



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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CONTENTS

CONVENTIONS	307
Springfield	307
Indianapolis	308
Service Day	309
Message of Hope	310
Public Meeting	311
PAUL'S VOYAGE AND SHIPWRECK	312
PAUL IN MELITA AND ROME	314
PAUL'S SUMMARY OF HIS LIFE	316
PRAYER-MEETING TEXT COMMENTS	318
INTERESTING LETTERS	319
NOTICE OF ANNUAL MEETING	306
WORLD WITNESS	306
SOUTHERN CONVENTION	306

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

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

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ANNUAL MEETING

Notice is hereby given that the annual meeting of the WATCH TOWER BIBLE & TRACT SOCIETY, as provided by law and the charter of said SOCIETY, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10:00 o'clock a.m., Saturday, October 31, 1925, to transact any business that may properly come before the said meeting.

[Signed] W. E. Van Amburgh, *Secretary*,
Brooklyn, N. Y. September 1, 1925

WORLD WITNESS

Sunday, November 29th, 1925, is the next world-wide witness day following the witness on October 11th, which has already been announced. The subject on November 29th will be "*The Highway to Life*". It is requested that all the classes prepare for this public witness and point out the way to the people that leads to the kingdom.

SOUTHERN CONVENTION

As heretofore announced the SOCIETY will hold a convention at Wilmington, N. C., October 22nd to 25th, inclusive. It is expected that this convention will be addressed by Brothers Rutherford, Wise, Van Amburgh, Kendall, Barber, and others. It will serve for the fellowship and benefit of the brethren living in the South. It is held at a season of the year when the climate is delightful. For the benefit of those who may wish to arrange their railroad transportation we make the following announcement:

Special rates of one full fare going and half fare returning have been granted by the railroads in the following territory; viz: Alabama, Florida, Georgia, North Carolina, South Carolina, Virginia and from Washington, D. C. Going ticket must be purchased on the dates October 19th to 24th, and all tickets expire at midnight, October 28th. At the time of purchase of going ticket be sure to ask the ticket agent for a certificate for each member of your party, including children between the ages of five and twelve years. (Do not ask for a receipt.) This certificate will be endorsed by Brother R. H. Barber at the convention and validated by the special agent of the railroads, Mr. C. M. Acker, depot ticket agent at Wilmington, N. C. The validation dates are October 22nd to 24th. When properly endorsed these certificates will entitle the holder to purchase a return ticket at one-half of going fare, over the same route traversed on going trip. Children between five and twelve years will be charged one-half of the adult fare, but must have a certificate in order to secure the special return rate. No certificates will be validated after October 24th.

Some of the smaller railroad stations will not have the certificates on hand. In such cases you will need to purchase a full fare ticket to the nearest point where ticket agent will have certificates on hand. Ask your ticket agent about this in advance. It will also be necessary to be at the ticket office early so as to give the agent time to make out the special tickets and fill in the necessary information on the certificates.

For information concerning board and lodging write J. A. Price, P. O. Box No. 406, Wilmington, N. C.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Wilmington, N. C., October 22-25. J. A. Price, P. O. Box No. 406.
Buffalo, N. Y. November 15. H. A. O'Brien, 119 Riley St.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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CONVENTIONS

"The joy of the Lord is your strength."—Nehemiah 8:10.

MEMBERS of the new creation who are zealous for the Lord are ever increasing in their appreciation of conventions. This is even as it should be. When Christians assemble for the purpose of gaining more knowledge of the Lord's Word and growing in the spirit of the Lord results are certain to be beneficial. The joy of the Lord really means to enter fully into the spirit of what the Lord is now doing.

Following his resurrection the Lord ascended into heaven. In obedience to his Father's will he must remain, and did remain, inactive against the great enemy Satan until God's due time for him to act. For many long centuries he must watch the nefarious and wicked course of the Devil and observe how his organization oppresses mankind. He must observe the defamation heaped upon his Father's name. He must wait until the time arrives for him to take his power and reign. This time came in 1914. It follows then that he would immediately set about the task of taking possession of that which is rightfully his own.

The establishment of the new heaven and new earth means the complete vindication of his Father's name and must lead to the full relief of humanity. Knowing this the heart of God's beloved Son is thrilled with joy.

Among the joys set before him prior to his becoming the Redeemer of mankind was that of having his bride, the church. Prior to 1918 there was a great preparatory work in progress, resulting in the gathering together of the people who have made a covenant with the Lord by sacrifice. (Psalm 50:5) In 1918 our Lord came to his temple and there began the examination of those who had agreed to do his Father's will. We understand that since then as one is approved he comes under the robe of righteousness. Our Lord's words prophetically spoken concerning the new creation show that he would find some faithful, and that to such he would say: 'You have been faithful over a few things, I will make you ruler over many things. Enter [now] into the joy of your Lord.' Thereafter and forward mark the work of the church foreshadowed by Elisha.

Those who do the Elisha work must have, and do possess, a greater measure of the Lord's spirit than those who preceded them. Where there is an increased measure of the spirit of the Lord there is necessarily increased joy

in the Lord. It logically follows then that the Elisha class, meaning those who are doing the Lord's work in the Elisha period, must increase in the joy of the Lord. These more fully appreciate the force of the prophet's statement, "The joy of the Lord is your strength."

We should expect greater joy to be manifested at conventions from year to year. Anything else would be disappointing. When it is found that the brethren are really entering into the joy of the Lord and are appreciating the fact that the Lord is now establishing his kingdom, and that they have a part in announcing this great truth to the world, we may count such joy as a result of the Lord's approval. It is also to be expected that those who murmur and complain and find fault with what is being done, who gossip and speak evil of their brethren, will gradually separate themselves from those who have the spirit of the Lord and who are joyfully doing his work. Recent conventions have proven the correctness of this conclusion.

SPRINGFIELD, MASS.

The SOCIETY held a convention at Springfield, Massachusetts, August 13-16 inclusive. This convention was intended especially for the consecrated residing in the New England states and the eastern provinces of Canada. The attendance was largely from that territory. Conventions were held by the SOCIETY in 1913 and again in 1915 at Springfield. The convention of 1925 was by far the greatest and the best. Those who attended the former, as well as the latter, conventions were heard to remark that the former conventions had been good and blessed, but that the latter was far better and more blessed. This must necessarily be so because the truly consecrated, who are walking in the light as the Lord unfolds it, have a deeper appreciation of what the Lord is doing; and with joy they enter into the spirit thereof.

The attendance at the Springfield convention of 1925 numbered approximately 2500. Springfield's splendid City Auditorium was furnished to the SOCIETY free of charge. This was due to the good offices of the Chamber of Commerce and the Convention Committee of Springfield. The citizens opened their homes for our brethren, and they were treated with unusual kindness and consideration. We have every reason to believe that those

who attended the convention made a good impression on the people.

Brother R. H. Barber was chairman of the convention, and was assisted by Brother John Dawson. In addition to the chairman the convention was also addressed by Brothers Zuehlke, Van Amburgh, W. N. Woodworth, Hudgings, Coward, Dinsdale, Haslett and Sullivan, and by Brother Rutherford. The friends manifested a deep appreciation of the discourses by the fact that they gave close attention. The baptismal discourse was delivered by Brother Coward, after which fifty-three symbolized their consecration by being immersed in water.

Saturday afternoon Brother Rutherford gave a discourse on the subject, "The King in Action," based upon the 110th Psalm, in which he pointed out the order of God's plan and particularly the waiting of God's beloved Son until the Father's due time to carry out each feature of his plan. The point was made that Jesus by his obedient course had taught a great lesson to the church; namely, that after he ascended on high, with him time was no more, but that he willingly submitted to the Father and waited nearly 1900 years before beginning action to oust the great enemy and to establish his own kingdom; that the Lord has given his people certain points in chronology; that the fulfilment of prophecy shows the dates 1914, 1918 and 1925 to be clearly marked; that the Scriptures nowhere show just what day or year the glorification of the church takes place; therefore that with the passing of 1925 time is no more so far as the church is concerned.

We know that the King is here; that he is beginning the great work of ousting the adversary; and that it is the privilege of the church to sing joyfully the praises of Jehovah and the Lord Jesus and point the world to the fact that the kingdom will relieve them of their present distress and bring the desire of all honest hearts. Those who appreciate this fact have entered into the joy of the Lord, and the joy of the Lord is their strength.

On Sunday morning a question meeting was held, and the questions clearly manifested a deep and careful study of the Scriptures. Sunday afternoon was the public meeting; and this meeting, together with the friends, was attended by about 4000 people. Splendid interest was shown by those who attended. The brethren at Springfield had done well in preparing for this convention. All who attended were greatly refreshed, and returned to their homes rejoicing that the Lord had permitted them to come together now to have some sweet fellowship and encourage them to press on for the general assembly of the church of the first-born, where there will be no separation.

INDIANAPOLIS

The general convention of the SOCIETY for 1925 was held at Indianapolis, Indiana, August 24-31 inclusive. For several weeks prior thereto many of the consecrated had their minds and hearts set upon this convention;

and when the convention opened, fully 5000 of the consecrated were present. Approximately 8000 of the friends attended at different times during the convention, and at the public meeting on Sunday upwards of 10,000 were present.

The convention was opened on Monday evening with an address of welcome by the Mayor of the city of Indianapolis. He expressed great satisfaction at seeing such a splendid class of people assembled for Bible study. He extended all the courtesies of the city to those who attended. We were advised that later a colporteur sister presented the Mayor with a set of our books, and that he was greatly impressed with the same and showed much feeling at having been so kindly remembered by a body of Christian people.

From time to time we see evidences of the fulfilment of the parable of the Sheep and the Goats. Where one renders a kindness to one of the Lord's little ones because that one is a follower of the Master, the Lord will not forget such a one. The sheep disposition thus manifested is pleasing to our Lord, and at the proper time he will fitly reward every like deed of kindness.

In contrast to the course of the Mayor was that of many of the clergymen of Indianapolis. The good people of Indianapolis had opened their homes and had placed their rooms at the disposal of the convention committee for the benefit of those who attended. The clergymen of the city visited their parishioners, and advised them not to permit the Bible Students to have lodging in their homes. Some of them made the announcement from their pulpits. But the good people of Indianapolis did not give heed to their false shepherds. Here clearly was an example of an attempt to do injury to some because they are the professed followers of Christ Jesus. It seems strange that anyone who believes the Scriptures would have difficulty in seeing the two examples of the sheep and the goats. The Lord is not unmindful of a kindness or an unkindness shown to his people. God's children are the apple of his eye, and he will not permit to be passed unnoticed the treatment of those who are trying to be witnesses for him.

For some weeks the Indianapolis brethren composing the committee had worked diligently to make preparations for the convention. They did their work well, and the Lord rewarded them. All sessions of the convention were held in Cadle Auditorium. Midday meetings were held in the English Opera House, which meetings were addressed by the speakers of the convention. The attendance at these noonday meetings was good and much interest manifested. Radio Station W F B M kindly offered to the SOCIETY the use of its station for one hour and a half for five evenings during the week of the convention. This invitation was accepted; and programs arranged by our own directors, both music and lectures, were broadcast at the times indicated.

Brother C. J. Woodworth was chairman of the convention, assisted by Brothers H. E. Hazlett and W. F.

Hudgings. In addition to these brethren the convention was also addressed by Brothers Wise, Murray, Macmillan, Stewart, Harbeck, B. M. Rice, Riemer, Van Amburgh, Pelle, Martin, Donald, Salter, Thornton, Thorn, Bohnet, V. Schmidt, Van Sipma, Robie, Franz, Coward and Houston, and by Brother Rutherford. The addresses of the brethren were well received, and the attention given to them was unusual.

The Hungarian brethren held a convention at the same time in another hall, attended by approximately 200 brethren, and had a very enjoyable and profitable season of fellowship together.

If any gossipers, fault-finders, or murmurers attended this convention they did not make themselves known. Doubtless the adversary had a few representatives there, but they got no encouragement. Every session of the convention was attended by the brethren. They kept closely to their seats. No one was standing on the outside engaged in conversation. Every one seemed to realize that he or she had come there to get a blessing and to participate in giving a blessing to others. Without a question of a doubt the order at this convention was better than at any other held in America. It was fully equal to that at Magdeburg, Germany. It is gratifying to see this great improvement in the brethren. At other conventions there has been a disposition to visit aside from the convention hall, but this was entirely absent at the Indianapolis convention.

Another thing was conspicuous by its absence, namely, the signing of names to Manna books. No one seemed to be willing to waste precious time by writing names in each other's books nor even asking that it be done. They had something important at hand.

The friends more and more seemed to appreciate the fact that the Lord had brought together his people to feed them, and that they would be missing much if they stayed away from any sessions. The spirit of the Lord, which is to be expected of the Elisha class, was clearly manifest at this convention. It can be truthfully said that this was the best convention ever held in America. Without doubt the brethren went home stronger in the Lord than when they came, and more determined than ever to press on in the fight.

During the convention an address was delivered by Brother Rutherford on "The Pouring Out of the Holy Spirit". This address will subsequently appear in THE WATCH TOWER. The point was emphasized that we now see a fulfilment of Joel's prophecy; and amongst other points was mentioned this, to wit: "Their old men shall dream dreams and the young men shall see visions." In commenting on this part of the text the speaker said, in substance, that some came to the conclusion that after 1916 there was no more light to be had upon the Scriptures and that since then they have taken no active part in the Lord's service; that they have contented themselves with dreaming of the blessedness that they would enjoy when they go to heaven; and that these are they

who dream dreams; that they are old, not necessarily in years, not necessarily old in the truth, but old because they fail or refuse to progress with the Lord's increased light upon his Word. The young men are those who, full of vigor and zeal for the Lord, appreciate the fact that the Lord is feeding his church; and they diligently strive to walk in the light and to serve faithfully in whatsoever way the Lord permits them to do; that these see visions, that is to say, they have a clearer view of God's plan and a deeper appreciation of the same.

During the testimony meetings that followed this discourse many were heard to say that they did not want to be dreamers, but that they are anxious to be active and zealous in the Lord's service.

SERVICE DAY

Friday the 27th was Service Day. Approximately 2500 of the friends engaged in the field service work. They assembled at the Auditorium at 7 o'clock in the morning. A great number of automobiles had been provided to take the brethren to the country. After the assembly had listened to a brief address by Brother Rutherford they divided themselves into companies and hurried away to their territory. Brother Johnson, who had charge of the service organization, had carefully assigned the territory to each party. The canvassers, after spending a good part of the day in the field, assembled in the evening at the Cadle Auditorium for a testimony meeting. It was then found that the sale of books during the day exceeded 33,000 volumes. This was considered an unusually good result in view of the population in and about Indianapolis. A great many people in that vicinity belonged to what is known as the Friends' Church. Many of these seem to be content with their present condition. They are satisfied with their hell-fire doctrine. However there are some amongst them who are seeking the truth, and this is clearly indicated by the number that availed themselves of the opportunity to have the books.

TOTAL SALES

The report from Brother Johnson, service director of the convention, of the total sale of books on Service Day, is as follows:

334 sets of Seven Volumes	2338
THE HARP OF GOD	5371
Comfort for the People	6588
World Distress—Why?	2533
A Desirable Government	4323
Hell booklet	3602
Our Lord's Return	2761
Miscellaneous	1412
Zss	3800
Sold at public meeting	707
	<hr/>
	33435

Microphones or voice amplifiers were so placed in the auditorium that every one could hear the speakers. One was provided for those who testified. Brethren formed

a line and marched before the microphone, each taking his or her turn to give testimony. The testimonies showed what great joy was in the hearts of the brethren, particularly those who engaged in the service day work. Many interesting testimonies were given, but space forbids us here setting them out.

The baptismal discourse was delivered by Brother V. Schmidt and at the conclusion 125 symbolized their covenant of sacrifice by water immersion.

Sunday morning there was a consecration of the children. A large number of these dear ones were brought by their parents, who in the presence of witnesses dedicated them to the Lord. This is a happy thing to do for the little ones. It means that the parents, who themselves belong to the Lord, are saying to the Lord, "This child is thine because I am thine; all I have is thine; and now do for my child, please, what I cannot do." It places upon the parents a responsibility and a keener appreciation of that responsibility than before. The parents now realize that the instruction of the child in matters pertaining to the kingdom is an obligation which they have voluntarily taken upon themselves and which should be performed.

The consecration service was followed by a question meeting conducted by the President of the SOCIETY. Many interesting questions were propounded. These showed a deep study of the Scriptures by the major portion of the brethren. Amongst other questions this one was asked: "Is it more important to use the Sunday School lesson as a Berean study or to use the first article in THE WATCH TOWER as a Berean study?" Instead of answering this question directly Brother Rutherford said to the audience that long ago the Sunday School lessons were taken up and treated by Brother Russell because they were selected by the International Committee and were not treated according to the truth, and that it was thought well for THE WATCH TOWER to treat the subject according to the truth; but that these lessons do not always furnish meat in due season. But as to the first article in THE WATCH TOWER an endeavor is made to treat such matters as are of particular importance at the time.

The audience was then asked to express its view as to what it thought as to the relative importance of the Sunday School lesson or the leading article. One person voted for the Sunday School lessons, and all the others voted in favor of the first article in THE WATCH TOWER. No one should take this to mean that the Sunday School lesson should not be studied. The fact that THE WATCH TOWER publishes a comment of the Sunday School lesson is proof that it is deemed important and that all these comments are helpful and edifying to those that study them. THE WATCH TOWER would therefore recommend that where the class can provide for two Berean studies, one of these have the Sunday School lesson and the other the leading article. Probably the Sunday School

lessons could be taken in mid-week and the first article on Sunday Berean study.

MESSAGE OF HOPE

The outstanding feature of the convention was the adoption of a resolution under the title, "Message of Hope." This was preceded by a discourse delivered by Brother Rutherford on the subject, "A Call to Action," based on the prophecy of Isaiah 62:10. At the conclusion of the address the resolution was read. Upon motion duly put the convention unanimously, by rising vote, adopted the resolution. We here set it out in full:

TO ALL PEOPLES OF GOOD WILL:

The International Bible Students in general convention assembled send greetings:

When in the course of human affairs the nations have reached a condition of extremity it is due time that the peoples give consideration to the inducing causes, to the proffered remedies and to the true remedy. We humbly invite consideration of this message, to the end that the peoples might find consolation therein and hope for their future welfare.

For centuries man has been the victim of oppression, war, famine, sickness, sorrow and death. At all times he has desired peace, prosperity, health, life, liberty and happiness.

World powers, science and philosophy, commerce and religion have each in turn offered its respective remedies for man's relief. In the name and under the guise of democracy, these combine in offering their joint and several powers to meet the requirements of man. Together they claim to be the sunlight of the world, holding forth all the light that shines to enlighten and guide the human race.

Intrigue, duplicity and trickery are freely resorted to by the political and commercial powers; science and philosophy are marked by vanity and self-sufficiency; while the religionists, both Catholic and Protestant, are conspicuous by their arrogance, self-conceit, impiety and ungodliness. Therefore, it is apparent that the remedies offered by any and all of these aforementioned elements are vain, impotent and powerless to satisfy man's desire.

Catholicism claims and assumes that which justly belongs exclusively to God. Modernists deny God, deny His Word and His plan of redemption, and offer blind force as a remedy for man's undone condition. Fundamentalists, while professing to believe the Bible, by their course of action deny the same. They teach false and God dishonoring doctrines, and together with Catholics and Modernists are allied with the political and commercial powers of the world in blasphemously claiming the ability to establish God's kingdom on earth. All of these have combined under Satan their superlord to push God into a corner and to dishonor his name.

The results are that the peoples are smarting under the oppressive weight of commercial profiteers and their allies, have lost faith in their political leaders, and no longer have respect for the religionists who have misled them. Being guided by the false light of such an ungodly and unholy alliance, the peoples have fallen into darkness. They are like lost sheep scattered upon the mountain tops without a shepherd, and are without food and shelter and are made the prey of wild beasts.

The causes for this deplorable condition are that man by reason of original sin fell from perfection; and that Satan the enemy of God and all righteousness is the invisible ruler or god of this evil world, and by his various agencies has turned the minds of many peoples away from God and from His truth.

The greatest crisis of the ages is impending and about to fall; because the old world has ended and Satan's lease of power is done. Knowing this, and that his time is short, the Devil is trying to overwhelm the peoples with a great flood of false and deceptive doctrines and to turn their minds completely away from Jehovah. The time has come for

God to make for himself a name in the earth and for the peoples to know the truth concerning the divine plan, which is the only means of salvation for the world.

Therefore, in the name and in the spirit of the Lord, the Standard of God's truth and righteousness is lifted here up against the enemy and for the benefit of the peoples, which standard is to wit:

That Jehovah is the only true God, the Most High, the Almighty, the Author and Finisher of his great plan for the salvation of man, and is the Rewarder of all that diligently seek and obey him; that the Bible is his revealed Word of Truth; that his beloved Son Christ Jesus is the Redeemer and Deliverer of mankind and, true to his promise, has come to rule and bless the peoples; that the present turmoil, distress and perplexity of the nations is in fulfillment of prophecy, proving that Satan's empire is breaking down and that the Lord of Righteousness is taking possession; that the Lord Jesus Christ is now establishing his righteous government, and will sweep away Satan's stronghold of lies, lead the peoples into the true light, and judge the world in righteousness and the peoples with his truth; and that his kingdom of righteousness is the only remedy for the ills of humankind.

We confidently appeal to the peoples to rally to the divine standard of truth thus lifted up, and thereby learn the way that leads to life and happiness. We call upon all the peoples of good will of every nation, kindred and tongue, to discard the errors invented by the enemy Satan, and for many years taught by man, and to receive and believe the divine plan for salvation as set forth in the Scriptures.

God's kingdom, for which the peoples have long prayed, is at hand. It alone can and will establish and stabilize the world so that it cannot be moved. Its ensign of righteousness is the standard now lifted up for the people. Christ Jesus, as glorified King and great executive officer of Jehovah God, has now become the rightful ruler of the world. Let the peoples receive, believe and obey him and his laws of righteousness. All who so do are certain to receive the blessings of peace, prosperity, health, life, liberty and eternal happiness.

When a standard is lifted for an army it is customary to sound the trumpet to attract the army to the rallying point. Under the jubilee arrangement that God made with Israel the year of jubilee opened with the sounding of the trumpet. We know that we are in the time of the antitypical jubilee. Whether we have the exact date correct or not is not the material thing. It seems to please the Lord that a message of hope and reconstruction should be given to the people at this time. The people of God must give this message because they are the anointed ones of him to declare his name. It seems appropriate therefore that the trumpet should be sounded by the Lord's people throughout the land on a day certain.

A trumpet is a symbol of a message. The message to be delivered to the people now is one of hope. Saturday, October 31st, is a day of peculiar interest to the church. It is appropriately a sabbath day according to the Law. It is calculated that by persistent and energetic action on the part of our force this "Message", in the form of a tract, can be prepared and in the hands of all the classes in the United States, Canada and Great Britain a few days before October 31st. We therefore call upon the brethren everywhere to prepare to begin on Saturday, October 31st, to distribute this tract. Shipments will be made to each class as the tracts come off the press.

Service directors should begin at once to apportion the territory and assign various members of the classes to their respective territories; and let everyone of the consecrated be ready to participate in the distribution on this date.

The friends were greatly cheered by this resolution. As it states, it is addressed to all people of good will, and points out to them that the standards lifted up by the ecclesiastical systems and other organizations of the world are wholly unsatisfactory and that the standard of the Lord, namely, his message of truth, is the rallying point for the people and will lead them into the ways of life and happiness. It is to be hoped that this resolution will be distributed with much joy to those who participate in it and that it will bring blessings to others.

PUBLIC MEETING

On Sunday afternoon the President of the SOCIETY addressed the public. Preceding this address Brother Martin, acting chairman of the convention, read the resolution that had been adopted; and the public address was given in support of the resolution. This public address will be published in full in *THE GOLDEN AGE*. The audience received this address with unusual attention; and at the conclusion every person in the great auditorium by standing indicated his desire to see established a kingdom which will bring about the blessing that had been mentioned, and which is a part of the divine plan as revealed in the Scriptures. More than 700 volumes were sold at the conclusion of the public meeting and many expressions of approval were heard. The Indianapolis *Star* carried a full report of the public discourse and the resolution in its issue of Monday August 31st.

Sunday evening the convention was addressed by Brother Van Amburgh. Following this, Brother Ruthford made a few remarks and bade the convention goodnight. It was a sweet and blessed occasion with that great audience standing and together singing, "God be with you till we meet again," and at the concluding verse giving the Chautauqua salute; and it impressed one with the sweet unity of those who are in the Lord. The joy of the Lord was clearly manifest upon every countenance. Many of them shed tears of joy. The convention concluded on Monday by an address by Brother Houston, and then the friends began their journey homeward.

This convention will long live in the memory of the consecrated. Indeed, it will be one of the green spots along the journey the church is making, and doubtless in the ages to come those who are so fortunate as to be of the kingdom will look back to this convention as being one of the stepping-stones that helped them along the way of the Lord. The joy of the Lord now in their hearts will increase until standing in his holy presence; and by his blessed side these will realize fulness of joy and pleasures forevermore.

PAUL'S VOYAGE AND SHIPWRECK

—DECEMBER 6—ACTS 27: 1-44—

PAUL'S ADVICE NOT TAKEN—ALL SAVED THROUGH PAUL'S INTERCESSION—GOD'S PROVIDENCE OVER HIS PEOPLE.

"Be of good cheer; it is I; be not afraid."—Matthew 14: 27.

THERE were other prisoners in Cæsarea then waiting an escort to Rome, and as soon as possible Paul and they were sent under the care of a centurion named Julius. Paul was accompanied by Luke, who seemed ever by his side, and by Aristarchus, a Macedonian brother. How many soldiers were sent we do not know. It was not possible to get a ship from Palestine to Rome; so a coasting vessel was taken with the expectation that a ship sailing to Italy might be had at one of the Asia Minor ports. The centurion was very courteous to Paul; and when the next day the ship touched at Sidon he entreated Paul to go to see his friends there and refresh himself. We may be sure both Paul and the brethren in Sidon enjoyed the hours of fellowship.

² They met contrary winds immediately they left Sidon, but in time came to Myra in Lycia. There the centurion found an Egyptian wheat ship sailing from Alexandria to Italy, and the company was put on board. Still the winds either were not favorable or were contrary, and slow progress was made. With difficulty they made way along the coast of Crete, and sailing had now become dangerous; for the autumn winds were blowing strong. Paul spoke to the captain, to the owner of the ship and to the centurion of his doubts about the advisability of continuing the voyage. He had had much experience in those waters; for already he had been shipwrecked three times. (2 Corinthians 11: 25) Besides this it was on his mind, quite evidently by the spirit of the Lord, that in attempting to continue the voyage there would come much injury and damage to the cargo and the ship, and also that the lives of all would be in jeopardy.

PAUL'S ADVICE NOT TAKEN

³ The master and the owner of the ship differed from Paul; and as the harbor of The Fair Havens, where they then were, was not commodious to winter in, the centurion, although inclined to favor Paul's judgment, thought it better to accept the mariner's opinion; and naturally he wanted to get his charge to Rome as quickly as possible. Also they thought that they might reach a better harbor if they must winter in Crete. It happened that a favorable wind was then blowing; and they loosed off, sailing close by the coast. Soon the ship was caught in a tempestuous wind and they had to let her drive. They could hardly draw in the ship's boat, and the seas so battered the ship that they had to undergird it by passing ropes round the stem to hold the timbers well together. Then fearing to be driven on the sands they lessened their sails, probably by lowering the main mast, and let the ship drive broadside at the

mercy of the winds and waves. On the third day so hard pressed were they that all hands, Paul and Luke helping, were called to cast overboard the ship's tackle; the mast was cast overboard. For many days and nights there was neither sun nor stars to be seen, and all hope of being saved was gone; the men were neither eating nor drinking.

⁴ Then in the midst of the storm Paul stood forth and told them that they ought to have hearkened unto him and so have saved themselves from this harm and loss. Now he exhorted them to be of good cheer, and declared there should be no loss of any man's life, but that certainly the ship would be a total loss. He said: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee." (Acts 27: 23, 24) Also he told them that they must be cast upon a certain island.

⁵ After fourteen days of driving helplessly before the storm, at midnight the sailors thought they drew near to some land; their quick ears detected a change in the sound of the waves. On sounding they found that they were getting nearer and nearer land. Fearing lest they should be cast upon rocks they cast four anchors out of the stern and "wished for the day". But the sailors had a plot to flee the ship, and had already let down the ship's boat, pretending that they were about to cast anchors out of the foreship also. Paul saw what they were doing, and at once told the centurion in the hearing of the soldiers that unless everybody aboard abode in the ship "ye cannot be saved".

ALL SAVED THROUGH PAUL'S INTERCESSION

⁶ The lives of all were given into Paul's hands, but he would not presume on this. He well understood that all possible measures for the saving of their lives must be taken. The help of the sailors would be necessary when in the morning they should make their attempt to run the ship ashore. The soldiers cut the ropes of the boat, and it fell away into the sea. It is evident that Paul was virtually in command of the ship. As morning was breaking he besought them all to take meat. For two weeks they had eaten almost nothing; and he assured them that not the slightest hurt should befall any one of them. (v. 34) Quite evidently Paul was now the chief person in the ship. Now he took bread; for he also had fasted, and in the presence of them all gave thanks to God and began to eat. They all—and there were 276 men in the ship—began to be of good cheer and ate with him.

⁷ It could not have been a large ship, but certainly it was not a small one. The mariners of those seas still

know how to fill their ship with passengers to its utmost capacity. (See WATCH TOWER, Dec. 15, 1920, p. 376.) After eating they lightened the ship by casting the cargo into the sea. At daybreak they discovered a creek with a shore, and hoped there to thrust in the ship and so avoid the treacherous and dangerous rocks. Cutting the anchors and loosing the rudder bands, they hoisted sail. They ran the ship aground, but it stuck fast by its stem, and the after-part being tossed about it was soon broken by the violence of the waves. The soldiers very cruelly wanted to kill the prisoners, fearing lest some should escape and their own lives be in peril; but the centurion, wanting to save Paul, kept them from their purpose. He commanded all who could swim to cast themselves into the sea. As for the others, some on boards, some on broken pieces of ship trusted themselves to the sea "and so it came to pass, that they escaped all safe to land".—Acts 27: 44.

⁸ For a long time Paul had his eyes turned to Rome. Writing from Corinth to the brethren in Rome he had said to them: "These many years I have had a great desire to come to you." (Romans 15: 23) Now he was going, not as he expected, but in bonds; yet not at his own expense or at the charge of any church.

GOD'S PROVIDENCE OVER HIS PEOPLE

⁹ There is in these lessons so much that is human in operation that an unbeliever might say everything was brought about by the ordinary operation of cause and effect. The lives of God's saints often seem to be but an ordinary sum in human affairs; but just as Paul had visions, revelations, faith, and a clear spiritual sight, so we know that in all things relative to our lives as consecrated to God, there is something more than human operating in our loss or gain. God's people are in his hand, and his hand moves to restrain or to accelerate the speed of their lives according to his own purpose. As God wanted to have Paul in Caesarea for two years, it had pleased him to keep Paul back from a visit to Rome, probably because the time when Paul would have gone to Rome was not opportune. And going on his own volition Paul would not have had such opportunity of getting the witness of the kingdom into the high places of earth as proved to be the case in God's way. By the delay in Caesarea Paul witnessed to two Roman governors and to King Agrippa, and by going as a prisoner appealing to Caesar he would have an opportunity in Rome of witnessing concerning Jesus of Nazareth and the purposes of God in the highest court on earth.

¹⁰ We may take it as certain that the vision assuring Paul that the lives of all on the ship were given into his hand, came as a result of Paul's prayer. It is unthinkable that such a man as he would treat the storm and the circumstances as ordinary. Certainly he prayed, and his prayer was answered in such a way as is stated. He had not prayed for his own life as if he were afraid

to die; but he prayed for the Lord's sake and for those who were with him. He would want to witness to God, and God gave him this witness and great reward. We may very properly say that the 276 souls in that ship were saved through Paul's intercession.

¹¹ We may reasonably ask why this account is so full. Paul had thrice been shipwrecked before, and we have no record of those experiences. As descriptive writing it is extremely good; no other known ancient writing is so good as this. But we may be sure that there is definite value here for the Bible student; and that as we have seen in other incidents of the Acts clear indication of symbolic meaning, so we may see such here.

¹² There is this combination: The ship was of Egypt, its cargo was wheat; and Egypt well represents the world of commerce. There was the Roman centurion, who represented the world power; and there was the Lord's greatest apostle, with two other brethren of like precious faith, who represented the church of God. The Scriptures show that there comes a time when this world's institutions of commerce and governments become subject to and helpless before the raging winds and the seas of anarchy which will dash them to pieces and wreck them. Commerce and money and the world power have control until the time comes when they are lost in the sea of anarchy.

¹³ God has still some witness work for the church, and evidently it has to witness before the world powers. Babylon, representing false religion, will be cast into the waters; but the truth of God will never be drowned. How God's faithful ones will get to their "Rome" we do not know; it may be through trouble, imprisonment, shipwreck, and apparent loss; but the church will surely complete its work.

QUESTIONS FOR BEREAN STUDY

What were the circumstances in which Paul made his start for Rome? Who accompanied him? ¶ 1.
What points were touched in the voyage? What were the weather conditions? What was Paul's advice, and what prompted him to give it? ¶ 2.
What were some of the reasons for continuing the voyage? What took place to show that Paul's judgment was good? How hard a storm was it? What word of cheer came from Paul? ¶ 3, 4.
How long did the storm drive them helplessly about? What did the sailors desire to do? ¶ 5.
Were all on board to cooperate in the providences of God? Is it evident that they became willing to take Paul's advice? What good news did Paul have now for them? How many were aboard? ¶ 6.
Do the mariners of those seas still load their ships to full capacity? What were the experiences of the morning after the storm subsided? Had Paul long desired to go to Rome? Did he go as he expected he would? ¶ 7, 8.
Are the experiences of the consecrated apparently the same as those of the world? What is the real difference? Was the way chosen of God more suitable for the witness before dignitaries than any other way could possibly have been? ¶ 9.
What may we suppose was the reason for God giving Paul his vision? What did he evidently pray for? Is the account exceptionally good descriptive writing? ¶ 10, 11.
What is the symbolic meaning of the ship? Of the centurion? Of the sea? Are there Caesars yet to encounter? Will the church complete her work? ¶ 12, 13.

PAUL IN MELITA AND ROME

—DECEMBER 13—ACTS 28: 1-31—

PAUL AN OBJECT OF GOD'S CARE—PAUL NOT ACCEPTED BY ROMAN JEWS—PAUL'S DAILY LIFE OF TRIAL.

"I am not ashamed of the gospel; for it is the power of God unto Salvation to every one that believeth." — *Romans 1: 16.*

MALTA was the island upon which Paul and his company were cast, and was then known as Melita. It was inhabited by people who had not the culture and manners of the Greeks, Romans, and Jews; and by them and for that reason they were called barbarians. After everyone got safely ashore the islanders, who had seen the peril of the ship and its company and had watched them escape, showed them no little kindness. They kindled a fire; for the weather was cold and it was raining.

² Paul shared in the task of gathering wood for the fire, but was, apparently, the one unfortunate man; for as he laid his bundle on the fire a viper came out of the heat and fastened on his hand. The barbarians seeing this said: "No doubt this man is a murderer whom, though he hath escaped the sea, yet vengeance suffereth not to live." (Acts 28: 4) They expected that he would have swollen or fallen dead; but he shook off the beast into the fire and felt no harm. But when they saw no harm come to him, they thought that he was a god.

³ Nearby where the ship was wrecked was the establishment of Publius, the chief man of the island. Luke says: He "received us, and lodged us three days courteously". (Acts 28: 7) Very probably the centurion and the chief officers of the ship were included in his hospitality; for they were all bound in the companionship of suffering. It happened that this man's father was lying very sick. When Paul heard of this he went to the sick man and prayed, and laid his hands on him and healed him.—Acts 28: 8.

PAUL AN OBJECT OF GOD'S CARE

⁴ Paul does not appear to have had any thought of making converts by this. It was an act of kindness to Publius in acknowledgement and in some return for his kindness. The report of this remarkable healing soon spread abroad, and others came who had diseases, and all were healed. This made the islanders grateful for the untoward happening which had cast the ship on their shore and had brought this wonderful man to them. Luke says that when they left they all received much honor at the hands of the people, and that they brought them many necessary gifts.

⁵ Here is an example of God's care over his own. God had permitted Paul to be shipwrecked, and all he had was lost; yet God's care for him and for those with him was manifested in that for the three months of the winter season they were cared for in this island home. Here, too, is a reminder of the fact that God ever gives a reward to those who give (even only a cup of cold water) to those who are his.—Matt. 10: 42.

⁶ Paul showed no expectation of founding a church in the island, but this did not stop him from being

friendly; and we may take the brief and simple record as an account of how Paul conducted himself in the company of those who were not brethren, and whom he did not expect to see become disciples in Christ. He was not so set on a purpose of converting everybody he met as some have been. According to the Fundamentalist these islanders must suffer eternal torment because they had an opportunity of becoming believers and did not do so. Paul knew better than that.

⁷ After three months they left Malta in another Alexandrian ship, which had wintered there. Landing at Syracuse they stayed there for three days. Thence from point to point they made to Puteoli, where were some brethren; and there they stayed seven days. By this time the brethren in Rome had heard of the coming of Paul and the brethren, and they came a distance of about forty miles to meet and to welcome them. When Paul saw them he thanked God and took courage. It was a cheer to him to see the love of these brethren; and he took it as a token from the Lord as if the Lord had gone before to prepare the way for him.—Exodus 23: 20.

PAUL NOT ACCEPTED BY ROMAN JEWS

⁸ On arrival at Rome the centurion delivered his prisoners to the captain of the guard; but Paul was allowed to dwell by himself with a soldier that kept him, probably owing to what the centurion reported about Paul. He was probably chained to the soldier, as speaking of his captivity he says: "For the hope of Israel I am bound with this chain."—Acts 28: 20.

⁹ That Paul had a considerable amount of liberty is clear from the fact that after three days he called the chief of the Jews together; and their response discloses that the Jews in Rome had some respect for Paul, or otherwise they would not have responded to his call. He desired to explain his position, and how he had been forced to appeal to Caesar. He was careful to say he had nothing of which to accuse his nation, and he assured them that although he was there as a prisoner with no charge lying against him, nor any made by him, it was yet for the hope of Israel that he was bound in chains. The Jews were very guarded in their reply. They said that they had no report of him from Jerusalem, but would be pleased to hear him explain what he had to say about this sect of which they knew nothing except that it was everywhere spoken against.

¹⁰ A day was appointed and many came to his lodging; and from morning to evening he expounded and testified the things concerning the kingdom of God, and showed out of both the law of Moses and the prophets the things that were said concerning Jesus. Some believed and some believed not, and there was much discussion amongst themselves. So on their departure Paul quoted

Isaiah's (chapter 6:9, 10) message of judgment, and said: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." It is evident that he saw they were not disposed to the truth.—Acts 28:28.

¹¹ The Lord had used these words at the close of his ministry (John 12:40); they were now used by Paul at the recorded close of his ministry; and they are the last words of Luke's account of the movement of the gospel from Jerusalem to Rome. These facts have much significance; for both ministries are typical. Jesus was rejected by the leaders of Israel in the Temple and all Palestine; and Paul was rejected by the leaders in Rome the chief world city, who by this time had had sufficient opportunity to make themselves acquainted with what God had done as to bring them into responsibility. History repeats itself, and it is again necessary to repeat Isaiah's words to those who have had opportunity of service and have declined it. See *THE WATCH TOWER* of November 1, 1922, p. 335.

¹² After this time Paul had no more to do with the Jews. He continued in Rome in his own hired house for two years, receiving all who came to him, with liberty to preach, and his record is: "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28:31.

¹³ Paul's hired house must almost certainly be understood as an apartment in the city. It is said that at that time Rome was a city of narrow squalid streets, though it had many open spaces and many grand and notable buildings; and it is computed that its population was then about two million persons, many very poor; and that there were one million slaves. The city was full of vice, even as are great cities of this day.

PAUL'S DAILY LIFE OF TRIAL

¹⁴ For two years Paul, chained to a soldier as we must presume, hampered and grieved by the coarseness and brutality of those around him, and frequently by that of his chained companion, wrought for the Lord. That he suffered in these things is shown now and again in his casual references, as when he writes to the Colossians: "Remember my bonds."—Colossians 4:18; Phil. 1:7.

¹⁵ But he had much to relieve him. Timothy was with him, Mark at least part of the time, a brother Aristarchus was his fellow prisoner, Demas came from Ephesus, Epaphras from Colosse. Then Onesimus, the runaway slave, came into his life; and Paul gained much from his loving service. (Philemon 11-16) That he expected to be set at liberty seems clear (Philippians 1:25); for he knew that the churches were praying for him, and this to him would be an indication of the Lord's will. Very probably he believed that his work was not complete, and we may be sure he would pray and arrange his thoughts accordingly. Writing near the end of his two years' captivity to Philemon, he said:

"I trust that through your prayers I shall be given up to you."

¹⁶ The lives of the consecrated are not merely continued to them; they are a stewardship to be brought into the line of God's will. Therefore a Christian must do something more than live from day to day. He must take the circumstances of his life into consideration as part of God's plan for him, and shape his course accordingly. If it should be that the Lord is pleased to cut short the life, that is his Master's business. Paul's example is written for us. He could easily have said, 'Let me die'; but he wanted to live to complete the work which had been given into his care.

¹⁷ The direct account of Paul's ministry ends here: Luke was not used of the Lord to chronicle the later events of Paul's life, leaving us to understand that sufficient had been written to give the church the instruction it needed. Absence of such account of his trial before Cæsar's tribunal is noticeable, in view of the length of the records of his trial and his speeches in Jerusalem and Cæsarea. Evidently it was the intention that the note of warning to established religion should be that upon which the early record should end.

¹⁸ The record of Paul's last recorded journey is one in which we may see the light and shade of the providences of God over his faithful servant. Here is a note of special care, as when in the storm the angel of the Lord stood by Paul and gave him an assurance of care; then comes a long period which in a lesser man might become a trial of faith. Even to Paul there must have been many an hour during the waiting time in the long winter months in Malta when his mind would find it hard to rise into cheerfulness. The fact that the appearance of the brethren on the Appian road caused him to break out into thanks and to take courage showed that he had need of such a mental stimulus. So God helps his own. He does not keep care and trouble from them; but he finally brings them into his harbors of rest.

QUESTIONS FOR BEREAN STUDY

Why were the inhabitants of Melita called barbarians? How did they receive the stranded voyagers, and how did they come to regard Paul? Mention the incident. ¶ 1, 2.

What other miracles did Paul perform on this island and what purpose did he have? How did the inhabitants respond to his kindnesses? ¶ 3, 4, 6.

What lessons do Paul's experiences on Melita teach us? ¶ 5. How did the brethren at Rome receive Paul? What disposition did the Roman authorities make of the apostolic prisoner? ¶ 7, 8.

What was Paul's first move toward spreading the gospel, after arriving in Rome? What message did he leave with the unbelieving Jews? ¶ 9, 10.

Mention the similarities between the ministry of our Lord and that of St. Paul. Did Paul continue to admonish the Jews throughout his stay in Rome? ¶ 11, 12.

Where did Paul live during his Roman bondage? What sufferings did he undergo there? What relief did he experience meanwhile? ¶ 13-15.

How are the lives of the consecrated to be regarded? Why were not the final events of St. Paul's life recorded in the Scriptures? ¶ 16, 17.

What lesson may we learn from Paul's last recorded journey? ¶ 18.

PAUL'S SUMMARY OF HIS LIFE

—DECEMBER 20—2 TIMOTHY 3:10, 11; 4:6-18—

PAUL AN EXAMPLE OF BELIEVERS—PAUL'S CROWN OF LIFE—PAUL FAITHFUL TO HIS COMMISSION.

"I have fought the good fight, I have finished the course, I have kept the faith."—2 Timothy 4:7.

WHEN Paul wrote to Timothy much had happened since his release at the end of the two years' imprisonment in Rome. We cannot tell certainly what Paul did after leaving Rome; but there are many references in his writings which can be understood only on the supposition that he traveled much. He had wanted to go to Spain, and probably did go. Jerusalem he had done with; the door of opportunity was effectually closed to him there. In any case it was hastening on to its destruction, with strife and dissension that made life in it bitter to be borne.

² Paul might have some cause for considering that the last years of his life should be spent in less arduous labors. But his earnest spirit and his ardent desire to do the work of his Master and to tell the glad tidings of the kingdom urged him on. His rest was coming when there was to be no more possibility of work.

³ It seems appropriate that the great apostle should write to Timothy, his beloved son in the gospel (2 Timothy 1:2), those words which probably best of all gave a summary of his life in the service of his beloved Master; for no one entered into Paul's life so much as Timothy; none was so near to him. Paul could write to the Corinthians and tell them of his much suffering in the service of his Master (2 Corinthians 11:23-28), but he could not write to them as he wrote to the companion of his journeys and sufferings and the sharer of his hope and faith.

⁴ Paul summarizes his life in the three phrases of our Golden Text: "I have fought the good fight, I have finished the course, I have kept the faith." All the time since Jesus met Paul on the way to Damascus Paul had to face difficulties and enemies. Like every other servant of God he had enemies within himself, in his flesh, and in his spirit (2 Corinthians 7:1) But so earnest was his disposition and so resolute his character, and so well had he his body under control, and so definite was his consecration to the Lord, that he had not the difficulties to contend with which many less resolute men have had. One less resolute would not have settled the mastery of his flesh and the purpose of his life at the very first as he did, but would through lack of decision have placed himself in the way of temptation and thus have caused a strenuous battle to be prolonged.

⁵ And Paul had opposition to meet from the Jews and from the Gentiles, who hated his message concerning the kingdom of God, as well as from those evil principalities and powers then in heavenly places; also he had Satan himself to contend with. (Ephesians 6:12) But Paul never turned his back on his enemies; he ever faced his foe, and at the end could truly say: "I have fought the good fight."

⁶ Rapidly his mind takes in another view of his life's

work. He had been as a runner set on a course; and he says: "I have finished the course." From the time he was called to be a servant of Jesus Christ, he had given himself wholly to his Master's direction. Never in all the years of his service had he allowed himself to be tempted to the right or to the left from the course, nor to lag behind, but had ever diligently pressed towards the mark for the prize of the high calling which was to be gained through fidelity to his call. He had not wanted his own way, but as a faithful servant of the Lord had ever sought to do the Lord's will, which he knew was also the will of God for him.

⁷ Then he saw himself as a steward to whom great interests had been entrusted. Not one of the apostles had been so definite for the faith as he. Indeed, none had seen its outlines so clearly as he, nor had any discerned so fully as he the principles upon which the faith of Christ and his service were based. At all costs, even that of being apparently opposed to The Twelve, he held to that which his Master had revealed to him and had committed to him. He could truly say: "I have kept the faith."

PAUL AN EXAMPLE OF BELIEVERS

⁸ Paul was no narrow-minded bigot. He had been such as a Pharisee; but when the liberty of Christ came he enjoyed it to the full, and within the limits to which the disciples could go he had been all things to all men, that he might win some.

⁹ Without doubt Paul is the outstanding example of the follower of Jesus, and is a proof that the counsel and way of Jesus is not beyond the reach of his disciples, but that one can walk in the footsteps of Jesus and be able to say: "Be ye followers of me as I am of Christ." (1 Corinthians 11:1) But in saying this Paul did not assume any superiority. He asserted his perfect intention and his complete endeavor to live out his life of consecration. His writings bear evidence of a temperament which was sometimes in a state of exaltation and sometimes of depression, of a state of impatience, as well as of patient endurance. Paul was a man of like passion with ourselves. But his resolute determination to serve the Lord, his ardent love for him who had been so gracious to him, enabled him to overcome much more quickly than is the case with one who allows himself a measure of laxity.

¹⁰ Paul realized that his life's work, the work to which he had been specially called of the Lord, was done. He said: "I am now ready to be offered and the time of my departure is at hand"; and added, "Henceforth there is laid up for me a crown of righteousness." (2 Timothy 4:6) He did not mean that he had no longer need for faith, nor need to watch over himself in body or mind,

but that he had been faithful in planting the truth establishing churches wherever it was possible to do so.

¹¹ Like Moses, who when he had led the people to the border of the promised land knew that his work was finished, so Paul realized that his was done. If his Master should continue his life he would continue to watch and pray and serve as opportunity offered, but he saw both from the fact of his finished opportunity and from the circumstances that the end was near, and he was ready to complete his sacrifice in death. He had the consciousness of having been faithful; and knowing that his Lord was faithful he could say: "Henceforth there is laid up for me a crown of righteousness."

PAUL'S CROWN OF LIFE

¹² There is nothing in that word to indicate that Paul had an expectation of wearing his crown immediately the Roman power should take his life, as has so commonly been taught and believed. He knew that he would sleep, that in due time he would be awakened from sleep, and that then his Lord would give to him the crown which had been laid aside for him. Nor is there any warrant for the thought that a crown had been laid aside for him from the moment of his consecration. Indeed, it was even then he says that this was done: "*Henceforth there is laid up for me a crown.*"

¹³ But Paul knew that he was not singular in this favor of having a crown laid aside for him; he says the Lord will give a crown to all them that love His appearing. (2 Timothy 4:8) By this he does not mean that this great favor is given to any one who may say that he wants the kingdom of righteousness to come; it is only for those who love and long for the return of the Lord as he did, and therefore who seek the Lord's interests as he did.

¹⁴ But Paul was lonely even though he had so great a hope and was so full of assurance. He asked Timothy to do his best to get to him as soon as possible; he wanted to have the company and the help of his beloved son in the gospel. Demas, who had been with him, had forsaken him, having let love for the world get the better of him. He had lost his love for the Lord and his joy in the truth, and he had treated the Lord's apostle unkindly; for Paul said he had *forsaken* him.

¹⁵ But Paul says that when he was first brought before Caesar's court none of those with him stood by him. We are not told who these were who failed to give him comfort and support at that time. Demas, who loved the world, he names; and Alexander, who did him harm and therefore proved himself an enemy while professing to be a friend, he also names; but of those loved ones whose momentary lapse he chronicles he gives no names. He saved them from unfavorable record. "But," he said, "the Lord stood by me and strengthened me."

¹⁶ It was not an occasion where the Lord strengthened Paul in spirit only. There was some manifestation which made Paul realize the nearness of his Master.

This is to be reckoned amongst those special occasions when the Lord gave his beloved servant in his times of stress and need special cheer and encouragement. In Jerusalem, in Corinth, and now in Rome the Lord had appeared to him.—Acts 22:21; 18:9; 23:11; 2 Timothy 4:17.

¹⁷ Paul was satisfied with the witness which he was able to give at his trial; for the message was fully proclaimed and all the Gentiles heard and, though we are not told how, Paul was delivered out of the mouth of the lion. (2 Timothy 4:17) In this loneliness Paul was made like unto his Master, whose beloved disciples fled from him in his hour of danger—their hour of fear. (Matthew 26:56) To have this similar experience was a great privilege that was given to Paul; it made him more than ever to be in the likeness of his Master as an example for the church. As Jesus is the Head of the church, so Paul seems to be the example disciple and follower, even as he was the most noted and most favored apostle.

PAUL FAITHFUL TO HIS COMMISSION

¹⁸ He reminds Timothy of the sufferings he endured in Timothy's own country, Antioch, Lystra, and Iconium, in the days when he and Timothy first met, and says that from then until the day of writing he could say that out of all persecutions the Lord had delivered him. (2 Timothy 4:6) Now he expected that very soon the Lord would let the powers of evil get the mastery for the purpose of bringing about his dissolution. The A. V. makes Paul say he expected his early "departure". Paul did not so say. He knew that he was not yet to go to his Master; indeed, he knew that in due time the Master, who would come for him, would call him from his sleep in death, to take him to be "forever with the Lord".—1 Thessalonians 4:17.

¹⁹ Paul spoke of his dissolution, the breaking up of his present life, not of setting off on a journey; he was going no further than to fall asleep. He knew well there was no life for him or any other till the Lord should give it in that day of which he had spoken.—John 6:44; 1 Corinthians 15:31.

²⁰ Paul's great place was gained through his fidelity to his call. He could say to King Agrippa: "I was not disobedient to the heavenly vision," nor could he be charged with lack in carrying out his commission. No other man ever received such a commission. It is impossible that he could have imagined it, as some profess to believe. And yet so clear is the truth in this day and so manifest are the Lord's providences, that the church now sees its commission as clearly as Paul saw his; and it has the added blessing of being able by the passing of time, and by the fact that God's time has come for the dissemination of truth, to know the plan of God much more clearly than it was known to the eminent apostle. Ours is a great responsibility; let us endeavor to follow Paul as he followed Christ.

QUESTIONS FOR BEREAN STUDY

What may we know concerning St. Paul, following his two years' imprisonment in Rome? ¶ 1, 2.

Why was it appropriate that the apostle should address to Timothy, rather than to one of the churches, the epistle which best summarizes his eventful life? ¶ 3.

Explain the meaning of St. Paul's statement, "I have fought a good fight." Of what did his battle consist, and how did he wage it? ¶ 4, 5.

What other figure of speech, indicative of victory won, did Paul employ? Make application thereof, ¶ 6.

Of what did St. Paul regard himself as a special steward, and how did he fulfill the obligation? ¶ 7.

What notable contrast stands out between Saul the Pharisee and Paul the Christian? Was it bigotry for him to say: "Be ye followers of me as I am of Christ"? ¶ 8, 9.

Did Paul possess an even temperament? What quality en-

abled him to quickly overcome obstacles? ¶ 10, 11.

How could Paul feel confident of a crown, prior to the time of his death? Did he expect to receive that crown at death? ¶ 12, 13.

What does it mean to "love the Lord's appearing", and will all who do so receive the crown of life? ¶ 14.

What does the apostle record concerning his trials with certain brethren? How did the Lord give him strength in these trials? ¶ 15-17.

How did these experiences parallel with those of our Lord? ¶ 18.

Did the apostle expect an early "departure"? What is the correct thought? ¶ 19.

Did St. Paul clearly understand his commission, and was he obedient thereto? Does the church now see its commission as clearly as the apostle saw his? What advantage do we have over him, and does not this bring to us great responsibility? ¶ 20.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 18

"The Lord hath made known his salvation."—Psalm 98: 2.

THE members of the church on earth, by faith seeing the "battle of the great day of God Almighty" approaching, and knowing that it is the time for righteousness to triumph, can also by faith see "his holy arm hath gotten him the victory". To these "the Lord hath made known his salvation". He has clothed them with the garments of salvation, and they have come under the robe of the Lord's righteousness. They see that the day of salvation for humanity is also at hand.

These great truths comfort the saints in Zion. They delight to bring consolation to their brethren in Zion whom they find in need of comfort. They find many in the world in sorrow, and it is their blessed privilege and great pleasure to comfort these with the message of truth. They make known to those who have the hearing ear the fact of God's great plan of salvation. They delight to tell the people that the Lord's kingdom is here; that God, through his beloved Son Christ Jesus, will soon clear out the enemy, relieve them from their oppression and judge the people with righteousness and equity.

Jehovah is now using such as his witnesses on earth to make known to the nations his righteous plan of salvation for the people. His command is to tell the glad tidings to all the nations as a witness. They that love him will keep his commandments and keep them with a joyful heart.—1 John 5: 3.

Many difficult things will arise to hinder the saints from declaring the salvation of God, but he who battles on faithfully against these difficulties confidently trusting in the Lord will overcome all obstacles. The day will come when the people will sing the praises of those who have brought to them the message of salvation in this hour of distress.

Each one then should ask himself: Am I doing what I can to make known to others the Lord's salvation which he has made known unto me? Happy is the lot

of the one who can answer this in the affirmative and who shall continue to be the representative and witness of the Lord on earth.

TEXT FOR NOVEMBER 25

"Christ . . . shall judge the living and the dead."—2 Timothy 4: 1.

TO BE a real comforter means to be Godlike. Jehovah is the great Father of mercies and God of all comfort. He has brought great consolation to the hearts of the temple class that they in turn, as his witnesses, might comfort others that mourn. The faithful will make a good account of their stewardship.

Most of the people are in distress and perplexity. They are blind to the truth. Death has claimed a loved one from almost every family on earth. Those who have a measure of life are sick and in fear of death. It is the blessed privilege of the anointed to bring to these blind and suffering ones God's message of salvation that they may receive consolation.

Hasten along, all ye saints, that those who will hear may know that God's kingdom is at hand. Let them know that the great oppressor is soon to be dethroned and restrained, and that the people may soon have their liberty and have their blindness removed. Tell them the glad news that God, through his beloved Son, will judge those who are living now on the earth with equity and truth, that soon he will call forth from the grave their beloved ones who sleep in the dust of the earth and give them an opportunity for life, and that all the obedient ones shall receive the lasting blessings of life, liberty and happiness. While doing this have always in mind that the Lord does not wish this to be done for his benefit; but that he wishes his people to be witnesses for their own benefit, and that suffering humanity may know that there is relief at hand to the end that they may be benefited. What a blessed privilege is that of the anointed ones!

INTERESTING LETTERS

PERSECUTIONS IN CANADA

DEAR BROTHER RUTHERFORD:

Greetings in our dear King's name.

It is a sweet privilege to write to you as the one especially honored of the Lord, our Captain. As the days go by in the kingdom work the joys of the service increase. Some of our experiences in the work may be of interest to you.

Last fall Brother Waterer and I had occasion to colporteur the Gaspé Peninsula, and because of the fact that the houses were scattered all along the coast for a distance of 202 miles, we decided that the best way to do the work was by walking and carrying some books and sending our supply of books by baggage from village to village on the train, and thus be able to get supplied at intervals along the route. We had to rely on the hospitality of the farmers along the journey for nightly lodgings. The people down this way are mostly all French Catholic.

For the first three weeks of the trip we did exceedingly well as far as selling the books was concerned. The people were so glad to hear the good news. They were kind to us, too, all this time. However this condition of things did not last long; for by the end of the first three weeks the priests and ministers, learning that we were going to work all along the coast, notified the clergy all the way along that we were coming. These in turn warned the people not to buy and not to even let us into their houses. It was even announced in a Protestant school that we would be in that village in a few day's time and that the children should tell their parents absolutely not to listen to us, as we were two devils.

From that time on we could sell no books to the French Catholics at all and not so many to the Protestants. Some of these poor ignorant people were from then on very rough toward us, and on one occasion we had to sleep out all night, as we could not get a place to stay. The next day, which was Sunday, we lay upon the beach below a high cliff. Toward the close of the day a mob of French people gathered and drove us away.

We went about two miles distant, where we managed to secure a room in a humble French home for the night. Here we had supper. While eating, quite a number of the neighbors gathered in the room to watch us (this was a common experience), as we had caused some curiosity by our presence in the neighborhood. But when we started to work on Monday at the place where they had driven us from the beach, the people bought many books from us and one lady said that she was sorry that we had to sleep out all night and that had we come to her place we could have stayed.

The people themselves would have been friendly, but the priests and preachers incited them to do mean things toward us. Many a time, as we lay down to rest at the close of the day's work we recounted our experiences and often remarked how true is the explanation in *THE TOWER* of the parable of the sheep and the goats.

Wicked persecutions were carried on by priests inciting men and boys to mob us. One place we were giving out tracts. We worked all day without anyone molesting us, until in the evening about seven o'clock a priest saw us putting out the dodgers in front of his church building. Within ten minutes after this a mob of about thirty gathered, armed with sticks and stones, and followed us down the street, throwing these at us and yelling. We went to a house and phoned the police, but the police would give us no protection as they had been warned by the priest who had incited the mob. Then the man of the house where we had phoned, having been told by the mob, who had gathered in front of his home, that the priest had told them to mob us, ordered us to get out of his house. We were again at the mercy of the mob; and they continued following, yelling and throwing sticks and stones, for over half a mile distance. The mob then gradually broke up and we reached home with no further harm done us. On several occasions mobs gathered at the instigation of the priests and carried on similarly. This also happened in the city of Quebec.

In a place called Matane we worked for three days and sold a large number of books. The people enjoyed hearing the message, too. However, when the priest heard of it he told a man to get the police after us. This fellow did so; and in a short while two constables came and took us to the town treasurer, who on looking up the law concerning our work, was afraid to arrest us but told us to go and see the priest. This of course we refused to do but continued with our work. This roused the people to buy more books from us.

One day we canvassed a small place called Mont Joli and sold many HARPS. At the close of the day the priest got word of it, and when we took the early morning train next day for a place called Val Brilliant, the station agent wired the agent at Val Brilliant, telling him that we were coming and to warn the priest. When our train arrived at Val Brilliant we saw the priest going from house to house warning the people. On canvassing the people, we found that they would not buy, so we went back to the station. Here we found that a mob had gathered. We took the next train down the line, buying tickets for a station seventy miles away; but instead of riding to that place we got off the train at the next stop, about twelve miles distance. Thus we foiled any further attempt of the agent to wire to the station agent ahead to warn him.

These priests who had incited the people to all these things knew well that our work was about the Lord's kingdom and concerning the Savior of mankind; yet they wickedly caused these persecutions to be carried on. It was only when incited by the clergy that the people would give way to such wicked things; for they themselves liked the message.

Brothers George Waterer and F. Lyster also had an experience last fall in which a priest incited a mob to "beat them up". They were ordered out of town; and when they went to the station the mob gathered and was so violent that the brethren thought they would be killed. The priest was there, too, and he ordered the baggage man not to check their baggage. Thus the two brethren had to carry several heavy suitcases as best they could.

Surely it is as you said while here in Montreal, that we never had a better job in all our lives than telling the message of the kingdom. The spirit of glory resteth upon us and we rejoice to assist in pulling down the Devil's fortress and of helping to establish the wall of truth in the minds of the people. We are glad that this cost us something.

P. A. ROBERTSON.—Colporteur.

CONCERNING GOOD HOPES

DEAR BRETHREN:

Many members of the class here are desirous of contributing to the Good Hopes Fund, but owing to their small means have felt that they were unable to do so. The matter was discussed and the outcome of the discussion was that the contributions received in our collection box on the first Wednesday of each month are looked upon as a contribution to the Good Hopes Fund, and remittance thereof is made to you monthly. This affords all an opportunity of contributing to the general fund of the SOCIETY, no matter how small their donation may be, and at the same time it does not bar those who desire to remit direct from so doing.

Thinking that brethren in other places might be also so situated, we pass this information along to you for what it is worth.

Rejoicing with you in the privilege of cooperating in the witness of the Kingdom, and with every good wish, I am,

Yours in the Master's service,

TIMMINS (ONT.) ECCLESIA,

JAS. L. BROWN, Secy.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER J. A. BOHNET

Denver, Colo.	Nov. 1	Sterling, Colo.	Nov. 8
Boulder, Colo.	" 2	Haxtun, Colo.	" 9
Berthoud, Colo.	" 3	Holyoke, Colo.	" 10
Loveland, Colo.	" 4	Sterling, Colo.	" 11
Greeley, Colo.	" 5	Carpenter, Wyo.	" 12
Fort Morgan, Colo.	" 6	Cheyenne, Wyo.	" 13, 15

BROTHER T. C. RICE

Findlay, O.	Nov. 1	Lorain, O.	Nov. 8
Fremont, O.	" 2	Elyria, O.	" 9
Clyde, O.	" 3	Sandusky, O.	" 10
Bellevue, O.	" 4	Toledo, O.	" 11
Guelph, O.	" 5	Alvordton, O.	" 12, 13
Wellington, O.	" 6	Bryan, O.	" 15

BROTHER C. W. CUTFORTH

E. Hall's Harbor, N. S.	Nov. 2	Deep Brook, N. S.	Nov. 11
Margaretsville, N. S.	" 4	Digby, N. S.	" 12
Bridgewater, N. S.	" 5	St. John, N. B.	" 13, 15
Liverpool, N. S.	" 6	Evandale, N. B.	" 16
Yarmouth, N. S.	" 8	Hamstead, N. B.	" 17
Centreville, N. S.	" 10	Frederictown, N. B.	" 19

BROTHER C. ROBERTS

Mount Forest, Ont.	Nov. 1	Hamilton, Ont.	Nov. 10
Harriston, Ont.	" 2	Beamsville, Ont.	" 11
Palmerston, Ont.	" 3	St. Catharines, Ont.	" 12
Guelph, Ont.	" 4	Niagara Falls, Ont.	" 13, 15
Brampton, Ont.	" 5	Welland, Ont.	" 16
Toronto, Ont.	" 7-9	Dunnville, Ont.	" 17

BROTHER H. H. DINGUS

Pownal, Vt.	Nov. 4	Newport, Vt.	Nov. 12
Rutland, Vt.	" 5	Wildor, Vt.	" 13
Burlington, Vt.	" 6	Hanover, N. H.	" 15
Middlesex, Vt.	" 8	Keene, N. H.	" 16
Morrisville, Vt.	" 9	Milford, N. H.	" 17, 18
St. Johnsbury, Vt.	" 10, 11	Nashua, N. H.	" 19

BROTHER O. L. SULLIVAN

Duluth, Minn.	Nov. 1	Ellsworth, Wis.	Nov. 9
Grantsburg, Wis.	" 2	Minneapolis, Minn.	" 10, 12
Centuria, Wis.	" 3	Elk Mount, Wis.	" 11
Taylor Falls, Minn.	" 4	Cambridge, Minn.	" 13
Hillsdale, Wis.	" 5, 6	Princeton, Minn.	" 15
St. Paul, Minn.	" 8	Pease, Minn.	" 16, 17

BROTHER A. D. ESHLEMAN

Willow, Okla.	Nov. 1	Shattuck, Okla.	Nov. 10
Woodward, Okla.	" 2	Follett, Tex.	" 11
Talban, N. Mex.	" 4	Arnett, Okla.	" 12, 13
Arch, N. Mex.	" 5, 6	Shattuck, Okla.	" 15
Hereford, Tex.	" 8	Mooreland, Okla.	" 16, 17
Pampa, Tex.	" 9	Alva, Okla.	" 18, 19

BROTHER W. J. THORN

Danville, Wash.	Nov. 1	Lewiston, Ida.	Nov. 11
Chesaw, Wash.	" 4	Peck, Ida.	" 12, 13
Oroville, Wash.	" 6	Moscow, Ida.	" 15
Wenatchee, Wash.	" 8	Pine City, Wash.	" 16, 18
Soap Lake, Wash.	" 9	Ewan, Wash.	" 17
Spokane, Wash.	" 10	Colfax, Wash.	" 19

BROTHER M. C. HARBECK

St. Louis, Mo.	Nov. 1, 2	Wakeeney, Kans.	Nov. 13
Springfield, Mo.	" 3, 4	Russell, Kans.	" 15
Independence, Kans.	" 5, 6	Salina, Kans.	" 16
Eureka, Kans.	" 8	Hutchinson, Kans.	" 17, 18
Olpe, Kans.	" 9	Dodge City, Kans.	" 19
Topeka, Kans.	" 10, 11	Rolla, Kans.	" 20, 22

BROTHER T. H. THORNTON

Miami, Fla.	Nov. 1	Grand Island, Fla.	Nov. 10
Melbourne, Fla.	" 3	Apopka, Fla.	" 11, 12
Titusville, Fla.	" 4	Orlando, Fla.	" 13, 15
Daytona, Fla.	" 5	De Land, Fla.	" 16
New Smyrna, Fla.	" 6	Palatka, Fla.	" 17
Sanford, Fla.	" 8	Green Cove Springs, Fla.	" 18

BROTHER H. E. HAZLETT

Dugger, Ind.	Nov. 1	Brazil, Ind.	Nov. 10
Linton, Ind.	" 2	New Richmond, Ind.	" 11, 12
Jasonville, Ind.	" 3, 4	Kokomo, Ind.	" 13, 15
Terre Haute, Ind.	" 5, 8	Logansport, Ind.	" 16
New Goshen, Ind.	" 6	Peru, Ind.	" 17
Bridgeton, Ind.	" 9	Wabash, Ind.	" 18

BROTHER S. H. TOUTJIAN

Beaumont, Tex.	Nov. 1	Sealy, Tex.	Nov. 11
Fannett, Tex.	" 2, 3	Houston, Tex.	" 12, 15
Devers, Tex.	" 4	Waller, Tex.	" 13
Crosby, Tex.	" 5, 6	Port Lavaca, Tex.	" 16, 17
Galveston, Tex.	" 8	Corpus Christi, Tex.	" 18, 19
Alvin, Tex.	" 9	Alice, Tex.	" 22

BROTHER M. L. HERR

Preston, Kans.	Nov. 1	Elkhart, Kans.	Nov. 8
Arlington, Kans.	" 2	Garden City, Kans.	" 9, 11
Hutchinson, Kans.	" 3	Friend, Kans.	" 10
Lewis, Kans.	" 4	Lakin, Kans.	" 12
Dodge City, Kans.	" 5	Syracuse, Kans.	" 13
Rolla, Kans.	" 6	Garfield, Kans.	" 15

BROTHER J. C. WATT

Oakland, Calif.	Nov. 1	Tulare, Calif.	Nov. 8
Modesto, Calif.	" 2	Bakersfield, Calif.	" 9
Turlock, Calif.	" 3	Porterville, Calif.	" 10
Fresno, Calif.	" 4	Orosi, Calif.	" 11, 12
Selma, Calif.	" 5	Reedley, Calif.	" 13
Hanford, Calif.	" 6	Modesto, Calif.	" 15

BROTHER W. M. HERSEE

London, Ont.	Nov. 2	Midland, Ont.	Nov. 15, 16
Stratford, Ont.	" 4	Orillia, Ont.	" 17
Kitchener, Ont.	" 5	Gravenhurst, Ont.	" 18
Toronto, Ont.	" 7, 8	Bracebridge, Ont.	" 19, 20
Barrie, Ont.	" 11, 12	Huntsville, Ont.	" 22
Elmvale, Ont.	" 13	Callander, Ont.	" 23

BROTHER J. B. WILLIAMS

Ann Arbor, Mich.	Nov. 1	Monroe, Mich.	Nov. 8
Ypsilanti, Mich.	" 2	Toledo, O.	" 9
North Adams, Mich.	" 3	Chicago, Ill.	" 10
Jerome, Mich.	" 4	Danville, Ill.	" 11
Dundee, Mich.	" 5	Paris, Ill.	" 12
Adrian, Mich.	" 6	Oakland, Ill.	" 13

BROTHER H. S. MURRAY

Columbus, Ga.	Nov. 1	Enterprise, Ala.	Nov. 10
Union Springs, Ala.	" 2	Elba, Ala.	" 11
Eufaula, Ala.	" 3	Opp, Ala.	" 12
Clayton, Ala.	" 4	Andalusia, Ala.	" 13, 15
Dothan, Ala.	" 5, 8	Geneva, Ala.	" 16
Midland City, Ala.	" 9	Floralda, Ala.	" 17

BROTHER C. A. WISE

Greenville, S. C.	Nov. 1	Charleston, S. C.	Nov. 8
Greer, S. C.	" 2	Ridgeland, S. C.	" 10
Anderson, S. C.	" 3	Savannah, Ga.	" 11, 12
Greenwood, S. C.	" 4	Scriven, Ga.	" 13
Augusta, Ga.	" 5	Waycross, Ga.	" 15
Elko, S. C.	" 6	Jacksonville, Fla.	" 16

BROTHER G. R. POLLOCK

Butte, Mont.	Nov. 1	Wolf Point, Mont.	Nov. 9
Helena, Mont.	" 2	Poplar, Mont.	" 10
Great Falls, Mont.	" 3	Avondale, Mont.	" 11, 12
Virgelle, Mont.	" 4	Scobey, Mont.	" 13
Corral Coulee, Mont.	" 5, 6	Outlook, Mont.	" 15, 17
Tampico, Mont.	" 8	Hart, Sask.	" 16

BROTHER L. F. ZINK

Sallisaw, Okla.	Nov. 2	Peggs, Okla.	Nov. 10
Fort Smith, Ark.	" 3	Locust Grove, Okla.	" 11
Tamaha, Okla.	" 4	Muskogee, Okla.	" 12
Stigler, Okla.	" 6	Okmulgee, Okla.	" 13
Muskogee, Okla.	" 8	Henryetta, Okla.	" 15
Prior, Okla.	" 9	Ada, Okla.	" 16