



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

VOL. XLIV SEMI-MONTHLY No. 14
Anno Mundi 6351 — July 15, 1923

CONTENTS

VIEWS FROM THE WATCH TOWER.....	211
Fundamentalists and Infidels.....	211
Presbyterians in Trouble, too.....	211
Episcopalians and the Federal Council.....	212
Sunday Schools Collapsing.....	212
IN RE CONVENTIONS.....	213
At Tacoma and Los Angeles.....	215
Special Train.....	215
World Witness.....	216
PRAYER-MEETING TEXTS.....	217
MEMORIAL REPORT.....	218
STEPHEN THE MARTYR.....	219
PARNAS THE GREAT-HEARTED.....	221
A NEW OFFICE OPENED (Letter).....	223

"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.

©WEB & TS

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 (ecclesiasticalism) 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 comradely; 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 the church is the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the best of these "living stones", "fleece 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 'partaker 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 witnesses 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 redemption 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 wicked and wicked will be destroyed. Acts 3:19-23; Isaiah 35.

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

18 CONCORD STREET □ □ BROOKLYN, N.Y. U.S.A.

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 270 Dundas St. W., Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 9 Lehe St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND NON-RESIDENTS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 8s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International Postal Money Orders only*. (Foreign translations of this journal appear in several languages.)

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. P. RUFFORD, W. E. VAN AMBURGH, J. HENRY, G. H. FISHER, R. U. BARBER.

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

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

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

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Plan of the Ages"

CHAPTER XV: The Day of Jehovah

Week of August 5.....Q. 30-34 Week of August 19.....Q. 40-44
Week of August 12.....Q. 35-39 Week of August 26.....Q. 45-49

Question books on "The Divine Plan", 15c postpaid

SPECIAL COLPORTEURS

As the Christian's appreciation increases toward the King and his kingdom, there is a greater desire to have part in giving the witness. It is our desire to cooperate with every one who wishes to have a part in the work in this behalf, well knowing that nothing is so good for one's spiritual health as to be busy in the Lord's service.

To encourage those who wish to spend their vacation in canvassing for the books, we have arranged to give them special terms and territory wherever suitable for their convenience. All contemplating engaging in this special colporteur work during the period of vacation please register with the Colporteur Department as soon as possible, requesting your territory, in order that we may get books to you in ample time. Be sure to make it plain in your letter that you wish to enter the special colporteur work during your vacation, advising us that you are employed the rest of the time at some secular work. This will insure you the special rate.

We wish for each and every one of you the happiest vacation period that you have spent, and we feel sure that this will be the result in your effort to advertise the King and his kingdom.

CONVENTION

The colored friends of the International Bible Students Association will have their general convention in New York city August 31 to September 3, inclusive. At this meeting will be Brother Banks, the manager of the Colored Department, and other able brethren, besides Brother R. H. Barber, of the Editorial Committee of THE WATCH TOWER. For further information address communications to Mr. A. Benta, 234 West 63rd St., New York, N. Y.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIV

JULY 15, 1923

NO. 14

VIEWS FROM THE WATCH TOWER

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke 18: 8.

THE evidence is overwhelming proving the second presence of our Lord. He has been present since 1874, conducting his harvest work. From time to time since then, students of the Scriptures have observed the fulfilment of his words above quoted. From time to time THE WATCH TOWER deems it proper to call attention to some of these fulfilments of prophecy, showing how the clergy and the principal men in the church nominal have departed from the faith once delivered to the saints.

When the League of Nations compact was formulated in 1919, the Federal Council of Churches of Christ in America called upon the people of the earth to support it and hailed it as the savior of mankind, employing the statement: "It is the political expression of God's kingdom on earth." The American people repudiated the League of Nations at the polls; but the professional politicians, big business and big preachers are still trying to inveigle the people of this land into the League. A press despatch from Washington under date of May 31, 1923, says:

"A call to 125,000 congregations in America to rally to the support of President Harding's proposal that the United States enter the Permanent Court of International Justice was issued here today by the Federal Council of the Churches of Christ in America. With the Federal Council are affiliated thirty communions with an adult membership of more than 20,000,000 persons."

This Council wholly ignores the Scriptures and the Lord's kingdom as remedies for the ills of mankind. Another evidence of the rapid disintegration of Satan's empire!

FUNDAMENTALISTS AND INFIDELS

There are yet a few men of the various nominal church organizations who believe the Bible. These are now seeing, all too late, that the wave of higher criticism and of evolution which has been sweeping over the church for a generation has brought rampant infidelity, modernism, into full control of church affairs. The Baptists have just been having evidence of this in their convention at Atlantic City.

President W. H. P. Faunce, of Brown University, Providence, R. I., one of the institutions where modern

infidels are educated for the pulpit, was on the program to speak to the 3,200 delegates. Dr. John Roach Straton, of New York, arose and protested against his appearance on the ground that he was substantially an infidel. But the protest was without avail. The majority of the convention was overwhelmingly in favor of the modern infidel.

The Fundamentalists hold to four principles as essential; the virgin birth of Christ, the inspiration of the Scriptures, Christ's vicarious atonement for sin, and his promise of a second advent. The Modernists (infidels) deny these propositions. The Fundamentalists had intended asking the convention to make some statement of its standing upon these four points, but gave it up when they saw that they were hopelessly outnumbered. The question that arises is, Why do Christian men continue to meet with an infidel organization, and to give it their support? Why not obey the Lord and come out?—Revelation 18: 4.

PRESBYTERIANS IN TROUBLE, TOO

The same issue which has ruined the Baptist denomination is destroying Presbyterianism also. In 1910 the Presbyterians at their annual assembly agreed that the literal inspiration of the Scriptures, the virgin birth, the vicarious sacrifice, the resurrection of Jesus, and the performance of miracles are essential doctrines of the Presbyterian church.

Now it happens that the Reverend Dr. Harry Emerson Fosdick, who is a Baptist and a professor in the infidel Union Theological Seminary of New York, is also a special preacher in the First Presbyterian church of New York. A year ago he delivered a sermon in New York in which he expressed his unbelief in the virgin birth of the Savior, the inspiration of the Scriptures, the atonement, and the second coming of Christ. New York was satisfied; but Philadelphia Presbyterians objected and took the case to the Presbyterian Assembly, which met at Indianapolis, May 17.

At the Assembly William Jennings Bryan, through the power which he has of swaying audiences, succeeded by a vote of 439 to 359 in the attempt to have Dr. Fosdick reprovved; but his own attempt to have the

Assembly agree that no part of the educational fund should be paid to any school that teaches or permits to be taught as a proved fact either Darwinism, or any other evolutionary hypothesis that links man in blood relationship with any other form of life, went down into defeat. It is apparent that the general sympathy of this Assembly was with the infidel view, and only the oratory of a layman prevented a scene like that at Atlantic City. Even as it was, sixty-six of the leaders at Indianapolis filed a protest against the Assembly's action in condemning the doctrines of Dr. Fosdick. It is claimed in the newspapers that at Indianapolis there were two evolutionists to every believer in the Scriptural origin of man. At the conclusion of the session Will H. Hays, president of the Motion Picture Producers and Distributors of America, made an eloquent plea that the preachers should have more money, claiming that they were paid about the same as garbage collectors. Our own opinion is that as a choice between garbage collectors and exponents of Evolution versus the Bible, the garbage collectors are many times more beneficial to mankind. One is collecting garbage, and the other distributing it.

The South wakes more slowly than the West. In some sections it is still at the hell-fire stage, not having learned as yet that it is in the effort to escape this very dilemma that the denial of the Bible has come about. Thus on May 19, at Montreat, N. C., the Reverend R. C. Reed, of the Columbia, S. C., Presbyterian Theological Seminary, delivered a red-hot sermon on the text, "I am tormented in this flame." (Luke 16:21) If the Reverend Reed will send to us, we will supply him with a clear and convincing explanation of this parable, in which he will see that his torment is unnecessary. It is the Jew that has been tormented.

EPISCOPALIANS AND THE FEDERAL COUNCIL

The Protestant Episcopal church has been in session at Garden City, and has before it the proposition whether, at the World Conference on church union, to be held in Washington in 1925, the primary question should be whether the church should have a creed at all; and, secondly, whether the Nicene Creed should be the expression of its faith. Very evidently the drift of most clergymen is toward having no creed at all; for the good and sufficient reason that most of them now know and are constantly admitting in their discourses that they have no faith at all, and are not Christians at all.

At the Garden City conference it was agreed that during the next twelve months the clergy will press forward a series of regional conferences whereby the American public shall become more favorable to church unity; and the Federal Council of Churches of Christ in America is to be approached with a view to coöperation in the program.

The Federal Council adds a touch of the ridiculous

to the church situation when it boasts, as it has recently done, that America is getting more religious because the last year has witnessed an increase of 1,220,428 members over the previous year. If the ministers that serve these church members are infidels, what are the church members themselves? And does it surely mean that the United States is becoming more religious because it has more people who pretend to believe what they do not at all believe? The Federal Council claims a Roman Catholic baptized profession of 18,104,804; a Protestant membership of 27,454,080, of which about eighty percent are affiliated with the Council; and then it makes the whole country over into a community of saints by saying that in the supreme hours of life or death the facts will show that there are in the United States:

Protestants	78,113,481
Roman Catholics	18,104,804
Jews	1,600,000
Mormons	604,082
Greek Catholics	456,054

SUNDAY SCHOOLS COLLAPSING

Charles A. Selden, in the *Ladies Home Journal* for May, calls attention to the fact that millions who are enrolled in the Sunday schools are learning practically nothing; that the Sunday school "is a failure as a feeder of the church, primarily because it is even more of a failure as a school"; that it "has kept America in a state of ignorance so far as religion is concerned, and has reduced its religious education to a condition far worse than that of the public secular schools." He calls attention to "the persisting absurdity of the uniform lessons, not only giving no religious education worthy of the name, but responsible for the indifference to religion and the church itself with which millions of young people quit the Sunday school"; and that "as soon as they possibly can do it after eleven years of age, three out of every four leave the Sunday school and the church for the rest of their days." As far as the finished product is concerned we get "the result that for fifty years American church members have grown up in complete ignorance of by far the larger part of the Bible, and of many of its best parts." When it comes to the teachers, "our teachers are lazy and careless. Four-fifths of them are young women of no training for the work of teaching."

The Omaha Episcopalians have also condemned the Sunday school, declaring that it has outlived its usefulness, and urging that a plan be adopted by which the pupils in the public schools, with the written consent of the parents, be dismissed on designated days of the week, for an hour a day, and "under proper guidance" be taken to the church school of their parents' choice, where they will be indoctrinated. Why take the school children apart to drill infidelity into them in another building?

IN RE CONVENTIONS

ONE of the precious things to the Christian is the joy of fellowship with others of like precious faith. The meeting together, the exchange of thoughts upon the Word of God, the singing of songs to his praise, the uniting of their petitions to the throne of heavenly grace, and the hearing some among them discourse on features of the divine plan, is really meat and drink for the new creature in Christ Jesus. The natural man requires food to sustain his physical body. Even so food for the new creature in Christ Jesus is equally necessary. The transformation of the new creature results from the building up of the mind; and spiritual food provided by the Lord is necessary for this sustenance and renewing of the mind.

To enable one another thus to develop and to encourage each other to renewed energy and zeal, and to increase their joy in the Lord, conventions are held from time to time. As we come nearer to the end of the journey of the church these assemblies seem to be more necessary. St. Paul foresaw that such would be the case, and he urged upon the brethren the necessity of assembling themselves together. (Hebrews 10:25) It is not convenient, or in fact reasonably possible, to have a convention every year like unto that of Cedar Point in 1922; but to make up for this smaller conventions are held in different parts of the country, and these have always resulted in great blessing to the brethren who attend for the purpose of receiving a blessing and being a blessing to others.

At St. Paul, Minnesota, a convention of the Bible Students was held May 4-6. The convention was addressed by Brother Boyd, Brother Stewart, and others. On Sunday morning Brother Rutherford was present and addressed the convention. About five hundred friends attended, and all gave testimony to the great strength and blessing derived from the fellowship in the brief period of time they attended the convention. It has always been difficult to get a large public attendance at St. Paul. The city is strongly Catholic, and has not heretofore been much inclined to attend our meetings provided for the public. On this occasion, however, the attendance was unusual. The brethren had taken a large auditorium with a seating capacity of 4,000; and several minutes before the time for the lecture to begin the house was packed out, and the ushers estimated that between 2,000 and 3,000 people were turned away. More than 800 volumes of books were sold at this meeting. Brother Boyd addressed another public meeting in the same auditorium at night with a splendid attendance. The attention was unusually good. All the brethren went away much encouraged in their efforts to advertise the King and the kingdom.

A convention was held at Chicago May 11-13. This convention was addressed by Brothers Rice, Pollock, Horth, Nash, and other brothers of ability. Brother

Rutherford served the convention Saturday evening. About 900 friends attended. On Sunday morning Brother Rutherford conducted a question meeting, following which there was a consecration of children. A great many children were on this occasion publicly presented by their parents to the Lord. It was an impressive and interesting service. At this service the speaker said in part:

There is nothing dearer on earth than a child. The Lord showed his great love for children, and it is reasonable that his followers would be likewise much interested in the little ones. A person who does not love a child seems to be quite out of the usual. There is something lacking in that person somewhere, particularly if he claims to be a Christian. If we love children generally, with stronger reasoning should we love the children of the consecrated. The apostle Paul speaks of their special relationship to the Lord because of the consecration of their parents. We should take a special interest in such children.

The King is now present, and his kingdom is beginning. Many of the children now living will never die. What a wonderful prospect before them! And about this they should be informed. If properly instructed and started on the right course they may readily pass over the highway of holiness. The responsibility of properly teaching children cannot be overstated. The privilege of starting a child aright is a blessed one. "Train up a child in the way he should go; and . . . he will not depart from it." (Proverbs 22:6) There never was such an important time to train children in the right way as now.

Some of the brethren from time to time have criticized their brethren for bringing children into the world, and from these words of criticism some have been much discouraged. We believe that this is not the proper course. While the chief purpose of each consecrated one is to glorify the Lord and to make his own calling and election sure, yet the bearing of children by the consecrated is not an improper thing. The apostle Paul commends the bearing of children by the consecrated. (1 Timothy 5:14) It should not be the chief purpose of the begetten ones to rear large families; but if, in pursuing the natural course of the marital relationship, children are brought into the world, the parents should not be discouraged, but rather should rejoice. It means now the starting of a new life which may never go out. This is really a privilege, carrying with it of course a responsibility. If the child is properly trained from the beginning, it may early be of much use under the supervision of the princes of the earth in aiding others to be brought to a knowledge of the truth. Parents of the world look forward to giving their children a reasonable competence, a good education, and therefore a fair start in the world. Parents who are Christians should now look forward to giving their children a good education

concerning the divine plan and therefore an advantageous start in the new order of things, that they may be useful and that their course in life may be a glory to the King of kings and Lord of lords. Let not the parents of children at this time be discouraged, but rather feel keenly their privilege and responsibility concerning the children and start them on the right course.

At once there is impressed upon the mind of a parent the responsibility of making provision for his children. When the Apostle states that the one who provides not for his own is worse than an unbeliever his statement is not limited to material provision, but also includes provision for the education and spiritual welfare of the child. One of the most important parts of this education is a knowledge of the divine plan.

The new creature in Christ is a child of God. All that he possesses belongs to the Lord by reason of his covenant. The child is a part of the parent. It therefore becomes the duty as well as the privilege of the parent to devote the child to the Lord. Of course this does not mean that the child can be taken into the church. It merely means that the parent in effect says to the Lord: You have given me this child. I now present it to you and ask that you grant unto it blessings according to your perfect wisdom, and to grant unto me wisdom and grace to properly train it insofar as I can, that it may be a glory to your name. The parent then feels a keener responsibility to see that the child is properly trained and, particularly, properly taught concerning God's great plan of salvation.

It is gratifying to see that the consecrated are giving more attention to their children in training them at home and providing for them class studies whereby they may understand the Bible. A great contrast between these and the children of the nominal church is noted. Some of the states have recently provided questionnaires for the school children, requiring them to give answers to Bible questions. This examination has disclosed the great ignorance of the children generally concerning the Bible and, in marked contrast, the clear understanding that many of the children of the consecrated have concerning God's plan. This of itself is a witness to the truth and has induced parents who are not consecrated to inquire of brethren in the truth concerning the knowledge of their children on Bible matters; and thus some have been led to investigate the divine plan.

The parents should feel the responsibility now of training their children and teaching them concerning the kingdom. The young mind is open to learning these important things, and they will stay with it forever. Children should be taught that they were born imperfect because of sin; that God provided redemption through Christ Jesus; that Jesus long ago died to provide the ransom or redemptive price; that he rose from the dead; that his resurrection is a guarantee that all the dead in their graves shall come forth and have a trial for life; that for many centuries past God

has been selecting his church; that this work is almost complete; that the Lord Jesus promised to return for his church, the members of his body; that he has returned; that he is now present and is setting up his kingdom; that soon the faithful men of old, from Abel to John the Baptist, will be resurrected and will be rulers in the earth; that it will be the privilege of the children to heed the teachings of these holy men, and without doubt they will have many positions for the children to occupy in the way of helping others on the highway of holiness, as well as passing themselves thereupon; and that these children will have a special advantage if they have been taught concerning God's arrangement before the time of restoration really begins.

Those expecting to be of the church class do not expect to be long with their children in the flesh. Happy, then, is the thought that they can start the child aright here. The most reasonable thing, then, is to consecrate the child to the Lord.

The SOCIETY expects in a short time to have some lessons prepared for the children in simple language, particularly for those who are too young to study the HARP or Volume I of STUDIES IN THE SCRIPTURES. The intention is to have this small book of simple lessons furnished in connection with some hymns particularly adapted for the children, the purpose being to enable the parents at home, as well as the juvenile classes, to make progress in an understanding of the divine plan. Let us give more attention, then, to training the children; and doubtless through them other children will be brought to a knowledge of the truth and through them their parents, and the good work of advertising the King and the kingdom will progress.

For the public meeting at Chicago the brethren had taken the Auditorium, which is the largest in Chicago. The Chicago Class is to be commended for its zeal and love in the advertising for this public meeting, and the Lord greatly blessed their efforts. In addition to the newspaper advertisement, many house-to-house calls were made and cards presented to the people, besides advertising with a "preferred seat" ticket. The Lord greatly rewarded their faithful efforts. For some minutes before the beginning of the meeting, the Auditorium, with an approximate capacity of 4,500, including the stage, was packed out, with many hundreds in the street vainly striving to gain admittance. Two overflow meetings were provided. It was estimated that fully 6,500 people came to hear the lecture as a result of the advertising. Upwards of 2,000 volumes of books were sold to them. This public meeting was a great success in the proclamation of the message. The audience was unusually attentive.

The convention concluded Sunday night with an address by Brother Horth; and from the lips of all the friends were heard expressions of thanksgiving to the Lord for his manifold blessings bestowed upon them during this gathering. Quite a number of visiting

brethren were present, and they together with the Chicago Class went to their homes happy, rejoicing in the manifestation of God's favor toward them. We are glad to note that the class in Chicago is in splendid spiritual condition, well organized for the Lord's work, and going forth with a renewed determination to advertise the King and his kingdom and to glorify his name.

OTHER CONVENTIONS

During the summer months other conventions will be held. There will be a convention at Toronto, Ontario, July 27-29; one at Winnipeg, Manitoba, August 3-5; at Saskatoon, Saskatchewan, August 8-10; and at Edmonton, Alberta, August 10-12. These conventions will be attended by a number of the Pilgrim brethren; and it is anticipated that each will be a time of great refreshing amongst the Lord's children. Special service days will be arranged for some of these conventions, to be announced later, on which days the brethren will spend at least a part of the day canvassing for the books.

AT TACOMA

Unusual efforts are being put forth for a convention at Tacoma, Washington. This will be a six-day convention, beginning on August 14, and concluding Sunday night, August 19, with a great public meeting in the Stadium. This will be the convention of the Northwest; and the classes in that section of the country are making in a special effort to advertise particularly the stadium meeting. It is expected that the Tacoma Convention will be served by the following speakers: Brothers Pickering, Herr, Van Amburgh, Wise, Salter, Graham, Horth, Rutherford, and others. One day will be given over to field service. It is expected that all the classes in the Northwest will cooperate in this convention and we anticipate a time of great refreshment and blessing.

LOS ANGELES

Arrangements are now practically completed for a nine-day convention of the International Bible Students at Los Angeles, California. The convention will begin August 18 and conclude August 26 with a public meeting in California's new Stadium. This meeting will be widely advertised throughout all Southern California, and the intention is to give a large witness to the truth. All other sessions of the convention will be held in the Trinity Auditorium. It is expected that all the ecclesias of California will unite in making this convention the best that has ever been held in that part of the country. The speakers at this convention will include Brothers Van Amburgh, Salter, Wise, Howlett, Pollock, Horth, Sexton, Rutherford, and others.

There will be one day devoted to service, in which all of the visiting brethren will be invited to participate, in the same way that the service day was conducted at Cedar Point last year.

Friends desiring accommodations at these conven-

tions or other information relating thereto should address the local committee. All communications relating to the Tacoma Convention should be addressed to C. F. W. Lundberg, P. O. Box 1212, Tacoma, Washington; and for the Los Angeles Convention, E. D. Sexton, 200 Trinity Auditorium, Los Angeles, California.

RAILROAD FARES

The railroads have granted a fare for the Tacoma Convention for all points in Montana and west thereof on the certificate plan. Railroad ticket agents will furnish the passengers with a one-way ticket to Tacoma, giving them a regular form of receipt which will show the form and number of the ticket issued and the price of same. These receipts are presented to the validating agent at Tacoma. The return tickets are issued at one-half of the regular fare. The railroads have waived the minimum attendance requirement.

For all points east of Montana the rate will be approximately one and one-tenth fare for the summer tourist ticket, and will be cheaper than the convention rate. These tickets are good until October 31. Inquire of your local ticket agent for further information.

SPECIAL TRAIN

Learning of these conventions as above announced, a number of friends have inquired concerning a special train from the East. The Society will not undertake to operate a special train itself, but it will be pleased to cooperate with any friends who arrange for such a special train. Brother Frank T. Horth is arranging with the railways to operate a special train from Chicago. Brother Horth's letter, which we insert below, is self-explanatory.

DEAR BROTHER RUTHERFORD:

Feeling that the friends might desire to visit the six-day convention at Tacoma, Wash., August 14-19, and the Los Angeles, Calif., convention, August 18-26, especially if a special train was arranged for, I took it upon myself to look into the matter and find:

1. That the railroads have made a greatly reduced rate—about one and one-tenth fare for the round trip—from all points North, East, and South.

2. By chartering standard Pullman sleepers, which could be used as sleeping quarters during the entire journey of twenty-nine days without being overcrowded, and standard Pullman dining car service for the *traveling time only*, a charge of \$114.00 would be necessary. The railroad ticket would be an additional charge. Meals would not be served while in Tacoma or Los Angeles, but would be at all other stopovers.

To determine the Lord's will in the matter will require three things:

(a) That you publish this notice in the WATCH TOWER; (b) that at least 125 friends (the minimum full-fares allowed by the railroads for a special train) notify me before July 25 of their intention of going; and (c) send me \$114.00 to cover cost of sleeping and dining car service, before August 1.

The train would leave Chicago August 10, C., B. & Q. R. R. at 6 p. m., and arrive in Tacoma on the morning of

August 14, stops being made for meetings at Fargo, N. Dak., and Spokane, Wash. Leaving Tacoma about 10:30 p. m. August 19, after the public meeting, a stopover of twelve hours will be made in Oakland, Calif., leaving there about 10:30 p. m., and arriving in Los Angeles the morning of August 22. Leaving Los Angeles August 31, a day will be allowed in Salt Lake City, through the Royal Gorge by daylight, and two days at the convention at Pueblo. A brief stop of a few hours will be made in Denver, and arriving in Chicago September 7.

I hope the point is clear that the \$114.00 does not pay the railroad fare. Each one should purchase railroad ticket for the entire round trip from his home passenger agent. No doubt extra cars would be added at Tacoma and Oakland for Los Angeles. Friends of the Northwest would be picked up on the way to Tacoma.

Your co-laborer in the service, FRANK T. HORTH.

Since receiving the above letter Brother Horth writes as follows:

DEAR BROTHER RUTHERFORD:

The cost of the Chicago-Tacoma-Los Angeles convention tour with route schedule is as follows:

RAILROAD TICKET

Purchase a round-trip summer rate railroad ticket from your home starting point. The cost you can ascertain from your station agent. This can be over any railroad to Chicago.

IMPORTANT.—Your ticket from Chicago must read:

Chicago, Burlington & Quincy R. R. to St. Paul.
Northern Pacific R. R. to Tacoma.
Northern Pacific R. R. to Portland, Ore.
Southern Pacific R. R. to Los Angeles.
Union Pacific R. R. to Salt Lake City.
Denver & Rio Grande R. R. to Denver.
Chicago, Burlington & Quincy R. R. to Chicago.

STANDARD SLEEPING-CAR BERTH AND PULLMAN DINING-CAR MEALS

For each full railroad ticket one berth will be assigned. The berth can be used for the entire journey.

First-class meals to be served while en route only. Berth and meals, \$114.00.

Additional charge for drawing-room or compartments.

While at conventions no meals will be served in the dining-car.

For example, if one should start the journey from Chicago the cost would be:

Railroad ticket	\$104.00
Berth entire journey, meals en route.....	114.00
Total	\$218.00

For reasons over which we have no control railroad passes cannot be honored on the special train. There will be no half fare and babes in arms cannot be taken. No provision can be made for one to work their passage either for all or part of the tour.

In order that definite arrangements may be perfected for Pullman sleepers and dining cars we would like to know as soon as possible the number to provide for. The friends should let me know as soon as possible if they are going and send me not later than August 1 the \$114.00 to cover the cost of the berth and meals, stating age, sex, and nationality of each one in the party.

Do not send money for your railroad ticket. This can be secured at the home station the day before the journey starts.

The railroad schedule follows:

Leaving Chicago August 10, at 3 p. m., the train goes to St. Paul via the C. B. & Q. R. R., arriving at 3 a. m., and leaving immediately over the Northern Pacific R. R. for Fargo, N. Dak., arriving there at 10 a. m. August 11; leave Fargo 10:30 p. m. August 11 via Northern Pacific, arrive Spokane, Wash., August 13, 10 a. m.; leave Spokane August 13, 10:30 p. m., via Northern Pacific, arrive Tacoma August 14, noon; leave Tacoma August 19, 10:30 p. m., via Northern Pacific to Portland and from Portland via Southern Pacific to Oakland, arrive 9 a. m. August 21; leave Oakland August 21, 10:30 p. m., via Southern Pacific to Los Angeles, arriving August 22; leave Los Angeles August 31, 10:30 p. m., via Union Pacific to Salt Lake City, arriving 10 a. m. September 2; leave Salt Lake City September 2, 4 p. m., via Denver & Rio Grande R. R., arrive Pueblo September 3; leave Pueblo September 4 via Denver & Rio Grande, arrive Denver 7 a. m. September 5; leave Denver September 5, 10:30 p. m., via C. B. & Q., arrive Chicago September 7, 7 a. m.

As this tour is for the purpose of advertising the King and the kingdom it would be fine if every class had a representative on the train. The representative chosen would lose the time and the class would pay the expenses. It would give each one an opportunity of having a share in furthering this movement for the interests of the King. Just a suggestion, however.

Your brother in the one hope, FRANK T. HORTH,
418 Second Ave., Clinton Iowa.

The above communications are self-explanatory and any one contemplating going should let Brother Horth know at once. Address all communications direct to Brother Horth that in any way pertain to the special train.

WORLD WITNESS

Sunday, August 26, the date of the Los Angeles public discourse in the Stadium, is the day fixed for the next world-wide witness. Where it is not convenient for all the classes to have many meetings we suggest that they concentrate their force on one meeting, and then devote the rest of their energy to the canvassing for the books. Friends from all over the world write that it is a great stimulus to know that all the brethren are engaged on the same day in proclaiming the same message, their prayers and hands united together in the great cause of the King and his kingdom.

"With lowly hearts we come to thee, our God,
Through Christ our Lord, who shed for us his blood,
Earth's sorrows now should bring thy saved ones near,
Nearer to thee in conscious filial fear.

"With lowly hearts we come before thy throne,
Acknowledge thee, and all thy goodness own,
We would look up, in these our pilgrim days,
And sing to thee our songs of heartfelt praise.

"With lowly hearts we seek thy constant aid,
That we may rest in thee, nor be dismayed:
'Mid all the sin, and carelessness of thee,
May those redeemed by blood more godly be.

"With lowly hearts and minds on things above,
We would adore and praise thee for thy love,
Walk as our Lord while pilgrims on this earth,
And seek by grace to show our heavenly birth."

PRAYER-MEETING TEXT COMMENTS

TEXT FOR AUGUST 15

"The fruit of the spirit is . . . goodness and faith."
—Galatians 5:22.

THE creature transformed by the holy spirit grows up into Christ Jesus. The outward growth of character is symbolized by ripe, perfect, luscious fruit. The Apostle says: "The fruit of the spirit is love." While stating this in the singular, he then adds other elements which go to make up the character likeness of our Lord, and which are a part of the outgrowth of one who is growing in the likeness of the Lord. Among the other elements mentioned is goodness, which is defined as virtue, or beneficence; as the possession of moral excellence, kindness, benevolence, and mercy. Another has defined it as *"love in action."*

When one reaches the mark of perfect love he sees to it that his actions are in harmony with love. He is merciful unto his persecutors, kind to the unthankful and to those who misunderstand, and benevolent toward all, having a sincere desire to promote the welfare and happiness of all of the human race who desire righteousness. He specially desires to do good unto those of like precious faith. Thus in the likeness of the Lord, he is developing the quality of goodness.

Another element that forms a part of character is faith. Here the word as used means constancy in profession, or fidelity. It has been described by another as *"love upon the battlefield."* The true followers of Christ Jesus are now upon the battlefield and are engaged in the final conflict against the forces of evil before their change takes place. He, therefore, who is being transformed by the holy spirit is constant, loyal, and faithful to his brethren. He appreciates the fact that the enemy is striving to destroy his brother as well as himself; and with that fidelity peculiar to the Lord he looks out for the welfare of his brother as a new creature in Christ. He counts it a joyful privilege to show his fidelity to his brethren in the conflict and thus prove his loyalty and faithfulness to the Lord, the Head of the new creation. This leads him to a fuller appreciation of the necessity of thinking and working together with others of like precious faith, dwelling in peace and unity, looking for that blessed day when the transformation will be complete and each member of the body will enjoy the unspeakable blessings of being forever with the Lord.

TEXT FOR AUGUST 22

"The fruit of the spirit is . . . meekness, temperance."—Galatians 5:22, 23.

WITHIN the meaning of the Scriptures meekness is that condition of mind which causes one to think of himself soberly, as he ought to think, and not be exalted in his own mind. Jesus said: "I am meek and lowly in heart." (Matthew 11:29)

To the new creature St. Paul says: "I say, . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—Romans 12:3.

To be exalted in one's own mind is the fruit of the evil spirit. Lucifer being thus exalted became Satan, the devil. One of his strong weapons against the new creature is to induce in the mind of that one self-exaltation. He who is transformed into the likeness of his Master Christ Jesus fully realizes that all he is, has, or hopes to be is a gracious gift from the Lord. He rejoices to be submissive to the will of God. Whatsoever the Lord has provided for him, therewith he is content. Therefore meekness may be properly defined as *"love in resignation."* The new creature is led to this condition of mind by his love for the Lord and by developing the likeness of the Lord Jesus.

Temperance means self-control or moderation. The spirit of the Lord operating upon the mind of the new creature, and the new creature coöperating therewith, develops in him the disposition of self-control. He learns to be moderate in all things. His trust is in the Lord and hence he is not taken off his feet by the happening of unusual events. When persecuted, he remembers that the Lord has permitted it for some good purpose. Hence he refuses to yield to excessive sorrow or grief. If exalted, he remembers that all true promotion comes from the Lord; hence he calmly and serenely rests in the Lord's love and is not swerved from a right course by the flattery of men. He appreciates that whatsoever he receives of good is from the Lord, and shows this appreciation by inward joy and thankfulness of heart and fidelity in action, and not by hilarious outward demonstration.

The ripe, complete fruit of the spirit is love, made up of the elements of joy, peace, long-suffering, goodness, faith, meekness and temperance. These combined and ripened into perfect love constitute the fruits of the spirit. Love is the perfect expression of the Lord's likeness. Therefore love is the greatest of all things.

TEXT FOR AUGUST 29

"Be renewed in the spirit of your mind."—Ephesians 4:23.

THE proper tendency of the spirit or disposition of the mind of the new creature is toward Christ Jesus, that the creature may be made into his likeness. To be renewed in the spirit or disposition of the mind means to be renovated, reformed and upbuilt. There is but one way for thus renewing the mind, and that is by feeding the mind upon the things which the Lord has provided. It means to think on those things which pertain to the Lord and his gracious provision for mankind. This means that such

a one must study the Word of God and the helps divinely provided. Thinking and meditating upon the things pertaining to the Lord's kingdom will lead one to put forth his hands to do whatsoever he finds to do to further the interests of that kingdom.

The Christian developing character must reach the point of fortitude. We have come to that time when we must no longer be tossed about by every wind of doctrine that may be advanced, but stand firm in the Lord and in the things that he has taught us. Having once been brought to a knowledge of the truth, we should appreciate God's provision for us. To become indifferent to this provision and to push it aside would mean the spirit of disloyalty to the truth which the

Lord has provided for the mind to feed upon. It is impossible for such a one continuing in this course to remain in the truth, but he will be quickly taken into darkness. God graciously draws men to Christ Jesus, and hence to the truth; but by indifference, lack of appreciation, or disloyalty the creature draws himself away from the truth and from the Lord. There is but one safe course for the Christian; and that is, to constantly feed his mind upon the precious things which the Lord has provided at his table, and to keep his hands busy in things pertaining to the King's business and to do that with haste. Proper thinking, which renovates or renews the spirit of the mind, will lead to proper action, in harmony with the Lord's will.

MEMORIAL REPORT

IN CONFORMITY with our custom, we publish herewith a list of the classes who have reported as celebrating on March 30, 1923, the Memorial of our Lord's death. At the time of going to press the reports show upward of 42,000 partaking of the Memorial on that date. Many classes from different parts have not yet reported. We publish the names of the ecclesias reporting twenty and upwards, as follows:

London, England	1,029	Hull, England	107	Detroit, Mich. (Colored)	59	Kalamazoo, Mich.	44
New York, N. Y.	906	Reading, Pa.	107	Malmö, Sweden	59	Newburgh, N. Y.	44
Los Angeles, Calif.	850	Iapa, Roumania	105	South Bend, Ind.	59	Warren, Ohio	11
Chicago, Ill. (Polish)	675	Pori, Finland	106	Watertown, N. Y.	59	Champaign-Urbana, Ill.	43
Helsingfors, Finland	580	Louisville, Ky.	103	Atlanta, Ga.	58	Easton, Pa.	43
Chicago, Ill.	571	Everett Wash.	102	Auckland, New Zealand	58	Fall River, Mass.	43
Boston, Mass.	514	Erie, Pa.	100	Lynn, Mass.	58	Manchester, N. H. (Greek)	43
Glasgow, Scotland	501	Grand Rapids, Mich.	100	Buffalo, N. Y. (Polish)	57	Old Hill, England	43
Pittsburgh, Pa.	459	Saskatoon, Sask.	100	East St. Louis, Ill.	57	Bay City, Mich.	42
Toronto, Ont.	422	Richmond, Va.	95	Grimsby, England	57	Chicago, Ill. (Greek)	42
Cleveland, Ohio	419	Edmonton, Alta.	94	Norfolk, Va.	57	Cleveland, Ohio (Colored)	42
Detroit, Mich.	408	Jacksonville, Fla.	94	Clydach, Wales	56	Clinton, Iowa	42
Hamburg, Germany	395	Leicester, Pa.	94	Dubuque, Iowa	56	Lima, Ohio	42
Vancouver, B. C.	384	Lincoln, England	94	Fairport Harbor, Ohio	56	Oena de Sus, Roumania	42
Detroit, Mich. (Polish)	344	Worcester, England	94	Flint, Mich.	56	Pawtucket, R. I.	42
St. Louis, Mo.	340	Kristiania, Norway	91	Fort Worth, Texas	56	Portsmouth, Ohio	42
Liverpool, England	333	Belfast, Ireland	90	Gillingham, England	56	Altoona, Pa.	41
Winnipeg, Man.	327	Rochester, N. Y. (Italian)	90	Rochester, N. Y.	56	Bellingham, Wash.	41
Philadelphia, Pa.	304	St. Paul, Minn.	89	Altrincham, England	55	Bramley, England	41
Warsaw, Poland	285	Springfield, Miss.	89	Terre Haute, Ind.	55	Riverside, Calif.	41
Columbus, Ohio	267	Binghamton, N. Y.	87	Tulsa, Okla.	55	Uoara, Roumania	41
Manchester, England	265	Bridgeport, Barbados, B.W.I.	87	Wilmington, Del.	55	Votmel, Roumania	41
Copenhagen, Denmark	257	Cluj, Roumania	87	Long Beach, Calif.	54	Vad, Roumania	41
Birmingham, England	256	Detroit, Mich. (Hungarian)	85	Petersburg, Va.	54	Akron, Ohio (Polish)	40
Baltimore, Md.	251	Newcastle, England	85	Skien-Porsgrund, Norway	54	Barrow-in-Furness, England	40
Seattle, Wash.	236	Winnipeg, Man. (Ukrainian)	84	Syracuse, N. Y.	54	Brazil, Ind.	40
San Francisco, Calif.	226	Orebro, Sweden	83	Wolverhampton, England	54	Durban, So. Africa	40
New York, N. Y. (Colored)	221	Rodna Vechi, Roumania	83	Cardiff, Wales	53	Petroseni, Roumania	40
Oakland, Calif.	218	Targu Mures, Roumania	83	Rockford, Ill.	53	Pittsburgh, Pa. (Greek)	40
Cleveland, Ohio (Polish)	212	Wichita, Kansas	83	Schenectady, N. Y.	53	Aalborg, Denmark	39
Cincinnati, Ohio	208	Pasadena, Calif.	82	Tampa, Fla.	53	Aarhus, Denmark	39
San Antonio, Texas	203	Portsmouth, England	81	Croyden, England	52	Bistrita, Roumania	39
Minneapolis, Minn.	196	La Salle, Ill. (Polish)	80	Lupeni, Roumania	52	Duluth, Minn.	39
Portland, Ore.	195	Panama, Canal Zone	80	Norrköping, Sweden	52	Fort Wayne, Ind.	39
Dayton, Ohio	193	Paterson, N. J.	79	Seranton, Pa.	52	Hammond, Ind. (Polish)	39
Ann Arbor, Roumania	190	Coventry, England	77	Surrey, England	52	Sovrad, Roumania	39
Washington, D. C.	191	Johannesburg, So. Africa	77	East Liverpool, Ohio	51	Auburn, Ind.	38
Indianapolis, Ind.	186	Port of Spain, Trinidad	76	Barnoldswick, England	50	Aurora, Ill. No. 2	38
Denver, Colo.	183	B. W. I.	76	Manasturul ung, Roumania	50	Bergen, Norway	38
Vulcan, Roumania	183	Dallas, Texas	75	Newark, N. J.	50	Burlington, Wash.	38
Buffalo, N. Y.	173	London, Ont.	75	St. Petersburg, Fla.	50	Cleveland, Ohio (Hungarian)	38
Roseland, Ill.	162	East Kirkby, England	73	Southend-on-Sea, England	50	Cromwell, Conn.	38
Georgetown, Demerara, B. G.	158	Minneapolis, Minn. (Polish)	70	Nuneaton, England	49	Massilon, Ohio	38
Manor Park, England	158	Krakow, Poland	69	Oxford, England	49	Nashville, Tenn.	38
Milwaukee, Wis. (Polish)	150	Montreal, Quebec	69	Washington, D. C. (Colored)	49	Sharon, Pa.	38
Philadelphia, Pa. (Polish)	150	San Jose, Calif.	69	Elizabeth, N. J.	48	Tiffin, Ohio	38
Edinburgh, Scotland	148	Turke, Finland	69	Passaic, N. J.	48	Bayonne, N. J.	37
San Diego, Calif.	147	Youngstown, Ohio	69	Stockton, Calif.	48	Bloomfield, N. J.	37
Tacoma, Wash.	147	Hartford, Conn.	68	W. Brownsville, Pa.	48	Crooksville, Ohio	37
Sheffield, England	144	Notttingham, England	67	Wheeling, W. Va.	48	Hammond, Ind.	37
Kansas City, Mo.	141	Santa Ana, Calif.	66	Duquesne, Pa.	47	Marion, Ohio	37
Buffalo, N. Y. (Italian)	140	Birmingham, Ala.	64	Jackson, Mich.	47	Sacramento, Calif.	37
Spokane, Wash.	138	Gloucester, England	64	Mattson, Ill.	47	Sault Ste. Marie, Ont.	37
Stockholm, Sweden	137	Chicago, Ill. (Ukrainian)	63	Miami, Fla.	47	Tunbridge Wells, England	37
Allentown, Pa.	133	Fresno, Calif.	63	Springfield, Mo.	47	Alliance, Ohio	36
Milwaukee, Wis.	133	Gary, Ind. (Polish)	63	Brebi, Roumania	46	Brandon, Man.	36
Toledo, Ohio	128	Tunapuna, Trinidad, B. W. I.	63	Bromerton, Wash.	46	Brighton, England	36
Kingston, Jamaica, B. W. I.	125	New Brighton, Pa.	62	Capetown, So. Africa	46	El Paso, Texas	36
Bristol, England	124	York, Pa.	62	Des Moines, Iowa	46	Eskilstuna-Bjorsund, Sweden	36
Leeds, England	120	Wallasey, England	61	Dundee, Scotland	46	Fratantul Vechi, Bucovina	36
Leicester, England	119	Baia Mare, Roumania	60	Calgary, Alta.	45	Mobile, Ala.	36
Chicago, Ill. (Lithuanian)	116	Birkenhead, England	60	Jimbor, Roumania	45	Saginaw, Mich.	36
Göteborg, Sweden	116	Toledo, Ohio (Polish)	60	Utica, N. Y.	45	Boise, Idaho	35
Wilkes-Barre, Pa. (Polish)	114	Topeka, Kans.	60			Cehul Silvaniei, Roumania	35
Victoria, B. C.	107						

(Continued on Page 223)

STEPHEN THE MARTYR

—AUGUST 19—ACTS 6:1-7:60—

STEPHEN DECLARES THE TRUTH IN THE SYNAGOGUE—REHEARSAL ANGERS LEADERS—PERSECUTION SCATTERS BELIEVERS AFTER
STEPHEN'S MARTYRDOM.

"Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?"—Romans 8:35.

STEPHEN has the honor of being the first Christian martyr, the first to follow his Master unto death. Like his Master he was slain as a blasphemer of God. Excepting the apostles, Stephen was the most prominent man in those earliest days of the church. All the references to him show that he was a Hellenist, a Jew of the dispersion. We do not know how long he had resided in Jerusalem when he saw the truth concerning Jesus and accepted it. Probably he had gone up at a feast time and had heard the apostles, and had become convinced of the truths they taught. He was a man of ability, of much force of character, a good man seeking the honor of the God of Israel. It was his filial fear of God which enabled him to receive the truth. Indeed, when the Word of God was heard, any honest man in Israel must have been convinced; only prejudice could prevent the truth from entering the heart. If the heart be honest a message from God will enter as light or air will enter a room even if there be only a crevice.

²Stephen was first brought into prominence in the church when its arrangements for the distribution of alms were proving unsatisfactory. The early church had its ideals. The brethren, forced into union by untoward circumstances, as well as drawn together by love, desired to help each other in every possible way. They realized their separation from all others; they were a people apart. They did not know how long a time would elapse before the Lord would return and bring affairs in Israel (and all the earth) under his control; but they thought the time of waiting would be short, and that very probably they would do well if while waiting they lived together as much as possible. How the movement started we do not know; but it came about that those who had lands and property sold out, and placed the money to a common fund which was used for the support of the poorer members of the church. Murmurs and disputings arose, as they always have done when material things are in question. Those who were Grecians complained that in the daily ministrations their widows were neglected in favor of the Hebrews or Jerusalem Jews. The apostles, realizing that their special work was increasing, saw that if they were to give personal attention to this matter, their time would be taken up in "serving tables"; and that they would be hindered in the proclamation of the gospel.

STEPHEN DECLARES TRUTH IN SYNAGOGUE

³The church was assembled and told that they should look out seven men of good report, full of the holy spirit and wisdom, and that the apostles would appoint them over this business. Seven men were chosen by the church; and Stephen, "a man full of faith and of the holy spirit," was the first mentioned. The apostles then laid hands on the seven. From this time the word of God increased, the number of disciples in Jerusalem multiplied greatly, and a great company of the priests became obedient to the faith. (Acts 6:7) Stephen at once came into prominence, not because he was a great ministrator, but because he was "full of faith and power, and did great wonders and miracles among the people."—Acts 6:8.

⁴At that time there was in Jerusalem a synagogue specially used by the Jews of the dispersion, the place where Stephen had been accustomed to worship. His notable ser-

vice for his Master, and his declaration that Jesus of Nazareth was the Messiah, brought him into conflict with the leaders of the synagogue. Probably Saul of Tarsus was amongst those who worshiped there. These disputed with Stephen, but "were not able to resist the wisdom and the spirit by which he spake." (Acts 6:10) Being unable to refute his arguments, they showed their wickedness of heart, and that they were exactly of the same spirit as those who a little while before had brought false witnesses against Jesus. They suborned men to state untruths, to bear false witness against Stephen. His words were perverted, were made to convey statements apart from their meaning. It seems as if the leaders of ecclesiasticism when assailed with truth very easily lend themselves to Satan. Hypocrisy in professed servants of God gives Satan a master-key to every chamber of the heart. Such become his ready dupes and agents; and such have ever been numbered amongst the world's evil men.

⁵The Sanhedrin was moved to take action against Stephen, and apparently was very ready to do so; for the sect of Jesus of Nazareth was increasing, and the rulers' position was threatened. The council was set, and Stephen was brought before it. The witnesses came and laid charge. They said: "This man ceaseth not to speak blasphemous words against this holy place, and the law." (Acts 6:13) The eyes of all in the council were drawn to Stephen and held; for they saw his face as if it had been the face of an angel (v. 15)—a wondrous contrast from theirs. His was radiant with the love of God, the privilege of serving his Master; theirs were malignant with venom because their hearts were evil.

⁶The charges made against Stephen were: (1) "This Jesus of Nazareth shall destroy this place, and (2) shall change the customs [or rites] which Moses delivered us." (Acts 6:14) The indictment presumes that the temple worship was a permanent part of the plan of God for Israel, and also that the laws and ceremonies of Moses were established forever. The high priest asked Stephen: "Are these things so?" The question could not be answered by either Yes or No; for the indictment was based upon truth perverted. Stephen entered into an explanation not intended strictly as a defense; but, while defending himself, he set forth the purpose of God, whom they professed to serve. He gave a review of God's purposes as revealed in the history of Israel. This was wise; for only in this way can one get lifted to the place of understanding, even as no one gets present truth save by a knowledge of the divine plan. He desired to show these men that God was consistently working out a plan of which both the Mosaic law and the temple service were merely features which, when they had fulfilled their purpose, must be put away even as a garment that has served its purpose. He reminded them of their father Abraham's call out of Mesopotamia, and that he was brought "into this land wherein ye now dwell"; but was given no inheritance in it, not so much as to set his foot on. The covenant God made with Abraham was one of promise to be entered into fully on a future date. God had said that Abraham's seed should dwell in a strange land and be evilly treated four hundred years; and that he would deliver them and bring into judgment the nation which held them in bondage; that his seed should then serve God in the land of promise.

⁷Reviewing these facts, Stephen told of the bondage in Egypt and of the hard affliction which there came upon Israel under the cruel Pharaoh. Then in a swift review he told of the birth of Moses and of his up-bringing in special circumstances under the providence of God, and showed that Moses, learned in all the wisdom of the Egyptians and mighty in word and deed, when he was forty years old understood that God had raised him up to deliver his people. But Israel was dull in understanding, and did not accept the deliverance which Moses believed he could have brought them. (Acts 7:25) The promised deliverer was rejected; instead of being ready they said: "Who made thee a ruler and a judge over us?" Thus Moses the deliverer went away, and was forty years a stranger in the land of Midian. During that time the affliction of Israel by Pharaoh so increased in severity that at last the people cried out by reason of the hardships they were forced to bear. Their cry reached heaven; and the time of their deliverance being fully come, God appeared to Moses in the burning bush in Horeb. Moses was now sent to his people, he whom previously they had rejected. (V. 35) He brought them out of Egypt, and by him God delivered his people from their hard bondage.

REHEARSAL OF GOD'S PROVIDENCES ANGERS LEADERS

⁸The point Stephen was driving home was that the deliverer, whom every Israelite honored as the maker of their nation, was first of all refused by them. Now he goes on to declare how this same Moses said that he in reality was only a type of One greater who should bring real deliverance, and who should enter the children of Abraham fully into the covenant of promise. Then he told how Moses received the law covenant at Sinai, and how there Israel rejecting him turned back in their hearts to Egypt from whence they had been delivered. (V. 39) They fell away from the worship of Jehovah to worship the hosts of heaven and graven images. Then he reminded them that though Solomon built a temple for God he himself had said that he dwelt not in such temples made with hands: "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hands made all these things?" (Acts 7:49,50) The temple, with all the system of worship it represented, must pass away. As the points of the argument were perceived, the faces of the Sanhedrin set hard. They saw that even by their own scriptures this follower of Jesus of Nazareth was destroying every argument they had; and they did not want to know God's will nor the truth.

⁹Stephen apparently saw a change coming over the faces of the leaders; and without further continuing his argument, and feeling the impossibility of changing their minds, or of helping them into the way of truth, he broke out upon them. (Vs. 51-53) He was calm, and with the peace of God in his heart; they, elderly men as they were, gnashed upon him with their teeth. He, full of the holy spirit, turned his face lit with the glory of the Lord, to heaven. He declared that he saw the glory of God, and Jesus standing on his right hand. They stopped their ears and, running upon him, hurried him out of the city. They led him out towards where Gethsemane lay in the valley, but just outside the city walls they stoned him. Calling to his Lord, he said: "Lord Jesus, receive my spirit!" and kneeling as in an attitude of worship, he cried in a loud voice: "Lord, lay not this sin to their charge, and . . . fell asleep." (Acts 7:60) What a contrast is revealed! His persecutors and murderers were a yelling, screaming mob; but he falling asleep with the light of glory and peace on his face. Thus died the first martyr.

PERSECUTION SCATTERS BELIEVERS

¹⁰Stephen's death brought a climax. The leaders of Israel, their passions aroused, began a great persecution; and the church in Jerusalem, with the exception of the apostles, was scattered throughout the regions of Judea and Samaria.

¹¹This wicked act and its immediate consequences served neither their purpose nor that of Satan its instigator; for the word of the Lord increased, and the seed of the gospel truth was spread far and wide. (Acts 8:1) Saul of Tarsus was amongst those who were at the stoning, and assisted by minding the clothes of the false witnesses, who, as the law demanded, cast the first stones at the one they accused. Saul, inflamed with passion, made himself a leader amongst the persecutors; and being exceedingly mad against the followers of Jesus, he got permission to go even as far as Damascus in the endeavor to eradicate this heresy. Then the Lord took a hand in the work and, as he often does, turned the works of Satan into his own service.

¹²Only to read of Stephen's fidelity is sufficient to inflame the heart of every loyal servant of God, while a more careful study strengthens the roots of faith, and the purposes of the consecrated heart to use every opportunity of service while the privilege remains. Stephen's short but brilliant life in the church reveals the fact that fidelity to God does not always mean long-continued service. The Master knows how to use his instruments. It seems a safe thing to say that Stephen's service for the church, wrought in fullness of faith and spirit, and in so short a time, has done more for the church of God as a whole than any long-continued service could have done for the church of his day. The light of his life of faith and love in the fullness of the holy spirit shines brightly even to our day. He served and instead of a few. Thus Stephen was in his manner of service and death more like his Master than any of the other saints of the New Testament. He died for the faith, and his death brought many into the truth. He gave all his heart to God, withholding nothing, and God honored him, even as he says: "Them that honor me I will honor." (1 Samuel 2:30) Stephen was the first of the early church to die faithful unto death to receive the Crown of Life. It is surely significant that Stephen's name means "a crown."

QUESTIONS FOR BEREAN STUDY

- Who was the first martyr? Why was he killed? What enabled this first martyr to accept the truth? What are the advantages of an honest heart? ¶ 1.
- How was Stephen brought into prominence? Do true Christians soon realize their separateness from the world? What did the early church do in regard to the welfare of the brethren? Was it satisfactory in every way? ¶ 2.
- For what purpose did the church appoint a committee of seven? Who was first chosen? What brought Stephen immediately into prominence? ¶ 3.
- What declaration did Stephen make which was opposed in the synagogue? To what did the argument lead? Why is hypocrisy so reprehensible? ¶ 4.
- What did the Sanhedrin do? What spirit actuated them in their false charges? ¶ 5.
- What were the charges? Was the high priest's question honestly put? In making his defense, whom did Stephen try to vindicate? ¶ 6.
- What are some of the points of history related by Stephen? ¶ 7.
- What were Stephen's real points that stirred the hatred of the leaders? Why were they specially angered? ¶ 8.
- What did Stephen do when he saw the leaders' hearts were set against the truth? How did the Sanhedrin treat Stephen? What was the contrast between the messenger of Light and those of Darkness? ¶ 9.
- Stephen's death brought what? Did the persecution then cease? ¶ 10.
- God overruled this wicked act how? Who was amongst the stoners, and what did this young man then do? ¶ 11.
- Does fidelity to God always mean long service? How has the entire church been blessed by Stephen's experience? What honor has Stephen? ¶ 12.

BARNABAS THE GREAT-HEARTED

—AUGUST 26—THE BOOK OF ACTS—

BARNABAS LABORS TO GOD'S GLORY—BARNABAS A COMPANION TO PAUL—GENEROUS AND LOVING DISPOSITION OF BARNABAS.

"He was a good man, and full of the holy spirit and of faith."—Acts 11:24.

BARNABAS, who was a Levite of the island of Cyprus, was one of the best known men of the early church.

Our lesson names him the Great-hearted, and correctly so; for his record is that of a large-hearted, generous man. His real name was Joseph; Barnabas, or son of consolation, was the name given to him by the apostles because he was a comforter and exhorter of the brethren. He was one of the first of those who, having lands or houses, sold them in order that the poorer members of the newly-formed community might be helped. He was the brother of Mary the mother of Mark, and it is possible that he made her house in Jerusalem his home. Of large build of body and of a generous heart, he was a man who would attract attention, and would be one to whom the brethren could go for guidance, and from whom they could expect help.

It is easy to see that such a man as Barnabas must have been of considerable force in the church. Naturally he would be one of those who would attend to any business matters which might arise, and would be on familiar terms with the apostles. Probably he associated with them in fellowship as on equal terms, except that he would always acknowledge their position in the church.

When Paul escaped from Damascus and returned to Jerusalem, it was rather as a fugitive than otherwise. When there and endeavoring to obtain fellowship with the brethren, both they and the apostles were afraid of him. They could not think that this man, who had been so mad against them, was now in heart one with them in the faith of Jesus. Barnabas had the faculty of discerning truth and character. He saw that Paul was genuine and needed help, and it was his generous heart and hand which gave Paul welcome. Barnabas was just the one to take Paul in hand. He became his advocate, and took him in to the apostles, and as his spokesman told them of Paul's experiences, thus showing them that he accepted all Paul's statements. Barnabas would have no fear of Paul; and being somewhat of a masterful disposition he would be exactly the one to take that awkward and difficult situation in hand. Paul would ever be grateful for that timely and welcome service.

After the persecution which arose out of the death of Stephen the church in Antioch grew quickly. A great number believed and turned to the Lord; for, though a very wicked city, Antioch had in it a great many people whose hearts were disposed towards the truth. Owing partly to its geographical situation, and because it was a city of commerce, the Jews who resided there had a better opportunity of seeing more of the Gentile world than was possible to the Jews of Jerusalem. They would see the things to admire as well as to shun. Because they were less trammeled by the traditions of the priestly class, they exercised more liberty of thought, and were more ready to listen to the things preached by the disciples than were the Judeans. The apostles heard of the good work which was going on in Antioch, and they sent Barnabas from Jerusalem to exhort the brethren and lead them on. They were surely guided by the spirit of God; for had they sent a brother with a less generous heart, or with a narrow outlook, the church in Antioch could not have been so well served. Barnabas was exactly suitable both by reason of birth and education; also, because he was a good man with a gift of exhortation and, like Stephen, was full of the holy spirit and faith. (Acts 11:24) Not so brilliant as Stephen, he was one of those men who are always useful in the church of God.

BARNABAS LABORS TO GOD'S GLORY

As a result of Barnabas' labors many people were added to the church. But Barnabas realized that a greater and deeper work than he was capable of doing was necessary for the development of the church. He perceived that a teacher was necessary if the Lord's cause was to be served to its best interests; and he thought of Paul who he knew was capable of teaching, a service greater and more lasting than exhortation. All this time Paul was in Cilicia in Asia Minor. Barnabas went there seeking him and, finding him, persuaded him to return to Antioch. There they labored together; and God blessed their labors.

In the church in Antioch there was a fine company of earnest men whom the Lord had richly blessed. During the time they labored there Paul, remembering his Master's words and the commission he had received, would be wondering about his life's work (Acts 9:15; 22:15; 1 Corinthians 9:17); and as he was a man of prayer he would wait on the Lord, seeking guidance. And, naturally enough, Barnabas would think of Cyprus, and Lucius of Cyrene would think of his home. The holy spirit moved these men, and they all prayed together about the work of the Lord. In some way, not noted in the Scriptures, the holy spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2) Without delay, and sent as by the church, they left Antioch for Cyprus, Barnabas' home. They took with them John Mark to minister to them; that is, to arrange for lodgings and the various things necessary to the service. Barnabas would be very much pleased to have his nephew go with them, and surely the young man would consider the service an honor.

After they had labored for a time in Cyprus, they had an encounter with a spirit medium who withstood them. Paul, filled with the holy spirit, sentenced him to blindness for a season. From that time Paul took the lead in the work; and the incident revealed that it was he rather than Barnabas who had the responsibility of proclaiming the gospel. (Acts 13:8-11) Hitherto the order had been Barnabas and Saul; henceforth it was Paul and Barnabas.

When they arrived on the mainland and were about to leave for the inland cities, Mark declined to go with them, and returned home. We do not know what caused him to return to Jerusalem. Perhaps he had an objection to the apostle Paul's taking the lead instead of his uncle Barnabas; or perhaps it was that in part, and in part fear of the difficulties of the journey. The two men went forward, and their record of labor is good to read. In the various places they met with much persecution, but in each place visited they left a little company rejoicing in the Lord. At Lystra, the inhabitants at first thought that the gods had come down to them because of a notable miracle which Paul wrought. Paul, the smaller of the two, they named Mercury because he was the chief messenger; Barnabas, the larger, they named Jupiter. But learning of their mission through the opposition of certain Jews, the people turned bitterly against them; and Paul was stoned, dragged out of the city, and left for dead. He was raised up as by a miracle. Barnabas escaped this trouble; no reason why is stated. After a time they retraced their steps, going over the same ground confirming the churches; and on their return to Antioch they were able to give a good account to the brethren who had sent them out as apostles.—Acts 14:21-28.

⁹Barnabas is next heard of when with Paul he withstood those who had come down from Jerusalem to Antioch to try to reestablish circumcision as a necessary adjunct to faith. These were the Judaizers who, professing to be members of the church of Christ, were the agents of the devil, seeking to bring in false doctrines. On account of these things, and because these men were active everywhere, the church held a council in Jerusalem. Barnabas and Paul were delegates to the conference, and they told of what God had done through them on their missionary journey. Barnabas spoke first. Evidently the apostles were still somewhat reticent towards Paul, though after the conference ended both men are spoken of in very loving words. "It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ."—Acts 15:25, 26.

¹⁰After some days Paul suggested that they should again go over the ground of their first journey to visit the churches. Barnabas was ready, but desired that his nephew Mark should go with them. Paul would not agree to this. He had a strong opinion about Mark's defection; and so sharp grew the contention between them that these two notable and great men severed their special bond of fellowship. Paul would not trust Mark; for Mark had proved something like a broken reed. (Isaiah 36:6) Barnabas, with perhaps a clearer perception and a better understanding of his nephew, wanted to help him to make good. To Paul the work was too urgent to try experiments, and he took Silas with him. Barnabas took Mark, and they went to Cyprus; but that is the last we hear of their work or of Barnabas. Perhaps it is safe to conclude from the silence of Scripture that Barnabas made a mistake in taking his way. With his perception of character and good judgment, he ought to have perceived that even if in his opinion his judgment were as good as Paul's, yet Paul had a greater office in the sight of the Lord. Barnabas should have accepted Paul's decision.

GENEROUS AND LOVING DISPOSITION OF BARNABAS

¹¹The early church owes much to the large-hearted, generous disposition of Barnabas. His heartiness and his warmth must have helped and cheered very many in those hard days. As for Paul, we know he would have developed into the great Apostle in any case; for God had called him to a work. But God uses human means; and, speaking from this point of view, it was Barnabas who helped Paul into his ministry. A self-sacrificing man, he was, like Paul, willing to work at a trade in order to support himself, although he might have lived at comparative ease. He sold his lands for the benefit of others.

¹²Mark also had much to thank his uncle for. The discernment of good in Mark, and the possibilities of his making good after his defection seemed clear to Barnabas; and God blessed his efforts to help his nephew.

¹³The ability of Barnabas to serve lay chiefly in those qualities which made him so well-beloved. His charitable disposition, whether in respect of his money or his service or his heart, and his ready speech made him specially serviceable to the Lord. His defects naturally arose out of his qualities. His leaning towards Mark caused him to miss the great service to Paul and, with him, to the churches. The saints, while saying, "When I am weak I am strong," need always to consider the reverse—and very many of their mistakes arise from a neglect to consider it. They may say: 'In whatever things I am strong, there I am liable to weakness.' Barnabas evidently over-balanced himself in leaning to Mark.

¹⁴The point calls for emphasis. **To Barnabas the restora-**

tion of Mark seemed a necessity, whereas to Paul the work of the Lord was the foremost consideration. The question was, Is the restoration of a person as important as the Lord's work? Barnabas seems to have thought it was, or that the work could be done while carrying the responsibility of helping Mark. Paul thought otherwise. In the experiences of the classes there come times when a consideration of faulty brethren, however dear, must take second place to the needs of the Lord's work. It seems proper to consider that the Lord has in this case provided the necessary example for the church's instruction. Barnabas needed not to fall into a misjudgment. He knew that Paul was specially called of the Lord (Acts 9:15); so that if his opinion did not coincide with Paul's, he ought to have submitted to Paul. He ought not to have considered his judgment as being so good in the Lord's sight as Paul's. Standing for what one conceives to be right is not always the better course. Indeed, it has led many a brilliant servant into wrong ways; and many a useful brother has lost his course through an assertion of his right to judge as against what ought to be God's plain providences or arrangements.

¹⁵Probably many of the Lord's people have been led astray, at least for a time, by holding out some sympathy towards misguided or mistaken brethren. Perhaps sympathy is one of the most difficult of the things of life to use rightly. On that occasion Paul was like a rock; and by the grace of the Lord his action saved the church. Barnabas overcame the default, but he had known so much that Paul seems to express surprise at his failure to perceive the truth on that matter. (Galatians 2:13) The safety of the Lord's people lies in their constant watchfulness in prayer, in full submission to the will of God as expressed in his providences, and in earnest service seeking the interests of the kingdom of heaven. Barnabas, the son of consolation, left for the church a sweet fragrance of loving service, and an example of watchfulness over the needs of others, which all the Lord's people may copy to their advantage.

QUESTIONS FOR BEREAN STUDY

- Who was Barnabas, and what were his characteristics? ¶ 1.
- Is it likely that he had considerable influence in the church, and that he was companionable to the apostles? ¶ 2.
- To whom did Barnabas give needed assistance? Why and how could he do this? ¶ 3.
- What church grew quickly? What advantages had Antioch? Why was Barnabas the right brother to send there? ¶ 4.
- What special discernment had Barnabas, lacked by many? For whom did he seek, and why? ¶ 5.
- What was the result of prayers being made for the Lord's guidance? ¶ 6.
- What was encountered at Cyprus? What did Paul do? What did this incident reveal? ¶ 7.
- What did the people of Lystra think about Paul and Barnabas? Why were they called Mercury and Jupiter? Did persecution follow them, and were they a blessing to the places visited? ¶ 8.
- After returning to Antioch where were they next heard from? What were the circumstances surrounding the conference at Jerusalem? What was the evident reason why Barnabas preceded Paul in speaking? ¶ 9.
- What was the disagreement between Paul and Barnabas? The silence of the Scriptures regarding Barnabas after he chose to take Mark and go to Cyprus seems to indicate what? If Barnabas had been right regarding his opinion of Mark, why should he have accepted the judgment of Paul in this instance? ¶ 10.
- From the human viewpoint, to whom does the early church owe much for its blessing? Who helped to bring Paul into the ministry? In what respect was Barnabas like Paul? ¶ 11.
- God blessed Barnabas in assisting what other individual? ¶ 12.
- Barnabas' ability to serve lay chiefly in what? Did his defects arise out of these noble qualities? May the saying, "When I am weak I am strong," be reversed? ¶ 13.
- What is the philosophy of the circumstances out of which Barnabas and Paul became separated? Is the question involved sometimes one which we must face? Should we not always regard what we consider to be the Lord's arrangement as of paramount importance? ¶ 14.
- Should our love for any of the brethren overbalance our duty toward the Lord? Should our sympathies always be the directing force? How should the Lord's people safeguard themselves? To what extent may we follow Barnabas' example with profit? ¶ 15.

MEMORIAL REPORT

(Continued from Page 218)

Chatham, Ont.	35	Rotherham, England	29	Greensboro, N. C.	25	Dublin, Ireland	22
Derby, England	35	South Shields, England	29	Hamilton, Ont. (Polish)	25	Eastwood, England	22
Gavle, Sweden	35	Spring Valley, Ill.	29	Harrisburg, Pa.	25	Fort Smith, Ark.	22
Mansfield, England	35	(Lithuanian)	29	Inwald, Poland	25	Hajduszoboszo, Hungary	22
New Albany, Ind.	35	Tieduldi Campie, Roumania	29	Jac si Unguras, Roumania	25	Framingham, Mass.	22
Randers, Denmark	35	Tonawanda, N. Y.	29	Linfield, Pa.	25	Iara de Jos, Roumania	22
Stockton on Tees, England	35	California, Trinidad, B. W. I.	29	Long Branch, N. J.	25	Joliet, Ill. (Polish)	22
Brockton, Mass.	34	Caracionfalau, Roumania	29	Lorain, Ohio	25	Latchford, England	22
Cleveland, O. (Czechoslovak)	34	Cheltenham, England	29	Margate, England	25	Petrid, Roumania	22
Corjeuti, Bessarabia	34	Kirkcaldy, Scotland	28	Mazenod, Sask.	25	Pittsburgh, Pa. (Colored)	22
Evansville, Ind.	34	Lawrence, Mass.	28	New York, N. Y. (Ukrainian)	25	Pontyclun, Wales	22
Fargo, N. Dak.	34	Little Rock, Ark.	28	Port Limon, Costa Rica	25	Pontypool, Mon.	22
Gaj i Jugowice, Poland	34	Lynchburg, Va.	28	Quincy, Mass.	25	St. Catharines, Ont.	22
Koster, So. Africa	34	Modesto, Calif.	28	Seguin, Texas (Spanish)	25	Salem, Ore.	22
Ortelie, Roumania	34	N. Chelmsford, Mass.	28	Sioux City, Iowa	25	San Antonio, Tex. (Colored)	22
San Antonio, Tex. (Spanish)	34	Paso Robles, Calif.	28	Spenymoor, England	25	San Rafael, Calif.	22
Turda, Roumania	34	Pullman, Ill. (Polish)	28	Aurora, Ill., No. 1	24	Santa Barbara, Calif.	22
Butler, Pa.	33	Sammelaus, Roumania	28	Beverley, England	24	Seredi, Roumania	22
Chester, Pa.	33	Windsor, Ont.	28	Bexley Hatch, England	24	Spanish Town, Jamaica	22
Colombo, Ceylon	33	Zanesville, Ohio	28	Blaby, England	24	B. W. I.	22
Elkhart, Ind.	33	Athens, Greece	27	Blackpool, England	24	Segmon, Sweden	22
Johnstown, Pa.	33	Bedford, England	27	Brooklyn, N. Y. (Italian)	24	Tamworth, England	22
Mansfield, Ohio	33	Budapest, Hungary	27	Feldru, Roumania	24	Vairodina, Roumania	22
New Castle, Pa.	33	Calmar, Alta.	27	Grand Rapids, Mich. (Polish)	24	Vannas, Sweden	22
South Bend, Ind. (Polish)	33	Cleveland, Ohio (Lithuanian)	27	Greenfield, Mass.	24	Wausau, Wis.	22
Stottville, N. Y.	33	Colorado Springs, Colo.	27	Janestown, N. Y.	24	Anna, Ill.	21
Yeovil, England	33	Elwood, Ind.	27	Leduc, Alta.	24	Baxter, Kans.	21
Yonnestown, Ohio (Greek)	33	Hazleton, Pa.	27	Manatee, Fla.	24	Bayonne, N. J. (Polish)	21
Buffalo, N. Y. (German)	32	Hutchinson, Kans.	27	Michigan City, Ind. (Polish)	24	Belvidere, Ill.	21
Glac Bay, N. S.	32	Julesti, Roumania	27	Morra, England	24	Butte, Montana	21
Iola, Kans.	32	Lancaster, England	27	Monessen, Pa.	24	Chelalis, Wash.	21
Kimston, N. Y.	32	Lewistown, Pa.	27	Nashua, N. H.	24	Duluth, Minn. (Polish)	21
Marietta, Ohio	32	McKeesport, Pa.	27	New Orleans, La.	24	East Palestine, Ohio	21
Moline, Ill.	32	Preston, England	27	Notviken-Svartostaden	24	Falkirk, Scotland	21
Mt. Vernon, N. Y.	32	Woodstock, Ont.	27	Sweden	24	Fayetteville, Ark.	21
Penarth, Wales	32	Albany, N. Y.	26	Opelika, Ala.	24	Gulan, Roumania	21
Pueblo, Colo.	32	Barberton, Ohio (Hungarian)	26	Port Antonio, Jamaica	24	Hjo, Sweden	21
Wilke-Barre, Pa.	32	Bedford, Ind.	26	B. W. I.	24	Hornchurch, England	21
Wester, Ohio	32	Bridgetown, Ct. (Hungarian)	26	Roanoke, Va.	24	Jackson, Mich. (Polish)	21
Balmazujvaros, Hungary	31	Carpentersville, Ill.	26	Saren, Yugoslavia	24	Junction City, Wis. (Polish)	21
Camden, N. J.	31	Chelmsford, England	26	Southampton, England	24	Luton-Dunstable, England	21
Danville, Ill.	31	Cocod, Roumania	26	Springfield, Ill., No. 2	24	Monrovia, Calif.	21
Gammelstad, Sweden	31	Detroit, Mich. (Ukrainian)	26	Stratford, Ont.	24	New Castle, Pa. (Polish)	21
Hegewisch, Ill. (Polish)	31	Falmouth, Jamaica, B. W. I.	26	Vejle, Denmark	24	New Orleans, La. (Colored)	21
Linton, Ont.	31	Guelph, Ont.	26	Aleksandrowka, Poland	23	Rus, Roumania	21
New Lisleard, Ont.	31	Hayne, N. C.	26	Are del, Norway	23	Stamford, Conn. (Italian)	21
Port Clinton, Ohio	31	Johnstown, N. Y.	26	Bichus, Roumania	23	Truro, N. S.	21
Quincy, Mass.	31	Kenosha, Wis. (Polish)	26	Black Rock, N. Y. (Polish)	23	Waco, Texas	21
Warren, Pa.	31	Marion, Ind.	26	Bucuresti, Roumania	23	Abilene, Kans.	21
West Bromwich, England	31	Morgantown, W. Va.	26	Canyonville, Ore.	23	Arad, Roumania	20
Benton Harbor, Mich.	30	Petria si Lonea, Roumania	26	Cliffordale, Mass.	23	Augusta, Ga.	20
Beverly, Wis. (Polish)	30	Pisarewka, Poland	26	Grand Junction, Colo.	23	Beverly, Mass.	20
Granite City, Ill.	30	Pittsfield, Mass.	26	Haltax, England	23	Connellsville, Pa.	20
Kamsack, Sask.	30	Pleasant Home, N. Y.	26	Lethbridge, Alta.	23	Cristobal Canal Zone	20
Kettering, England	30	(Ukrainian)	26	Lublin, Poland	23	Denison, Texas	20
Lodz, Poland	30	Saginaw, Mich. (Polish)	26	New Philadelphia, Ohio	23	Domaczewo, Poland	20
Muncie, Ind.	30	Snyder, N. S.	26	Perth, Scotland	23	Faarveje, Denmark	20
New Brunswick, N. J.	30	Tibro, Sweden	26	Portland, Maine	23	Falun, Sweden	20
Nagara Falls, Ont.	30	Warwick, England	26	San Fernando, Trinidad	23	Farrell, Pa.	20
Peterborough, England	30	Asheville, N. C.	25	B. W. I.	23	Iernuttaia, Roumania	20
Poughkeepsie, N. Y.	30	Atlantic City, N. J. (Colored)	25	Troy, N. Y.	23	Independence, Mo.	20
Sangre Grande, Trinidad	30	Bath, England	25	Utica, N. Y. (Polish)	23	Richmond, Calif.	20
B. W. I.	30	Bournemouth, England	25	St. Louis, Mo. (Polish)	23	St. George's, Grenada	20
Unity, Wis.	30	Camberwell, Jamaica, B. W. I.	25	Zion, Ill.	23	B. W. I.	20
Bradford, England	29	Colne, England	25	Barberton, Ohio	22	Stamford, Conn.	20
Cincinnati, Ohio (Colored)	29	Darlington, England	25	Beamsville, Ont.	22	Viborg, Denmark	20
Galt, Ont.	29	Erie, Pa. (Polish)	25	Biserica Alba, Czechoslovakia	22	Wakefield, England	20
Joplin, Mo.	29	Esbjerg, Denmark	25	Boston, Mass. (Greek)	22	Watford, England	20
New Bedford, Mass.	29	Freeport, Ill.	25	Chariton, Iowa	22		
Niminea Rom, Roumania	29	Galveston, Texas	25	Dover, Ohio	22		

A NEW OFFICE OPENED

Some months ago we learned that on the west coast of Africa, in the British possession known as Sierra Leone, there are many intelligent people who have never heard the kingdom message. Brother W. R. Brown, of Jamaica, was willing to go. He has opened a new office of the SOCIETY at Free Town, Sierra Leone. Our readers will be pleased to know that the message of the kingdom is being given to the people in West Africa:

MY DEAR BROTHER RUTHERFORD:

We arrived in Sierra Leone on the fourteenth of April, ten days' sail from Liverpool. We found Brother Joseph the next day. Free Town is quite a large town. The natives here are intelligent and wide awake to conditions, especially religious. Lots of churches here. The majority of ministers are black men. Many schools are here, high schools among them. Besides, many of the boys here had their schooling in England. The field is a good one.

I started canvassing on the eighteenth of April. Today, the second of May, I have one set left. I had to cable to the London office for fifty sets more. The booklets are going rapidly. We are driving the HARPS now until shipment of books arrives.

I delivered four lectures in April. The hall was packed each night. The hall has a seating capacity of 500, the largest in the town. I will be delivering two lectures every week in that hall. Caricater's fee and lights cost nine shillings a night. The people are calling me to other parts of the colony to give lectures. The last lecture we gave on "Millions Now Living Will Never Die" we

sold in the hall eighty booklets. The "Talking with the Dead" booklets are going rapidly; also "Hell." Many call in to see us daily and to get the books. How thankful we are for the privilege!

We learn from the people here that the people in Liberia and Nigeria would buy the books. Colporteurs would do well down there. The British government is building a harbor in Nigeria and quite a lot of workmen are employed.

At the lectures here sometimes eight ministers attend. Some wish me well and inform me I have a large field before me.

We had to remain in a hotel for six days before we could get a house. Rent for houses is very dear here in Free Town. We have an upper apartment, three rooms, a hall and a dining room, for £4:10:0 a month.

The import duty here is twenty-five percent, so foodstuffs and other things are pretty high, especially in the city.

We are still inquiring for a cheaper house and a place where we can exhibit the books. The heat is great here. We cannot rush it as we would like during the days. We found three other interested friends. One is a teacher at the model school. I am sending financial report by next mail.

Could you send me fifty copies of THE GOLDEN AGE? We believe we will get a good many subscribers. Also five copies of THE WATCH TOWER every two weeks. We are getting a good many WATCH TOWER subscribers, too. The proclamation tracts are going out. They are opening the eyes of many. We are keeping well and busy. Sister Brown joins me in sending much love.

Yours in the Redeemer,

W. R. BROWN.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Sparta, Mich.	July 31	Empire, Mich.	Aug. 7, 8
Muskegon, Mich.	Aug. 1	Traverse City, Mich.	" 9
Hart, Mich.	" 2	Kewadin, Mich.	" 10
Walhalla, Mich.	" 3	Bellair, Mich.	" 12
Manistee, Mich.	" 5	Midland, Mich.	" 13, 14
Lake Ann, Mich.	" 6	Bay City, Mich.	" 15, 17

BROTHER J. A. BOHNET

Houston, Tex.	Aug. 2	Runge, Tex.	Aug. 9, 10
Galveston, Tex.	" 3	Corpus Christi, Tex.	" 12
Alvin, Tex.	" 4	Premont, Tex.	" 13
Houston, Tex.	" 5	Alice, Tex.	" 14
Joliet, Ill.	" 7	Driscoll, Tex.	" 15
Hallettsville, Tex.	" 8	Brownsville, Tex.	" 16

BROTHER B. H. BOYD

Kewanee, Ill.	Aug. 1	Rochelle, Ill.	Aug. 9
Princeton, Ill.	" 2	Ashton, Ill.	" 10
Peru, Ill.	" 3	Rockford, Ill.	" 12
Streator, Ill.	" 5	Freeport, Ill.	" 13
Joliet, Ill.	" 6	Belvidere, Ill.	" 14
Aurora, Ill.	" 7, 8	Marengo, Ill.	" 15

BROTHER J. W. COPE

Avondale, Mont.	July 25	Miles City, Mont.	Aug. 12
Outlook, Mont.	" 29, 31	Melstone, Mont.	" 13
Froid, Mont.	Aug. 1-3	Miles City, Mont.	" 14
Bonetrail, N. D.	" 5, 6	Bellevue, N. D.	" 15
Minot, N. D.	" 7, 8	Jamestown, N. D.	" 17
Dore, N. D.	" 9	Fargo, N. D.	" 19

BROTHER A. J. ESHLEMAN

Providence, R. I.	Aug. 1	Easthampton, Mass.	Aug. 8
New London, Conn.	" 2	Greenfield, Mass.	" 9, 12
So. Coventry, Conn.	" 3	Orange, Mass.	" 10
Hartford, Conn.	" 5	Hanover, N. H.	" 13
Springfield, Mass.	" 6	Newport, Vt.	" 14
Holyoke, Mass.	" 7	St. Johnsbury, Vt.	" 15

BROTHER A. M. GRAHAM

Khediwe, Sask.	July 27, 29	Saskatoon, Sask.	Aug. 8-9
Souris, Man.	" 31	Edmonton, Alta.	" 10
Brandon, Man.	Aug. 1	Calgary, Alta.	" 11, 12
Winnipeg, Man.	" 3-5	Vancouver, B. C.	" 14
Portage La Prairie, Man.	" 6	Tacoma, Wash.	" 16-19

BROTHER M. L. HERR

Oak Harbor, Wash.	Aug. 3	Chehalis, Wash.	Aug. 13
Seattle, Wash.	" 5	Aberdeen, Wash.	" 14
Bremerton, Wash.	" 6, 7	Tacoma, Wash.	" 16-19
Tacoma, Wash.	" 8	Ellensburg, Wash.	" 20
Lake Bay, Wash.	" 9, 10	Ellensburg, Wash.	" 21
Puyallup, Wash.	" 12	Yasima, Wash.	" 22

BROTHER W. M. HERSEE

Camper, Man.	Aug. 1	Macleod, Alta.	Aug. 13
Winnipeg, Man.	" 3-5	Bellevue, Alta.	" 14
Portage La Prairie, Man.	" 6	Fernie, B. C.	" 16
Saskatoon, Sask.	" 8	Elko, B. C.	" 17
Edmonton, Alta.	" 10	Cranbrook, B. C.	" 19
Calgary, Alta.	" 12	Balfour, B. C.	" 21

BROTHER J. H. HOEVELER

Saginaw, Mich.	Aug. 1	Fenton, Mich.	Aug. 8
Wheeler, Mich.	" 2	Durand, Mich.	" 9
Alma, Mich.	" 3	Port Huron, Mich.	" 10
Flint, Mich.	" 5	Mt. Clemens, Mich.	" 11
Birch Run, Mich.	" 6	Detroit, Mich.	" 12
Burt, Mich.	" 7	Plymouth, Mich.	" 14

BROTHER H. HOWLETT

Reading, Pa.	Aug. 5	Berryville, Va.	Aug. 12
Harrisburg, Pa.	" 6	Waynesboro, Va.	" 13
Hagerstown, Md.	" 7	Clifton Forge, Va.	" 14
Berryville, Va.	" 8	Divide, W. Va.	" 15, 16
Rock Enon Springs, Va.	" 9	Mt. Lookout, W. Va.	" 17, 19
Winchester, Va.	" 10	Springdale, W. Va.	" 20, 21

BROTHER W. H. PICKERING

Nampa, Ida.	Aug. 1, 2	La Grande, Ore.	Aug. 10
Melba, Ida.	" 3	Pendleton, Ore.	" 12
Boise, Ida.	" 5	Yakima, Wash.	" 13
Emmett, Ida.	" 6	Ellensburg, Wash.	" 14
Ontario, Ore.	" 7, 8	Tacoma, Wash.	" 16-19
Weiser, Ida.	" 9	Victoria, B. C.	" 21

BROTHER G. R. POLLOCK

Roswell, N. Mex.	July 30	Phoenix, Ariz.	Aug. 12
Barstow, Tex.	Aug. 1, 2	Yuma, Ariz.	" 13
El Paso, Tex.	" 3, 5	San Bernardino, Calif.	" 14
Safford, Ariz.	" 6, 7	Redlands, Calif.	" 15
Phoenix, Ariz.	" 9	Riverside, Calif.	" 16
Chandler, Ariz.	" 10	Ontario, Calif.	" 17

BROTHER B. M. RICE

Boy River, Minn.	July 30	Montevideo, Minn.	Aug. 8, 9
Barnum, Minn.	July 31, Aug. 1	Minneapolis, Minn.	" 10, 12
Onamia, Minn.	" 2	Pease, Minn.	" 13, 14
Brooten, Minn.	" 3	Princeton, Minn.	" 15
Fergus Falls, Minn.	" 5	Cambridge, Minn.	" 16
Fargo, S. Dak.	" 6, 7	St. Paul, Minn.	" 17, 19

BROTHER V. C. RICE

St. Johnsbury, Vt.	Aug. 1	Milford, N. H.	Aug. 8
Newport, Vt.	" 2	Lowell, Mass.	" 9
Hanover, N. H.	" 3	West Chelmsford, Mass.	" 10
Manchester, N. H.	" 5	Leominster, Mass.	" 12
Puttsheld, N. H.	" 6	Concord Jct., Mass.	" 13
Nashua, N. H.	" 7	Lawrence, Mass.	" 14

BROTHER C. ROBERTS

Stockport, O.	Aug. 1	Newcomerstown, O.	Aug. 8
Marietta, O.	July 31, " 2	Port Washington, O.	" 9
Cambridge, O.	" 3	Urichsville, O.	" 10
Zanesville, O.	" 5	New Philadelphia, O.	" 12
Dresden, O.	" 6	Dover, O.	" "
Coshocton, O.	" 7	Sherrodsdale, O.	" 14

BROTHER W. J. THORN

Melville, Sask.	Aug. 1	Red Deer, Alta.	Aug. 13
Yorkton, Sask.	" 3, 5	Lacombe, Alta.	" 14
Tuftnell, Sask.	" 6	Coronation, Alta.	" 15
Saskatoon, Sask.	" 8	Altamora, Alta.	" 16
Edmonton, Alta.	" 9	Provost, Alta.	" 19
Calgary, Alta.	" 10-12	Hardisty, Alta.	" 20

BROTHER T. H. THORNTON

Niagara Falls, Ont.	Aug. 1, 2	Owen Sound, Ont.	Aug. 10-12
Hamilton, Ont.	" 3, 5	Warton, Ont.	" 13
Milton, West, Ont.	" 6	Mar. Ont.	" 14
Barrie, Ont.	" 7	Hepworth, Ont.	" 15
Collingwood, Ont.	" 8	Allenford, Ont.	" 16
Meaford, Ont.	" 9	Palmerston, Ont.	" 17, 19

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Toronto, Ont., July 27-29	W. G. Brown, 1489 Danforth Ave.
Winnipeg, Man., Aug. 3-5	L. W. Burgess, 539 Newman St.
Saskatoon, Sask., Aug. 8-10	Geo. P. Naish, 611 Avenue J., South
Edmonton, Alta., Aug. 10-12	Geo. A. Ware, 12321 Stony Plain Road
Tacoma, Wash., Aug. 14-19	P. L. Cushing, 3922 No. 31st St.
Los Angeles, Calif., Aug. 18-26	Edward G. Lamel, 1494 W. 48th St.