband, and come hither." The woman replied: "I have no husband." Jesus said unto her: "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." (Vs. 17, 18) She perceived that Jesus was no ordinary man, and acknowledged that he was a prophet.

⁷But quick to take a point and to divert the conversation from so uncomfortable a subject, the woman was ready to argue about the respective claims of the Jews and Samaritans. Pointing to Mt. Gerizim she said: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." (V. 20) Jesus said that the time had come when neither place would be more acceptable to God than any other; but asserting the truth of the Scriptures, he yet declared that salvation was of the Jews, and that the Samaritans knew not what they worshiped; further, that God was a spirit, and that the time had come when those who would worship him must worship him in spirit and in truth. The woman said that she knew that when Christ came he would make all things clear. And then, to this woman at the well, Jesus made his plainest declaration concerning himself. He said: "I that speak unto thee am he."—John 4:26.

⁸Just as the conversation reached this climax the disciples appeared. They marveled that Jesus should be found speaking to a woman, and particularly to a Samaritan woman; for such open converse was not considered proper. But Jesus broke through foolish conventions. No explanations were asked, though the disciples would like to have interfered; nor did Jesus proffer any, though he knew what was in their minds. It seemed as if the incident and the declaration of our Lord, the greatest he had hitherto made and the most pointed, might not have any immediate effect. But the woman's action determined the matter. Without further word she put down her waterpot, a sign that she was coming back, and went into the city.

⁹Jesus understood her purpose and waited; and the disciples tried to persuade him to eat what they had brought. But he had tasted the joy of service; he had had an opening that allowed him to express himself in a clearer way than had been offered him in Jerusalem. He declined the food the disciples had brought; and they said one to the other: "Hath any man brought him ought to eat?" Jesus heard what they were saying, and said: "My meat is to do the will of him that sent me, and to finish his work." (John 4:33, 34) The use of his strength in doing the Father's will was as meat for him. He lived by spending it. And his disciples have discovered that he who does the will of God grows strong by the doing; the exercise feeds him. Strength is gained by sacrifice, and rest is to be had in service for the Master.

GREAT RESULTS FROM SMALL BEGINNINGS

¹⁰The record of this incident is one of the outstanding stories of the New Testament. So simple in itself, it nevertheless contains some of the greatest truths of revelation. It is a permanent reminder that the greatest things do not arise from great causes; and that opportunities of service taken, which in themselves may be of the simplest charac-

ter, may lead, and do sometimes lead, almost immediately to great results.

¹¹We have already said that Jesus broke through conventions. Our Lord would never offend good taste, but he never permitted himself to be trammelled in his service by foolish customs. A religious Jew would not in the ordinary way speak to a Samaritan, much less to a Samaritan woman. But Jesus had no hesitancy in speaking even to this woman, who, as he knew, was not of good character; he well understood, but did not treat her as unworthy of conversation with him. He saw beneath the surface her worth and ability. Evidently she had taken liberty for herself, and as evidently had allowed liberty to break into license. But Jesus saw that though she might have broken loose from a bondage irksome to her, she was not really a bad woman.

¹²We see in Jesus that which he had learned of his Father in heaven, whom he had come to earth to represent. Our last lesson told us of the love of God for sinful men, and of the sacrifice he made to bring his banished human family back to himself. Here in our present lesson Jesus, God's representative, declares the principles of truth to a woman whom the Jews of Jerusalem, so righteous in themselves, and who had so lately rejected his mission, would not have touched with a pole. To none of them could Jesus come so near; none of them heard so plainly stated that he was the Christ; indeed, never through his ministry, even to his disciples, did he declare himself just so openly as to this woman.

¹³This lesson teaches us that God does not always find his own in orthodox circles or in expected places. The Jews would never have believed that good could come out of Samaria; and even in Samaria this woman would have been considered the last to be chosen for a conversation with the Christ, and as the first receiver of the truth. Jesus was observant, and hesitated not to treat the woman, not on the outward value, but at what he saw to be her true worth. There were kindness and sympathy and grace in his dealing with her, and a consideration for her, even though there was plainness of speech. Also there was tact as well as readiness seen in his approach to her heart.

GOSPEL CARRIED INTO SAMARIA

¹⁴Nothing is said in this narrative of any attempt by Jesus to force the woman into confession of sins. The penitent form is not an institution arranged by the Lord. Jesus knew that if this woman got the truth, the living water which he had to give her, it would bring that true repentance, which is the best of all confessions.

¹⁵The woman, on leaving Jesus and her waterpot, went to the men of the little city, and with the bold frankness which was her saving grace, said: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29) She knew that the Lord knew more about her than he had told. The men knew the woman, and followed her and listened to Jesus. They invited him to stay; and for two days Jesus told them of the love of God, and many believed on him.

¹⁶There is no sequel to the story; but we are at liberty to think that the woman and the men who first heard Jesus at the well, and those in the city who heard him during his short stay there, were amongst those who first received the gospel in those early days after the persecution which arose through Stephen, and the disciples were dispersed in Samaria. There were many who then believed; and Philip went down to help them, followed by Peter and John (Acts 8:14); and many Samaritans were early brought into the blessings of the knowledge of the Lord. Then they drank the living water; and though they continued to go to Jacob's well for their daily supplies of water, they had that within

them of which our Lord had spoken—a well of water springing up and giving constant refreshment.

¹⁷He who drinks of that life-giving stream knows that he has the gift of God, and that he need never again thirst as one who is cast away from the source of the water of life. It is proper to put the personal question: Have I received that gift of God, and am I living in constant refreshment? The well, the fountain, which springs when the holy spirit begets one to a new life never fails; but the spring may become choked by the cares of this world, or by neglect to purge ourselves from evil things. (2 Corinthians 7:1) The faithful servant of the Lord learns the true joy of service. Like his Master he learns that it brings him rest, and refreshment, and reinvigoration; and that "it is more blessed to give than to receive."

¹⁸It is still necessary to remember that those who serve the Lord must serve him in spirit and in truth. In spirit, apart from any special place, or form of worship; and in truth, according to the revelation of God which Jesus was then making, and which he gave more fully through his apostles. It will not do to say, as the Modernists do, that God can be worshiped in spirit while the doctrines of the Bible may be ignored. And it is equally foolish for those who profess to know "present truth" to say that they will worship God in the spirit and ignore the constant revelations of the divine will respecting the work of the Lord. "The truth" is ever progressive.

QUESTIONS FOR BEREAN STUDY

- Where did Jesus go after his conversation with Nicodemus? What may be said of John's baptism? ¶ 1.
 What object had Jesus in going again into Galilee? ¶ 2.
 Through what country did he pass? What was the attitude of the Jews? ¶ 3.
 What is meant by Jesus' growing weary? Why did the Jews hate the Samaritans? ¶ 4.
 What method did Jesus employ to teach a great lesson to the woman of Samaria? What was the woman's thought of the living water? ¶ 5.
 What did Jesus do to get the woman's mind away from the literal water? How did she aim to counter his question? What great truth did Jesus utter in his wise and considerate reply; and what wonderful admission did his further conversation reveal? ¶ 6, 7.
 What was the attitude of the disciples, and why did not Jesus talk the matter over with them? What was the meaning of the woman's setting the waterpot down and leaving? ¶ 8.
 Why did Jesus refuse to eat? What gives strength to the servants of the Lord? ¶ 9.
 Do great things always arise from great causes? Is this a lesson that we should take advantage of every opportunity, and should watch to make opportunities? ¶ 10.
 The fact that Jesus was not trammelled by customs means what to us? Was this a marked manifestation of the love of God for the world? ¶ 11, 12.
 Does God always find his children in so-called orthodox circles? Is the lesson that we should consider everyone worthy of a witness until we find out differently? ¶ 13.
 Was the penitent form of religion instituted by Jesus? If not, why not? ¶ 14.
 What was one result of this little meeting at the well? ¶ 15.
 What was a further and larger result later? ¶ 16.
 When does the life-giving stream start, and is there always refreshment? What two ways are mentioned as choking the stream? ¶ 17.
 Is it still necessary to worship the Lord in spirit and in truth? ¶ 18.

MEMORIAL REPORT FOR 1924 TOTALS 61,911

(Continued from page 214)

Watertown, N. Y.	70	Miami, Fla.	55	Tunbridge Wells, England	47	Bicalat, Roumania	40
Fresno, Calif.	69	Syracuse, N. Y.	55	Wilmington, Del.	47	Brebi, Roumania	40
East St. Louis, Ill.	68	Birkenhead, England	54	Winterthur, Switzerland	47	Cleveland, Ohio (Hungarian)	40
Newark, N. J.	68	Cheshire, England	54	Bournemouth, England	46	Dartford, England	40
Orebro, Sweden	68	Cleveland, Ohio (Slovak)	54	Canton, Ohio	46	Elizabeth, N. J.	40
Washington, D. C. (Colored)	68	Rio de Janeiro, Brazil	54	Grimsby, England	46	Meuselwitz, Germany	40
Flensburg, Germany	67	St. Petersburg, Fla.	54	Hildesheim, Germany	46	Middlesbrough, England	40
Panama, Canal Zone	67	Alliance, Ohio	53	Medicine Hat, Alta., Can.	46	Mobile, Ala.	40
Fratantul-Vechiu, Bucovina, Roumania	66	Cleveland, Ohio (German)	53	Nanticoke, Pa. (Polish)	46	Quincy, Mass.	40
Rorschach, Switzerland	66	Manasturul Romanesc, Roumania	53	Niagara Falls, N. Y.	46	Oldenburg, Germany	40
York, Pa.	66	Omaha, Neb.	53	Nuneaton, England	46	Sovarad, Roumania	40
Brantford, Ont., Can.	65	Portsmouth, Ohio	53	Reghinul-Sasesc, Roumania	46	Stockport, England	40
Hanley, England	65	Aarau-Entfelden, Switzerland	52	Riverside, Calif.	46	Voitenel, Bucovina, Roumania	40
Long Beach, Calif.	65	Bayonne, N. J.	52	Sault Ste. Marie, Ont., Can.	46	West Brunswick, England	40
Tampa, Fla.	65	Calgary, Alta., Can.	52	Stremt, Roumania	46	Ashton under Lyne, England	39
Birmingham, Ala.	64	Lublin, Poland	52	Bremerton, Wash.	45	Bay City, Mich.	39
Gloucester, England	64	Mericourt, France (Polish)	52	Cromwell, Conn.	45	Bergen, Norway	39
Terre Haute, Ind.	64	Uloara, Roumania	52	Fort Wayne, Ind.	45	Chicago, Ill. (Colored)	39
Toledo, Ohio (Polish)	64	Altrincham, England	51	California & Couva, Trinidad, B. W. I.	45	Gary, Ind. (Polish)	39
East Kirkby, England	63	Bozolin, Roumania	51	Cumberland, Md.	45	Hawthorne, Calif.	39
Glauchau, Germany	63	Des Moines, Iowa	51	Ludwigsburg, Germany	45	Henningsdorf, Germany	39
Buffalo, N. Y. (Polish)	62	Hamilton, Ont., Can. (Polish)	51	Lutzensburg, Switzerland	45	Lancaster, England	39
Cardiff, Wales	62	Oxford, England	51	Saalfeld, Germany	45	New Bedford, Mass.	39
Rockford, Ill.	62	Painesville, O. (Hungarian)	51	Schwenningen, Germany	45	Zanesville, Ohio	39
Flint, Mich.	61	Altona, Germany	50	Thalwil, Switzerland	45	Altstadt, Germany	38
New Brighton, Pa.	61	Aurora, Ill.	50	Tulsa, Okla.	45	Barnoldswick, England	38
Paterson, N. J.	61	Bahrenbruch, Germany	50	Vad, Roumania	45	Boise, Idaho	38
Southend-on-Sea, England	61	Hammond, Ind. (Polish)	50	Campu-Negru, Roumania	45	Bramley, England	38
Duisburg, Germany	60	Malmoe, Sweden	50	Kitchener, Ont., Can.	44	Cehul-Silvaniei, Roumania	38
Fort Worth, Texas	60	Minneapolis, Minn. (Polish)	50	Koslin, Germany	44	Hochlarmark, Germany	38
Tustin, Calif.	60	Oklahoma City, Okla.	50	Massillon, Ohio	44	Kalamazoo, Mich.	38
Walsall, England	60	Schenectady, N. Y.	50	Old Hill, England	44	Linton, Ind.	38
Warren, Ohio	60	Schlieren, Switzerland	50	Pabianice, Poland	44	Neumunster, Germany	38
Altenburg, Germany	59	Bautzen, Germany	49	Urbana, Ill.	44	Portage la Prairie, Man., Can.	38
Jackson, Mich.	59	Hartford, Conn.	49	Bridgeport, Conn.	43	Providence, R. I.	38
Atlanta, Ga.	58	Johnstown, Pa.	49	East Liverpool, Ohio	43	San Fernando, Trinidad, B. W. I.	38
Petersburg, Va.	58	Petruca, Roumania	49	Gaj i Jugowice, Poland	43	Utica, N. Y.	38
Rochester, N. Y.	58	Sarata, Roumania	49	Huddersfield, England	43	Wellington, New Zealand	38
Topeka, Kans.	58	Springfield, Mo.	49	Randera, Denmark	43	Baden (Aargau), Switzerland	37
Wallasey, England	58	Altoona, Pa.	48	St. Helens, England	43	Colon, Canal Zone	37
Wheeling, W. Va.	58	Bielefeld, Germany	48	Scranton, Pa.	43	Ocna de sus, Roumania	37
Auburn, Ala. (Colored)	57	Bistrita, Roumania	48	Frankfort-on-Oder, Germany	42	Ortelic, Roumania	37
Croyden, England	57	Duquesne, Pa.	48	Hudson, N. Y.	42	Preston, England	37
Dubuque, Iowa	57	Hartmannsdorf, Germany	48	New Kensington, Pa.	42	Sharon, Pa.	37
Gillingham, England	57	Lima, Ohio	48	Tiffin, Ohio	42	Springfield, Ohio	37
Marienwerder, Germany	57	Wigan, England	48	Aalborg, Denmark	41	Wilhelmsburg, Germany	37
Springfield, Mass.	57	Wolverhampton, England	48	Barrow, England	41	Bellingham, Wash.	36
Surrey, England	57	Cleveland, Ohio (Colored)	47	Beaumont, Texas	41	Beverly, Wis. (Polish)	36
Craciunel, Roumania	56	Lupeni, Roumania	47	Buffalo, N. Y. (German)	41	Bradford, England	36
Clinton, Iowa	56	Norrkoeping, Sweden	47	Derby, England	41	Calmar, Alta., Can.	36
Dundee, Scotland	56	Port Huron, Mich.	47	Easton, Pa.	41	Clydach, Wales	36
Detroit, Mich. (Colored)	55	Sacramento, Calif.	47	Mattoon, Ill.	41	Evansville, Ind.	36
Leugenfeld, Germany	55	Saginaw, Mich.	47	Cedar Rapids, Iowa	41	Lowell, Mass.	36
		Skien, Norway	47	Iva-Mare, Roumania	41	Lwow, Poland	36

Marietta, Ohio	36	Portland, Maine	36	Cocosd, Roumania	26	Chickash, Okla.	22
Nelson, Ohio	36	Arendal, Norway	29	Duquesne, Pa. (Hungarian)	26	Essvik, Sweden	22
New Castle, Pa.	36	Bitterfeld, Germany	29	Farrell, Pa.	26	Gavle, Sweden	22
Philadelphia, Pa. (Coloreu)	36	Blackpool, England	29	Goshen, Ind.	26	Iijo, Sweden	22
Pueblo, Colo.	36	Chester, Pa.	29	Great Falls, Mont.	26	Itzehoe, Germany	22
Stockton, Calif.	36	Cleveland, Ohio (Lithuanian)	29	Hammond, Ind.	26	Lunderskov, Denmark	22
Waltham, Mass.	36	Esbjerg, Denmark	29	Hegewisch, Ill. (Polish)	26	Matzingen, Switzerland	22
Darlington, England	35	Freeport, Ill.	29	Manatee, Fla.	26	Meadville, Pa.	22
Darmstadt, Germany	35	Greenfield, Mass.	29	Ottawa, Ont., Can.	26	Norristown, Pa.	22
Friedeberg, Germany	35	Hamilton, Scotland	29	Pittsburgh, Pa. (Colored)	26	Owen Sound, Ont., Can.	22
Inwald, Poland	35	New Brunswick, N. J.	29	Pottsville, Pa.	26	Penticton, B. C., Can.	22
Mansfield, Ohio	35	Poole, England	29	Rasnov, Roumania	26	Pottstown, Pa.	22
Niagara Falls, Ont., Can.	35	Port Clinton, Ohio	29	Sangre Grande, Trinidad,	26	Roanoke, Va.	22
Nimigea-Ungureasca, Roumania	31	Rochdale, England	29	B. W. I.	26	Rus, Roumania	22
Pawtucket, R. I.	31	Rostock, Germany	29	Santa Barbara, Calif.	26	Salem, Oregon	22
Regina, Sask., Can.	31	Schonbeck, Germany	29	Southampton, England	26	St. Catharines, Ont., Can.	22
Siemanowice, Poland	31	Sibiu, Roumania	29	Spennymoor, England	26	Sunderland, England	22
Springfield, Ill.	31	South Bend, Ind.	29	Spring Valley, Ill. (Lithuanian)	26	Valiant, Okla.	22
Turda, Roumania	31	Stockton on Tees, England	29	Viborg-Sparkjaer, Denmark	26	Vancouver, Wash.	22
Bichio, Roumania	31	Stratford, Ont., Can.	29	Wesel, Germany	26	Whitley Bay, England	22
Bolton, England	31	Tonawanda, N. Y.	29	Wilkes-Barre, Pa. (Polish)	26	Ablene, Kans.	21
Bory, Poland	31	Bath, England	28	Aarhus, Denmark	25	Anna, Ill.	21
Brandon, Man., Can.	31	Bedford, Ind.	28	Anaheim, Calif.	25	Bayonne, N. J. (Polish)	21
Brighton, England	31	Cincinnati, Ohio (Colored)	28	Arnett, Okla.	25	Beaver Falls, Pa. (German)	21
Galt, Ont., Can.	31	Colne, England	28	Chattanooga, Tenn. (Colored)	25	Beamsville, Ont., Can.	21
Durban, Natal	31	Cucerdea-Romana, Roumania	28	Cheltenham, England	25	Clarksville, W. Va.	21
Mansfield, England	31	Dowlais, Wales	28	Feldru, Roumania	25	Dover, Ohio	21
Marion, Ohio	31	Einfeld (Holstein), Germany	28	Halifax, England	25	Falkirk, Scotland	21
Peterborough, England	31	Erie, Pa. (Polish)	28	Leduc, Alta., Can.	25	Grand Rapids, Mich. (Polish)	21
Petroseni, Roumania	31	Fort Smith, Ark.	28	Ilanelly, Wales	25	Haverhill, Mass.	21
Sanioana, Roumania	31	Huntington, W. Va.	28	Moir, England	25	Houston, Texas (Colored)	21
Wausau, Wis.	31	Jac, Roumania	28	Muskegon, Mich.	25	Hurez, Roumania	21
Wooster, Ohio	31	Joplin, Mo.	28	Penarth, Wales	25	Joliet, Ill. (Polish)	21
Aerlington, England	31	Kenosha, Wis. (Polish)	28	Rugby, England	25	Kokomo, Ind.	21
Akron, Ohio (Polish)	31	Kettering, England	28	Solothurn, Switzerland	25	Lund, Sweden	21
Augusta, Ga.	31	Lawrence, Mass.	28	Svartostaden, Sweden	25	Margate, England	21
Barberton, Ohio (Hungarian)	31	Lorain, Ohio (Polish)	28	Utica, N. Y. (Polish)	25	Mount Vernon, N. Y.	21
Benton Harbor, Mich.	31	Morgantown, W. Va.	28	Vicovul de sus (Bucovina)	25	New Orleans, La.	21
Bloomfield, N. J.	31	Moose Jaw, Sask., Can.	28	Roumania	25	New Philadelphia, Ohio	21
Brazil, Ind.	31	Muncie, Ind.	28	Abersychan, Wales	24	Northampton, England	21
Camden, N. J.	31	Nashville, Tenn.	28	Appleton, Wis.	24	Pittsburg, Kans.	21
Frauenfeld, Switzerland	31	Perth Amboy, N. J. (Polish)	28	Arad, Roumania	24	Saracsan, Roumania	21
Kingston, N. Y.	31	Piqua, Ohio	28	Ashton, Ill.	24	Shawnee, Ohio	21
Moline, Ill.	31	Poughkeepsie, N. Y.	28	Bisau, Roumania	24	Sioux City, Iowa	21
New Albany, Ind.	31	San Antonio, Texas (Spanish)	28	Bryan, Ohio	24	Sumal, Roumania	21
Port Limon, Costa Rica	31	Warwick, England	28	Chelmsford, England	24	Sunbury, Pa.	21
Stafa, Switzerland	31	West Brownsville, Pa. (Hungarian)	28	Drammen, Norway	24	Tamworth, England	21
Valea-Marea, Roumania	31	Wetzikon, Switzerland	28	Eutin, Germany	24	Tucson, Ariz. (Spanish)	21
Waterbury, Conn.	31	Wildegg-Lenzburg, Switzerland	28	Falmouth, Ja., B. W. I.	24	Wolgast, Germany	21
Wismar, Germany	31	Ypsilanti, Mich.	28	Gilbert Plains, Man., Can.	24	Ashtabula, Ohio	20
Wilkes-Barre, Pa.	31	Zion, Ill.	28	Golden, Roumania	24	Atlantic City, N. J.	20
Aberdeen, Scotland	31	Belydere, Ill.	27	Harburg, Germany	24	Baxter Springs, Kans.	20
Brockton, Mass.	31	Birmingham, Ala. (Colored)	27	Kozy, Poland	24	Bellevue, Ohio	20
Curtis, Wis.	31	Bucuresti, Roumania	27	Lynchburg, Va.	24	Chatham, Ont., Can.	20
Duluth, Minn. (Polish)	31	Coatbridge, Scotland	27	Milford, N. H.	24	Cathryn Bay, Wales	20
Elkhart, Ind.	31	Colorado Springs, Colo.	27	Modesto, Calif.	24	East Palestine, Ohio	20
Kirkcaldy, Scotland	31	Covington, Ky.	27	Orlando, Fla.	24	Emmett, Idaho	20
Pittsfield, Mass.	31	Domacezewo, Poland	27	Parsons, Kans.	24	Eskilstuna, Sweden	20
Phoenix, Ariz.	31	Elgin, Ill.	27	Poptelec, Roumania	24	Fargo, N. Dak.	20
Wadenswil, Switzerland	31	Elwood, Ind.	27	Saginaw, Mich. (Polish)	24	Framingham, Mass.	20
Yeovil, England	31	Fort William & Port Arthur Ont., Can.	27	Salt Lake City, Utah	24	Gary, Ind. (Lithuanian)	20
Auburn, Ind.	31	Gunifeld, Germany	27	San Antonio, Texas (Colored)	24	Hastings, England	20
Chaguanas, Trinidad, B. W. I.	31	Harrisburg, Pa.	27	Southport, England	24	Hayne, N. C.	20
Colombo, Ceylon	31	Heesen, Germany	27	Stirling, Ont., Can.	24	Katy, Poland	20
Danville, Ill.	31	Herbert, Sask., Can.	27	Yankton, S. Dak.	24	Kentville, N. S., Can.	20
Dorchester, England	31	Junction City, Wis. (Polish)	27	Arbon, Switzerland	23	Kittanning, Pa.	20
Eastwood, England	31	Kamsack, Sask., Can.	27	Ashton in Makerfield	23	Lake Mills, Iowa	20
Freetown, Sierra Leone, B. W. A.	31	Lulea-Gammelstad, Sweden	27	Black Rock, N. Y. (Polish)	23	Lethbridge, Alta., Can.	20
Glance Bay, N. S., Can.	31	Muraseni, Roumania	27	Brugg, Switzerland	23	Lonaconing, Md.	20
Iola, Kans.	31	Newark, Ohio	27	Ceanui-Mare, Roumania	23	Long Branch, N. J.	20
McKeesport, Pa.	31	Opelika, Ala.	27	Cliftondale, Mass.	23	Matsqui, B. C., Can.	20
Newburgh, N. Y.	31	Port Chester, N. Y.	27	Falun, Sweden	23	Milova, Roumania	20
Paso Robles, Calif.	31	Segmon, Sweden	27	Friedrichstadt, Germany	23	Newport News, Va.	20
Pullman, Ill. (Polish)	31	South Bend, Ind. (Polish)	27	Guelph, Ont., Can.	23	North Troy, N. Y.	20
Rotherham, England	31	Trondhjem, Norway	27	Hutchinson, Kans.	23	Odense, Denmark	20
Seguin, Texas (Spanish)	31	Union, Trinidad, B. W. I.	27	Kensington, Conn. (Italian)	23	Petrolul de mijloc, Roumania	20
South Shields, England	31	Watford, England	27	Monrovia, Calif.	23	Prince Albert, Sask., Can.	20
Targu Mures, Roumania	31	Widnes, England	27	New Britain, Conn.	23	Reutlingen, Germany	20
Zurzach, Switzerland	31	Windsor, Ont., Can.	27	Oelsnitz, Germany	23	Runcorn, England	20
Arkansas City, Kans.	30	Aberdeen, Wash.	26	Oil City, Pa.	23	Sacadat, Roumania	20
Barberton, Ohio	30	Albany, N. Y.	26	Philadelphia, Pa. (Italian)	23	Safenwil, Switzerland	20
Bulach, Switzerland	30	Altona, Man., Can.	26	Rockford, Ill. (Lithuanian)	23	Shiple, England	20
Burlington, Wash.	30	Atlantic City, N. J. (Colored)	26	St. George's, Grenada, B. W. I.	23	Sturgis, Sask., Can.	20
Butler, Pa.	30	Bedford, England	26	Tibro, Sweden	23	San Bernardino, Calif.	20
Crooksville, Ohio	30	Beeston, England	26	Wakefield, England	23	Searchmont, Ont., Can.	20
Knoxville, Tenn.	30	Biaby, England	26	Warren, Pa.	23	Stanley, Wis. (Polish)	20
Little Rock, Ark.	30	Chase Terrace, England	26	Belzec, Poland	22	Ticud, Roumania	20
Monessen, Pa.	30			Beverly, England	22	Truro, N. S., Can.	20
Ocnal-Dejului, Roumania	30			Bridgeport, Conn. (Hungarian)	22	Waco, Texas	20
						Wallingford, Conn. (Polish)	20
						Webb City, Mo.	20

"Hallelujah! Let the note
Sound to every farthest shore;
Hallelujah! like the voice
Of the roaring waterflood;
Hallelujah! like the voice
Of the mighty thunder-roar.

"Hallelujah! for the Lord
Reigneth now from shore to shore.
Let us then rejoice and sing;
'Tis the marriage of the Lamb,
And the bride is ready. Raise,
Raise the everlasting psalm."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Arcola, Ill.	Aug. 1	Oconee, Ill.	Aug. 11
Mattoon, Ill.	" 3	Pana, Ill.	" 12
Alma, Ill.	" 4, 5	Taylorville, Ill.	" 13
Vandalia, Ill.	" 6, 7	Springfield, Ill.	" 14
Patoka, Ill.	" 8	Jacksonville, Ill.	" 15
Dix, Ill.	" 10	Decatur, Ill.	" 17

BROTHER J. A. BOHNET

Ann Arbor, Mich.	Aug. 1	Clymer, N. Y.	Aug. 14
Ypsilanti, Mich.	" 3	Jamestown, N. Y.	" 15
Toledo, O.	" 10	Warren, Pa.	" 17
Ashtabula, O.	" 11	Onondaga, N. Y.	" 18
Erie, Pa.	" 12	Salamanca, N. Y.	" 19
Westfield, N. Y.	" 13	Rew City, Pa.	" 20

BROTHER B. H. BOYD

Toledo, O.	Aug. 12	Van Wert, O.	Aug. 19
Alvordton, O.	" 13	Rosburg, O.	" 20
Bryan, O.	" 14	Wapakoneta, O.	" 21
Edgerton, O.	" 15	Sidney, O.	" 22
Defiance, O.	" 17	Dayton, O.	" 24
Lima, O.	" 18	West Milton, O.	" 25

BROTHER J. W. COPE

Memphis, Tenn.	Aug. 1	Terrell, Tex.	Aug. 11, 12
Little Rock, Ark.	" 3	Lone Oak, Tex.	" 13
Atlanta, Tex.	" 4	Greenville, Tex.	" 14, 15
Gladewater, Tex.	" 5, 6	Dallas, Tex.	" 17
Grand Saline, Tex.	" 7, 8	McKinney, Tex.	" 18
Big Sandy, Tex.	" 10	Denison, Tex.	" 19

BROTHER C. W. CUTFORTH

Pelee Island, Ont.	Aug. 1	Seaforth, Ont.	Aug. 12
Leamington, Ont.	" 3, 4	Goderich, Ont.	" 13
Chatham, Ont.	" 5	Wingham, Ont.	" 14
Sarnia, Ont.	" 7	Fordwich, Ont.	" 15
London, Ont.	" 8, 10	Mount Forest, Ont.	" 17
Stratford, Ont.	" 11	Harriston, Ont.	" 18

BROTHER H. H. DINGUS

St. Louis, Mo.	Aug. 3	Dexter, Mo.	Aug. 11
Flat River, Mo.	" 4	Neeleyville, Mo.	" 12
Farmington, Mo.	" 5	Poplar Bluff, Mo.	" 13
Burch, Mo.	" 6	Chaonia, Mo.	" 14
Frederickton, Mo.	" 7	Minimum, Mo.	" 15
Holcomb, Mo.	" 8, 10	Poplar Bluff, Mo.	" 17

BROTHER A. J. ESHLEMAN

Omaha, Neb.	Aug. 1	Billings, Mont.	Aug. 12
Ravenna, Neb.	" 3	Wason Flats, Mont.	" 13, 14
Clearmont, Wyo.	" 5	Miles City, Mont.	" 15
Billings, Mont.	" 7, 10	Melstone, Mont.	" 17
Rapelje, Mont.	" 8	Miles City, Mont.	" 18
Bear Creek, Mont.	" 11	Dore, N. Dak.	" 19, 20

BROTHER M. L. HERR

Adrian, Mich.	July 16	Stevens Point, Wis.	July 30
Sandusky, O.	" 17	Minneapolis, Minn.	Jul. 31, Aug. 1
Newark, O.	" 18	St. Paul, Minn.	" 3
Columbus, O.	" 20-27	Detroit, Minn.	" 4
Waukesha, Wis.	" 28	Fargo, N. D.	" 5
Oshkosh, Wis.	" 29	Neche, N. D.	" 6

BROTHER W. M. HERSEE

Dunnville, Ont.	Aug. 3	Galt, Ont.	Aug. 15, 17
Simcoe, Ont.	" 4	Preston, Ont.	" 18
Aylmer, Ont.	" 6	Kitchener, Ont.	" 19
Woodstock, Ont.	" 8-10	Linwood, Ont.	" 20
Brantford, Ont.	" 12	Guelph, Ont.	" 21
Hamilton, Ont.	" 13, 14	Brampton, Ont.	" 22

BROTHER H. S. MURRAY

Wheeling, W. Va.	July 28	Clarksburg, W. Va.	Aug. 5, 10
Burton, W. Va.	" 29	Richwood, W. Va.	" 6, 8
Fairmont, W. Va.	" 30	Wallace, W. Va.	" 11
Morgantown, W. Va.	" 31	Mobey, W. Va.	" 12, 13
Brandonville, W. Va.	Aug. 1, 2	New Martinsville, W. Va.	" 14
Morgantown, W. Va.	" 4	Parkersburg, W. Va.	" 15

BROTHER G. R. POLLOCK

Meadville, Pa.	Aug. 1	De Young, Pa.	Aug. 8
Erie, Pa.	" 3	Clarion, Pa.	" 10
Titusville, Pa.	" 4	Clarion, Pa.	" 11
Oil City, Pa.	" 5	Falls Creek, Pa.	" 13
Warren, Pa.	" 6	Bradford, Pa.	" 14, 15
Kane, Pa.	" 7	Brockwayville, Pa.	" 17

BROTHER B. M. RICE

Kenosha, Wis.	Aug. 3	Oelwein, Ia.	Aug. 28, 29
Rockford, Ill.	" 21	Waterloo, Ia.	" 31
Freeport, Ill.	" 22	Marshalltown, Ia.	Sept. 1
Dubuque, Ia.	" 24	Iowa City, Ia.	" 2
Elma, Ia.	" 25, 26	Marengo, Ia.	" 3
Waucoma, Ia.	" 27	Shellsburg, Ia.	" 4, 5

BROTHER V. C. RICE

Lynchburg, Va.	Aug. 1	Selma, N. C.	Aug. 11
Norfolk, Va.	" 3	Raleigh, N. C.	" 12
Currituck, N. C.	" 5	Zebulon, N. C.	" 13
Vanceboro, N. C.	" 6, 7	Wilson, N. C.	" 14
Bridgeton, N. C.	" 8	Whitakers, N. C.	" 15
Trenton, N. C.	" 10	Enfield, N. C.	" 17

BROTHER C. ROBERTS

Beamsville, Ont.	July 14, 15	Rollingdam Sta., N. B.	Aug. 7
St. Catharines, Ont.	" 16, 17	Moore's Mills, N. B.	" 8
Columbus, O.	" 20-27	St. John, N. B.	" 10
Belleville, Ont.	Aug. 3	Digby, N. S.	" 11
Brockville, Ont.	" 4	Kentville, N. S.	" 12
Montreal, P. Q.	" 5, 6	Halifax, N. S.	" 13

BROTHER O. L. SULLIVAN

Rochester, N. Y.	Aug. 1	Greenfield, Mass.	Aug. 10
Newark, N. Y.	" 3	Orange, Mass.	" 11
Utica, N. Y.	" 4	Pitchburg, Mass.	" 12
Albany, N. Y.	" 5	Moultonville, N. H.	" 13
Pittsfield, Mass.	" 6, 7	East Wolfboro, N. H.	" 14
Pownal, Vt.	" 8	Springdale, Me.	" 15

BROTHER W. J. THORN

Fort Wayne, Ind.	Aug. 1, 3	Eureka Center, Minn.	Aug. 13
Valparaiso, Ind.	" 4	Minneapolis, Minn.	" 14
Milwaukee, Wis.	" 5	Cambridge, Minn.	" 15
Tomah, Wis.	" 6, 7	Duluth, Minn.	" 17, 19
Whalen, Minn.	" 8, 10	Two Harbors, Minn.	" 18
Austin, Minn.	" 11, 12	Hibbing, Minn.	" 20

BROTHER T. H. THORNTON

Bristol, Tenn.	Aug. 1, 3	Cullman, Ala.	Aug. 10
Knoxville, Tenn.	" 4	Bessemer, Ala.	" 12
Chattanooga, Tenn.	" 5	Birmingham, Ala.	" 13
Albany, Ala.	" 6	Littleton, Ala.	" 14, 15
Athens, Ala.	" 7	Pell City, Ala.	" 16
Tuscumbia, Ala.	" 8, 11	Seddon, Ala.	" 17

BROTHER S. H. TOUTJIAN

Lebanon, Mo.	Aug. 1	Pawhuska, Okla.	Aug. 8
Springfield, Mo.	" 3	Tulsa, Okla.	" 10
Claremore, Okla.	" 4	Sapulpa, Okla.	" 11
Nowata, Okla.	" 5	Okmulgee, Okla.	" 12
Coffeyville, Kan.	" 6	Muskogee, Okla.	" 13
Bartlesville, Okla.	" 7	Peggs, Okla.	" 14