



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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be 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 witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

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

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LOS ANGELES CONVENTION

Great zeal and enthusiasm are being manifested by the friends on the Pacific coast in preparation for the Los Angeles Convention. This promises to be the largest convention ever held in California. Many are signifying their intention of going. The greatly reduced railroad rates will make it possible for many more to attend. For instance, the round-trip excursion rate from Ogden, Utah, to Los

Angeles is 44 cents less than the regular one-way ticket. Similar rates are in effect from all other points. The friends should make inquiry about this because this rate will be better than the certificate plan.

The convention will be for nine days; and Friday, August 24, will be service day, on which all the visiting friends, as well as the workers of the Los Angeles Class, will go into the field to canvass. This will also furnish an opportunity to advertise the great public meeting expected to be held at the Coliseum on Sunday, the 26th. It is understood that the newspapers within a radius of several hundred miles of Los Angeles will carry notices of this public meeting, and a great multitude is expected to attend. The friends have expressed the desire to make this the most effective witness yet given on the Pacific coast for the King and his kingdom. Let us all daily present the matter to the throne of heavenly grace, that the Lord will be pleased to bless this convention to his glory.

CONVENTION IN NEW YORK

The International Bible Students will hold a **six-day** convention in New York City October 19 to 24 inclusive.

For Sunday, October 21, Madison Square Garden, America's greatest assembly hall, has been taken. In the afternoon the public will be addressed there by Brother Rutherford.

Monday, October 22, will be a service day. All who attend the convention will be given an opportunity to participate in actual canvassing for the books. All who intend to engage in this service should file their names with the Service Director on or before October 19, and have their territory assigned. Address E. J. Lueck, 2416 Seymour Avenue, Bronx, New York.

For information concerning hotel and rooming accommodations please address T. M. Bedwin, 8118 95th Avenue, Woodhaven, L. I., New York.

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LOYALTY

"Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

LOYALTY in a soldier is tested under adversity. It is not while he is at ease and faring well in camp that devotion to his commander is crucially tried. The test is on when the bugle sounds and he goes forth to battle. To think of yielding to the enemy would only lessen his zeal and his strength for the warfare and, if seriously entertained, would prove dangerous. Therefore he permits no seductive influence to draw him away from the objective. He fights on to victory. St. Paul used the life and experiences of a soldier to illustrate the course of a Christian.—2 Timothy 2:3, 4; 1 Corinthians 16:13.

LOYALTY DEFINED

¹Loyalty may be defined as constant fidelity to a superior and to his cause. The word itself sprang into existence in the days of the feudal system. A vassal swore allegiance to his lord, and bound himself to serve and fight in the battles of his chieftain against surrounding enemies or other feudal lords. If in the performance of his duty the vassal proved himself faithful to his oath, he was said to be a loyal vassal. Thus worldly men by deeds of valor proved faithful devotion to a selfish cause. Honest men love loyalty above every other quality.

²The thought of loyalty abounds in the Scriptures. No disloyal creature was ever approved by the Lord. Our Lord Jesus Christ, in describing the battle of the saints against Satan, the common enemy, says: "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10) Again the Master, referring to the warfare of the Christian, says: "He that shall endure unto the end, the same shall be saved." (Matthew 24:13) Only those who endure unto the end will be saved.

³Members of the new creation are designated as "ministers of Christ and stewards of the mysteries of God." We have the privilege of serving the Most High, to proclaim his message now due, and to show forth his praises in this time of darkness. The Apostle adds:

"It is required in stewards, that a man be found faithful." (1 Corinthians 4:1, 2) An approved steward is not one who is faithful for a season and then becomes weary in well doing and lags back. He is one who possesses the kind of faith that endures to the end. St. Paul, himself a faithful and loyal soldier of the cross to the end, gave testimony of his loyalty when he said: "I have fought the good fight, I have finished my course, I have kept the faith."—2 Timothy 4:7.

⁴At the outset we must make a clear distinction between loyalty and the term faith, which is a part of loyalty. Loyalty is a kind of faith, but it is not that kind once found in an individual who later gives up the fight. It is that faith which declares: "Though he slay me, yet will I trust him."

⁵The proof is overwhelming that we are now at the end of all things pertaining to the end of the old order; and yet there are many who are losing faith, even in the strong evidences of this time, as St. Paul said that they would. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Timothy 4:1) Can we doubt that faith may at times wane and even die, when again he speaks of some in his day "having condemnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. . . . For some are already turned aside after Satan." (1 Timothy 5:12-15) Although some had faith at one time, yet by losing that faith they prove themselves disloyal to the Lord. A loyal spirit manifests a continued and unabated zeal for the Lord and his work until the very last.

⁶Loyalty is dependent upon faith, and is the result of the persistent application of God's expressed will concerning us. Faith is an intellectual appreciation and a practical application to oneself of God's expressed will and purposes. We see, then, that in order to have faith in an individual or confidence in his purposes it is necessary that we know something about his character and what he has already done. Says the Apostle:

"Faith [concerning God's plans and purposes] cometh by hearing, and hearing by the word of God." While the acquisition of knowledge is the initial step, yet unless that knowledge is applied according to the divine rule and has an effect upon our daily conduct it fails to bring forth the fruits of faith. One manifests his appreciation of the Lord at the outset of his Christian career by making a full and unreserved consecration to do the will of Jehovah. The merit of Christ Jesus having been applied to him, and he having been justified and begotten by the spirit of the Lord, he has a standing before the Father and is able to comprehend the Word of truth as never before. If he continues properly to apply this knowledge, which is the result of diligent study of the Word, he grows in strength of character; and unswerving loyalty is the result.

EXAMPLES OF LOYAL SONS

⁸Our Lord Jesus demonstrated a noble spirit of loyalty. After the Master had fasted for forty days and forty nights, Satan determined to draw him aside by appealing to the desire of the flesh for food; but Jesus met this suggestion by pointing to the Father as the provider of his food. When the adversary suggested that he jump from the pinnacle of the temple, the Lord met these words by saying, "Thou shalt not tempt the Lord thy God." (Matthew 4:7) Then the strongest temptation was given to Jesus. Satan offered him the dominion of the world if he would fall down and worship the enemy. Jesus knew that this was not the way of the Father; and there was not the slightest hesitancy in expressing his allegiance. Jesus said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew 4:10.

⁹After these temptations the Lord persists in his loyalty to the Father. He goes to Nazareth and propounds a portion of Isaiah 61. Although his life is threatened on this occasion, yet there is not the slightest indication of discouragement. Undaunted in spirit, he presses on into Galilee, which has been in darkness; and he lets his light shine. Even after hearing of the imprisonment of John the Baptist it is written concerning him: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matthew 4:17) For three years the burden of his conversations and discourses is the message of the kingdom. Then as the night is closing down upon his ministry, an emissary of Satan would swerve him from his onward march; he is advised not to go up to Jerusalem. But heedless to all others except the Father's voice he goes up to that city to give the final witness. On reaching Jerusalem he celebrates the Passover with his disciples in commemoration of the deliverance of the Israelites from Egypt, and then institutes a new thing which pictures his own death and the participation of his faithful followers therein. He is then suddenly

betrayed, and brought before Caiaphas amid the hissing jeers of the enraged populace. He is mocked, and his life is demanded. But, oh, what a witness! A chance is given him before Pilate of recanting his kingship, but this he ignores. He is the true witness. The final sentence is pronounced, and he is crucified. Through all he is faithful; faithful unto death, loyal to the core.

¹⁰Christ Jesus our Lord has had a company of loyal followers throughout the Gospel age. Even a greater number have taken upon themselves the name of the Master and have been faithless in their witness to the truth and have disregarded Jehovah's arrangements. It is the example of the loyal that aids us. Is not the heart of the true Christian quickened as he reads of the faithfulness of Stephen, who with radiant countenance counted it all joy to lay down his life as a pledge of loyalty? He gave a faithful and true witness by his death, as well as by his devoted life.—Acts 7:51-60.

¹¹The apostle Paul is stoned, then whipped, and later shipwrecked; but through all circumstances he is faithful to the cause of his Captain. He also fought valiantly in the Lord's army until he was assured of victory.—Acts 14:19; 16:19-24; 27:39-44; 2 Timothy 4:7.

¹²Our dear Brother Russell through storm and vicissitude loyally represented the Master, leaving the example of a victorious Christian. Those who now are endeavoring to conform their efforts to the Lord's arrangements and who are bearing witness to the presence of the King of glory, if persistent, are assured of victory. It is the test of faith under adversity that determines the depth of loyalty to the Lord.

PURPOSE IN THE TEST OF LOYALTY

¹³The heavenly Father had a definite purpose in permitting his dear Son to demonstrate his loyalty under much opposition while here upon earth. The suffering was not required in order to pay the ransom price: for Jesus supplied the means at Jordan, and had he died immediately after his consecration the substitute for Adam's penalty would have been provided. Jehovah did not say that death and suffering constituted the penalty for Adam's disobedience, but death only.

¹⁴But Jehovah had designed an exalted position for his Son in which he might be favored to serve him in a particular manner in the future, in even a greater capacity and state than he had theretofore. In order to qualify for this office his obedience must be unquestioned; he must demonstrate his loyalty even under adversity; and also that other beings operating under the Lord Jesus Christ in the future might have confidence in their Captain, who was counted worthy by the Father. Concerning Jesus it is written that he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him,

and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2: 7-11.

¹⁵The heavenly Father has also been testing the heart loyalty of the followers of the Lord Jesus in order that they, if faithful unto death, might share his Son's glory and be joint-heirs with him in this office. "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Romans 8: 16, 17) This privilege of becoming joint-heirs of Christ Jesus was first granted to the Jews; and after they had spurned the offer, except for a few, the opportunity was granted to the Gentiles on an equal footing with the Jews. (Romans 1: 16; Acts 15: 14-17) Happy and blessed are they who now seize every opportunity to show their loyalty to the Father.

¹⁶If we have a clear conception of the purpose of our present testing, it will act as a great stimulus to our faith. The present privileges of service are the means whereby Jehovah tries our obedience to him while in the school of practice. The real work of the saints lies in the future, beyond the veil; and we shall have a part in that great work only as we shall have stood the tests here below. If we look about us and consider the difficulties of the present circumstances, then discouragement, of course, results. If we contemplate the blessings of present service, we are encouraged. If we consider all things here below as a means of gaining Christ and serving the Lord in completeness, we have a sure anchor beyond the veil. (Hebrews 6: 18-20) The joy of serving the Father in glory was the stimulus to the faith of Christ our Captain; and this hope carried him on to victory.—Hebrews 12: 2.

¹⁷With this thought in mind, the capacity or station in which we now serve the Lord is not of primary importance. But are we serving faithfully in what has been assigned for us to do? Are we willingly and joyfully doing that work? If we answer yes, then we are learning the great lesson of submission, of working in accordance with the Father's arrangements. This lesson of willing submission must be learned by all who will have a part in the service of the future. We are being prepared for future work. Our willingness to obey orders is being tested in the present. We are not to complain because somebody else is doing what we would like to do. In all probability the circumstances may have arisen to test our willingness to yield to the Lord at the expense of personal preference. Happy are they who delight in the Lord's arrangements; for when faithful here below, they will serve him in glory.

¹⁸In developing a class of loyal sons the Father shows wisdom in using them now as examples for each other.

The unswerving loyalty of the Lord Jesus has been a stimulus to the faith of each member of the house of sons. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him." (Hebrews 3: 1, 2) We are to weigh carefully in mind the manner in which our Lord and Captain, who had a better appreciation of the Father than we have, endured all things that he might prove loyal. And the Father has made "Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Hebrews 3: 6) It is only as we shall have proved faithful that we shall share in the fulfilled hope in the Lord. And the Apostle warns us that unless we look ever unto the Lord Jesus for encouragement and strength of faith we shall faint in the battle. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Hebrews 12: 3.

¹⁹The loyal spirit of continued fidelity in the Lord's service on the part of an individual in an ecclesia is a spur to every other one who is led by the spirit of the Lord. The dear saints are influenced by the power of suggestion from their brethren to a remarkable degree. The Lord knew that the operation of his spirit would have such an effect, and he has indicated that they should meet often, relate their experiences, and give praises to him who has led them. Note the words of the Apostle on this point: "Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10: 23-25.

²⁰We cannot doubt the fact that the continued obedience on the part of the Lord's dear ones has a pleasing effect upon the angels and a good effect upon some men of the world to a limited degree at present. "We are made a spectacle unto the world, and to angels, and to men." (1 Corinthians 4: 9) The word translated *spectacle* literally means theater; so that the saints are an open show observed by men and angels. The angels, noting the progress of the saints under trial now, must be encouraged to a greater devotion to the heavenly Father. The faithful angels rejoice in the progress of the saint who serves while beset with much difficulty. Loyalty of the saints now will be an encouragement to men of the world in the future. The world notes but cannot now understand the zeal of the Lord's people. When the spirit of the Lord is poured out upon all flesh the people will comprehend the loyalty of the saints. Will it be said of you in that day that you fought faithfully to the end in the army of the Lord? The people will then know. (Psalm 87: 5, 6) The loyal devotion

on the part of the saints will then be recalled, and will be a tremendous influence to bring the world into obedience to the new King.

OUR PURPOSE TO GLORIFY THE LORD

²¹One of the chief purposes in the development of loyalty in the saints of the Gospel age is that they may be an everlasting glory to the Lord. Other individuals can appreciate the Lord as he manifests his character in his works. Thus an artist or sculptor gains worldwide recognition not by thinking, although that is necessary as the initial step, but by expression in his works; and the estimate on the part of others having the mind of appreciation is usually in proportion to the accomplishment.

²²The Psalmist, in calling forth praises to the Lord, says: "The heavens declare the glory of God: and the firmament sheweth his handiwork." (Psalm 19:1) "All thy works shall praise thee, O Lord; and thy saints shall bless thee." (Psalm 145:10) All beings and things in the universe will ultimately be a glory and praise to Jehovah. But the Christ is the masterpiece of all creation, and joyful is the lot of the saints to bring praises to the Lord forever.

²³Those who do most for our lasting benefit are most worthy of our affection and devotion. The Lord has demonstrated time and again that he loves us. When we were yet in sin he provided the ransom in his dear Son. Of course Jehovah could have sent some other being to earth, but he wished to demonstrate that love of his by giving in sacrifice the treasure of his heart. He has taken us into his confidence by revealing to us his plans and purposes—a favor entirely unmerited on our part and granted only to a few; and he has also called us his sons—sons of the great Jehovah. What a favor! What should we do to prove to the dear Lord, then, that we appreciate his loving kindness? It is not by meditation alone and inactivity that we can make an acceptable offer to him. We must render unto him our reasonable service. (Romans 12:1) Let us demonstrate that we have faith in him and that we love him in the same manner in which he loved us. Let us serve him with a loyal spirit to the extent of our capacity.

HOW TO DEVELOP LOYALTY

²⁴Unswerving continuance in the service of the Lord is the keynote in the development of loyalty. Service and loyalty are inseparable. Joyfully serving the interests of his kingdom results in loyalty. Willing service, faithfully performed by the Lord's grace, in whatsoever place assigned, will prepare one to stand firm in the hour of trial. The little opportunities as well as the more favorable develop consistency and constancy in obedience, steadfastness in purpose, and stability of character. A person with uncertain or careless disposition will have great difficulty in standing, and must of

necessity require an abundant measure of grace. Overcome carelessness by faithfully safeguarding the Lord's kingdom interests.

²⁵Jehovah could speak with assurance concerning the loyalty of his dear Son even before the Logos came to earth. Before coming here the Logos was undoubtedly the most active of all creatures in the Father's service. The consistency of his service was never questioned over millenniums of time. The successful test as to loyalty was the only logical thing that might have been expected. The Lord at no time yielded to the adversary. He was persistent to the very end in declaring the truth, in being spent in loving service for others, and in praising the Father who led him.

²⁶The Lord has overruled the circumstances for us that we also might demonstrate our loyalty. Many avenues of service are provided in proclaiming the message of the kingdom and of the presence of the King. By engaging in this witness the brethren must encounter obstacles and trials; but rejoice if you do, for these crucial testings when successfully met result in the transformation into the likeness of our Lord from one degree of character development to another. It will require strong characters to stand the final tests.

REWARDS OF LOYALTY

²⁷The saints this side the veil are now having their opportunities increased in proclaiming the message of the presence of the King and his kingdom, and this is a test of loyalty. This is a special privilege; for by honoring earth's rightful King we bring praise and credit to the Lord God, who arranged and approved this plan. Those who honor the Son, those who are zealously and continuously proclaiming the kingdom message, are honoring the Father. (Matthew 10:32, 33; 1 John 4:15, 16) Happy are they now who amidst trials and difficulties can speak the Lord's praises.

²⁸A joyful lot is theirs who now have the Lord's approval. We therefore should not seek our personal gratification, neither the smile of men nor that of angels, but the Lord's pleasure and approval. If the Lord indicates that we should proclaim a certain message and we joyfully do so, great blessings will undoubtedly follow. If one fails or refuses to seize the opportunities to honor the King, and grows slothful, the service will be granted to another more zealous. We should, therefore, never grow weary in well doing, but be on the alert and active, that we might ever be found in the sunlight of God's favor. May the burden of our song ever be,

"With ready hands and loyal heart
I find my Lord's approval."

²⁹Those who are diligent in serving the Lord here will have the great privilege of continuing the work in glory. To each of this class the Lord says: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many

things: enter thou into the joy of thy Lord." (Matthew 25:21) Again he says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:21) To them is granted the kingly privilege of reigning with Christ Jesus to bless mankind. They are to scatter the clouds of confusion that have blinded the minds of men and made them dupes of the wicked one. They will help the poor to come and joyfully worship at the feet of Jesus. They will be privileged to aid in the destruction of the house of Satan; and under the leadership of the great King they will say to the prisoners: "Go forth; and to them that are in darkness, Show yourselves." (Isaiah 49:9) They will be privileged to open the blind eyes and to bring out the prisoners from the prison house and to enlighten them.—Isaiah 42:7.

³⁰What a happy lot is now that of the saints to serve the Lord and show forth his praises! What a far more exceeding and eternal weight of glory will be theirs as coworkers with Christ in restoring man to the image of God! How transcendently more wonderful will be the glory and blessings enjoyed by them when in all the endless ages God, in his kindness, shall show forth unto them his exceeding grace through Christ! The price of all these boundless blessings and glory is loyalty to the core.

QUESTIONS FOR BEREAN STUDY

How is loyalty tested? What would lessen the zeal of a soldier? ¶ 1. How is loyalty defined? How is loyalty esteemed by honest men? ¶ 2. Why does loyalty abound in the Scriptures? What does Jesus say about endurance? ¶ 3.

Who are stewards, and what is required of them? What is necessary to endurance? ¶ 4. How are faith and loyalty related? What is the difference between them? ¶ 5. What does the spirit teach concerning the latter times? Where are we now? ¶ 6. What is manifested by unalloyed faith, and should it be conserved? What is meant by applying knowledge according to the divine rule? What is the fruit of faith? ¶ 7. Who is our example of loyalty, and how shown? ¶ 8, 9. Were there opportunities for Jesus to swerve from loyalty? Did he waver for a moment? ¶ 9. How have the loyal sons of God been helpful to us? ¶ 10-12. Was suffering a part of the ransom-price? What is the penalty for sin? ¶ 13. Why did the Father permit his beloved Son to suffer? Did Jesus' suffering benefit him personally? ¶ 14. Is the heart-loyalty of Jesus' followers tested and are sufferings permitted with an object in view? If so, what is it? ¶ 15. What will stimulate our faith? What will weaken it? By what means may we have a sure anchor beyond the veil? ¶ 16. What is necessary to learn the great lesson of submission to the Father's arrangement? Do we think the Father has anything to do with our present circumstances? ¶ 17. Why should we weigh carefully the experiences of Jesus? What is Paul's admonition to us? ¶ 18. How may our brethren be influenced to greater zeal in the Lord's service? ¶ 19. Is our continued obedience under difficulties a blessing to angels? How? Why? When will the world come to know this fact? ¶ 20. The crystallizing of the Christian's character through suffering is for what purpose? ¶ 21, 22. How did God specially demonstrate his love for us? What unmerited favor has he shown us? Why and how should we respond? ¶ 23. What two things are inseparable? What kind of service results in loyalty? Who requires more abundant grace, and should this be striven against? ¶ 24. Was the loyalty of Jesus to be expected? Why? How did he prove it? ¶ 25. Is it a special favor that God demonstrates our loyalty? How does he do it? ¶ 26. How may we honor the Son and the Father? Is it a pleasure to announce the presence of earth's new King? Why is this proclamation a test of loyalty? ¶ 27. Whose approval should we seek? This is done sometimes at the cost of what? ¶ 28. Those who diligently and delightedly serve the Lord while tabernacling in the flesh will have what privileges in the future? ¶ 29. Is it a happy lot now to serve the Lord? Will the future be glorious? Why? What is the price the Lord has placed on these boundless blessings? ¶ 30.

DOES THE NEW CREATURE DIE?

QUESTION: After one has been a faithful Christian for some time he dies. Is it proper to say that the new creature dies?

Answer: Yes. The person or creature whom you knew, with whom you walked and talked, and whom you understood to be a faithful Christian, was known as Brother John. Was he a new creature? The apostle Paul answers: "If any man be in Christ, he is a new creature." (2 Corinthians 5:17) "Now are we the sons of God." (1 John 3:2) The Psalmist seemed to refer to the new creation when he wrote: "I have said, Ye are gods [mighty ones]; and all of you are the children of the Most High. But ye shall die like men, and fall like one of the princes." (Psalm 82:6, 7) By this we understand that every new creature in Christ dies; and if he falls in death like Prince Lucifer, because of wilful sin, there is no resurrection for him. If he falls in death like Prince Jesus, being faithful unto death, then a resurrection for him is certain.

³¹If we say that the new creature does not die, we get ourselves into the trap set by the devil long ago, when he induced many to believe that there is no death. A

creature is either dead or alive. If alive, he must be conscious. A creature is a conscious, sentient, moving, breathing being. If these qualities are absent entirely, then he cannot be said to be alive. "The living know that they shall die; but the dead know not anything."—Ecclesiastes 9:5.

³²When John the Christian walked about in the earth his organism was of flesh and blood; and in this organism operated his will, mind, and heart. "Flesh and blood cannot inherit the kingdom of God." This same question seemed to be troubling the early church. St. Paul addressed an epistle to the Corinthians, in which he makes it plain that the new creature must die. He says: "That which thou sowest is not quickened [made alive], except it die." The Apostle then proceeds to show that the resurrection is the hope of the saints; and in order to make his proof strong upon this point, he first establishes beyond question that Jesus died and arose from the dead. Jesus was a new creature when he died. That he was dead there can be no doubt; for he himself said: "I am he that liveth, and was dead; and, behold, I am alive for evermore." (Revelation 1:

18) St. Paul then says: "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

⁵A creature that is not dead could not be resurrected. If the creature is resurrected, then it follows conclusively that the new creature must die. From the time of Pentecost until the beginning of the resurrection of the saints (which we understand began in 1878), many of the saints ceased to be on earth. Where were they? The Scriptures plainly answer that they were dead; they knew not anything, were unconscious, out of existence as completely as was Jesus during the three days that he was in the tomb, and waiting for the resurrection.

⁶It is true that the Apostle speaks of death as sleep; but it is death, nevertheless. The word *sleep* gives the thought that they will be awakened out of death; that is to say, be resurrected. Resurrection means a restanding to life; and if already alive somewhere, resurrection would be an impossibility. In his argument in proof of the resurrection of the dead saints the Apostle says: "It [meaning the creature, the being] is sown in corruption; it [the creature, the soul, the being] is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body [that is to say, it goes into death thus]; it [the creature the being] is raised a spiritual body." Then says St. Paul: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Then, in order to show a distinction in the length in time of suspended animation or death between those who died before the coming of the Lord and those who die after the resurrection begins, he says: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Definitely he states that those who have gone before are dead; and the only difference between them and the saints who die now is, that the resurrection change of those dying at the present time is instantaneous. This is due only to the fact, however, that the Lord is present, taking unto himself the members of his body; and there would be no reason why any should sleep in death after the Lord is present. This does not change the matter, however; for the Christian John, who this day lives and tomorrow is not here, had to die in order to be clothed upon with

a glorious body, even though that change was instantaneous.

⁷The Apostle speaks of those who were once new creatures, but who have repudiated the Lord, and who have sinned wilfully after they received a knowledge of the truth, saying that for these "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Hebrews 10:26, 27) St. Peter speaks of these as though they were brute beasts, made to be taken and destroyed. (2 Peter 2:12) St. John says: "There is a sin unto death" (1 John 5:16); and by this we understand that there is no resurrection for such. These are they that fall like Prince Lucifer; that is to say, because of wilful and deliberate sin; and for such there awaits only eternal destruction without resurrection.

⁸The apostle Paul then makes it clear that he expected to die, but his great hope was to participate in the resurrection of Christ. He says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; . . . that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Philippians 3:8-11) Surely no one can raise the question successfully that St. Paul was not a new creature; and it being admitted that he was a new creature, that his great hope was in the resurrection, and that he must be made conformable to the death of Christ in order to be partaker of the resurrection, it follows that the new creature dies. If his death is conformable to the death of Christ, then he shall be like Christ Jesus in the resurrection. Thus he falls like Prince Jesus; and when he (Christ Jesus) shall appear, then those who participate with him in his resurrection shall be like him; for "we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

QUESTIONS FOR BEREAN STUDY

Is it proper to say that the new creature dies? ¶ 1, 2.
Is it consistent to say that the new creature does not die? ¶ 3.
Give two strong proof texts which show that the new creature does die. ¶ 4.
Do Christians have a resurrection hope? To experience a resurrection one must first do what? ¶ 5.
What does "sleep" sometimes signify? Is the death of the saints real? ¶ 6.
Who are they who fall like Prince Lucifer? ¶ 7.
Did St. Paul as a new creature expect to die? Did Paul fall like Prince Jesus? ¶ 8.

Thy will be done. And only this,
Whatever else is left undone;
And let obedience and bliss
Through all our lives and natures run.

Thy will be done. And can we say
This sweet acknowledgment of trust
In that sincere and humble way
Which every true believer must?

PRAYER-MEETING TEXT COMMENTS

TEXT FOR SEPTEMBER 19

"For through him we have access by one spirit unto the Father."—Ephesians 2:18.

IT HAS pleased Jehovah to employ many centuries and much work in the preparation of his house of sons, of which Jesus is the Head. This new creation is likened by the Prophet and the Apostle unto a beautiful building, Christ Jesus being the chief cornerstone, and all the members of the house being built upon the foundation of Christ Jesus, fitted, polished and transformed into his likeness. Each member of the building must be fitly framed together, all made into conformity to the Lord and grow up into a holy temple.

Before one can begin to be shaped and prepared for this glorious temple of God he must have access to the Father; and there is but one means of access, and that is by one spirit through Christ Jesus. After one has been justified, anointed, and begotten of his holy spirit, then the work of preparation begins. This work must be from that time forward continuous, unabating; and unless it is a continuous, progressive movement the creature will suffer a retrograde movement. The importance, therefore, of being occupied with things pertaining to the Lord's kingdom cannot be overstated. Since the mind is the chief place of transformation, the mind must be employed, and therefore the hands, in things pertaining to the Lord's kingdom, insofar as it lies within our power. In fact, everything should be done as unto the Lord.

There is nothing which can give a person so much satisfaction and joy of heart as co-laboring with our Lord in building ourselves into his glorious likeness.

The more fully we can appreciate that the Lord's kingdom is here, that this kingdom will relieve mankind from suffering and establish the world that it cannot be moved, and that we have partnership with the Lord in this glorious work, the more will our hearts be moved to joy and action, looking forward to this blessed result to the human race. This is the spirit of the Master, and it must be the spirit of each one who is to be made into his likeness.

TEXT FOR SEPTEMBER 26

"In whom ye also are builded together for an habitation of God through the spirit."—Ephesians 2:22.

THE temple of God is aptly and beautifully pictured by the Great Pyramid, the capstone or chief stone representing our Lord. Until the builders of the Pyramid recognized that stone as a pattern for the entire structure, necessarily it would be rejected by them. Even so every one who has attempted to come into harmony with God and who has not understood his way through Christ has rejected Christ Jesus, not realizing that there is no other way whereby men can be saved. St. Peter, speaking of the temple of God, says that Christ Jesus is the chief cornerstone and that all others are likewise living stones, "built up a spiritual house, a holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ."

When the Great Pyramid was completed, it was a beautiful building and the joy of all Egypt. Even so, when this glorious temple of Jehovah is completed it will be the joy of the whole earth. (Psalm 48:2) It will constitute a habitation of God through his spirit; that is to say, his spirit there operating through the agency of the Christ will minister blessings to all the families of the earth. "For the Lord hath chosen Zion; he hath desired it for his habitation." (Psalm 132:13) "His dwelling place is in Zion." (Psalm 76:2) Through Zion God will plant the heavens and lay the foundations of the earth, establishing mankind in peace and happiness. (Isaiah 51:16) It will be out from this temple that the waters of life will flow, bringing vitality, refreshment, healing and restoration of life to the human race. It will be from the Father and by his Christ, and will result in everlasting blessings to man.

This glorious temple of the Lord will be complete when the last member is fitted and polished and put into position. We are now nearing the time of completeness; hence it behooves the prospective living stones therein to avail themselves of every opportunity and means the Lord has provided for this transformation into the glorious likeness of the Head, and to be made a part of this holy temple of the Lord.

THE INCOMING KINGDOM

"O Golden Age, whose light is of the dawn,
And not of sunset, forward, not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute.
But add thereto whatever bard has sung
Or seer has told of when in heaven-sent dream
He saw the Happy Isles of prophecy.
Let Justice hold the scale, and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance.

"Let the poor prisoner, cramped and starved so long,
At nature's table feast his ear and eye
With joy and wonder. Let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad or in coarse frock of toil;
And lending life to the dead form of faith,
Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God, . . .
And man more precious than the gold of Ophir."

TIMOTHY, A GOOD MINISTER OF CHRIST JESUS

—SEPTEMBER 23—ACTS 16: 1-3; PHILIPPIANS 2: 19-22; 2 TIMOTHY 1: 1-6; 3: 14, 15—

TIMOTHY JOINS PAUL IN THE MINISTRY—TIMOTHY ENTERS RESPONSIBLE SERVICE—FAITHFUL SON TO THE END; DIES A MARTYR.

"Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity."
—1 Timothy 4: 12, R. V.

TIMOTHY has a well-merited place among the great men of the New Testament, though perhaps he lacked in the qualities which make a man great in the eyes of his fellow men. He had a fine spirit; and in the kingdom of grace miracles are wrought. Out of the little a man has God makes great things. It was, of course, his association with Paul which God used to make Timothy great. History has no record of anything more beautiful than Paul's love and care and desire for Timothy and his advancement, both personally and in the life of the church. Paul's heart yearned over him as the heart of a father over a beloved child. Writing to him (2 Timothy 1: 2) Paul says: "To Timothy, my dearly beloved son," and, "Unto Timothy, my own son in the faith."—1 Timothy 1: 2.

²Paul first saw Timothy when he and Barnabas were at Lystra in Galatia. Very probably it was to the home of Timothy's mother that Paul was taken when he was injured by the mob and left for dead. (Acts 14: 19) In that case the youth would help to nurse Paul, and have the double privilege of waiting on him and enjoying his company. Already well versed in the Scriptures (for both his mother and grandmother had been diligent in training him—2 Timothy 1: 5; 3: 15), he would be drawn to the wonderful man who could tell him their meaning, and who was so full of grace, and so free from ill-feeling towards those who had injured him. And Paul would find a delight in explaining the truth about Jesus the Messiah. As Timothy was not circumcised it is clear that his father was not a Jew; and as no mention is made of him, it is probable that he died when Timothy was young. Evidently well disposed, and while making no objection to the training of Timothy in the Jewish Scriptures, he had objected to circumcision. The Apostle and the youth would see each other again a few months later, when Paul and Barnabas were making their return journey to Antioch. After that time, about five years elapsed before they again met.

TIMOTHY JOINS PAUL IN THE MINISTRY

³Barnabas and Mark had gone to Cyprus; and Paul and Silas had crossed the Cilician mountains and again arrived at Lystra and Timothy's home. By that time Timothy had arrived at early manhood. Paul needed some one with him to render such service as Mark might have given. There were the parchments to attend to, and help was necessary in his letter writing, as well as in other things; for Paul's sight was poor. And beyond these things, he felt the desire for one who could be as a son to him, and the need of one whom he could train to his mind, and to whom later might be delegated some of the care of the churches. Paul wanted a son to be with him and to carry on his work. The proposal to join Paul was made and agreed to.

⁴But Timothy was not circumcised; and as Paul's first ministry in all the places he visited was to the Jews, he decided that Timothy should be circumcised; and this was done. It has been said that Paul was inconsistent in this. There was no inconsistency. Paul was never opposed to circumcision in itself. He fought those who claimed that it was a necessity to acceptance with God, and who thereby placed it on an equality with faith, and thus denied that the death of Christ was the only means of salvation. This Paul would not allow for a moment. In the case of Tim-

othy Paul saw that, if he were to take him as he was, at every meeting of Jews they would refuse to allow Timothy to address them or to fellowship with them; and he himself would be under the necessity of spending a great portion of his time in arguing the matter of circumcision. It was therefore to avoid prejudice and waste of time, and because there was no truth at stake that he caused Timothy to be circumcised. Some have said that Paul put aside his principles and took policy instead. He did not; he was consistent with the highest principle, that of doing good to all by the best means, and of gaining his end without fighting unnecessary battles. Probably Timothy was about twenty-one to twenty-three years of age when he joined Paul.

⁵Leaving Lystra they went forward towards Troas and then, guided by Paul's vision, on to Philippi, in Macedonia. There they had the pleasurable experience of finding a company ready for the truth, and Paul and Silas had the bitter experience of being beaten and cast into prison. Leaving Luke behind in Philippi, they went on to Thessalonica. There very soon the Jews made an uproar; and as danger threatened Paul and Silas, the brethren sent them by night into Berea. From Berea Paul went on to Athens, while Silas and Timothy stayed behind and helped the Bereans in their studies. Paul soon sent for the two brethren to come to Athens; but being disappointed in Athens, he went on to Corinth. There he felt his loneliness, and his inability to make an impression upon the Europeans pressed upon his spirit. He was encouraged by the arrival of Silas and Timothy from Berea; and the Lord also gave him encouragement by a vision. (Acts 18: 9-11) Paul stayed there a year and six months.

TIMOTHY ENTERS RESPONSIBLE SERVICE

⁶Timothy was early put into responsibility. When Paul had been in Corinth for a time, he was distressed by news from Thessalonica. Trouble had arisen in the church through false teachers. Paul sent young Timothy to help them. This was Timothy's first separate work, though he already had some experience gained in the churches in Lystra and Iconium; for when Paul took him from home he was already well reported of by the brethren there. (Acts 16: 2) Evidently Timothy helped the brethren in Thessalonica and was successful in his mission; for he brought news to Paul in Corinth which cheered him much. (1 Thessalonians 3: 2, 6) He continued to labor with Paul in Corinth (2 Corinthians 1: 19); and then for a time there is no record of him. This does not mean that he dropped out of the work; for Paul would see that Timothy was in service; and Timothy was so ardent a disciple, so wholly given to the Lord, that as a man with the love of God and the brethren in his heart, he could not remain idle.

⁷Later Timothy labored with Paul in Ephesus, but was sent to Macedonia, and to go on to Corinth, a little time before Alexander the coppersmith stirred the populace in Ephesus, and the riot occurred which is recorded in Acts 19. In commending Timothy to the Corinthians, Paul said that the young man would put them in remembrance of his own ways in Christ. (1 Corinthians 4: 17) This is a great commendation from the Apostle; it reveals much of Timothy's earnest study, and his desire to fall into Paul's ways. He would copy Paul not only because Paul's ways commended themselves to him, but because he wanted to adjust

himself to Paul's mind so that Paul might find in him such satisfaction as he sought. And Paul's heart was made glad.

⁸Assuredly it was a delight to Paul to be able to commence so many of his letters to the churches with "Paul and Timothy." (2 Corinthians 1:1) These are things specially to be noted in Paul's references to Timothy. He says of him: "I have no man likeminded, who will naturally care for your state; for all seek their own." (Philippians 2:20) This cannot be taken as a general condemnation of all the other faithful helpers who were associated with Paul; but it tells its own truth; for Paul had none with him who looked at the Lord's work just as Timothy did. He continues: "Ye know the proof of him, that, as the son with the father, he hath served with me in the gospel." (Philippians 2:22) Again Paul says of him: "He worketh the work of the Lord, as I also do." (1 Corinthians 16:10) Evidently Timothy well deserved the affectionate word of Paul—"Timothy, mine own son in the gospel."

⁹But Timothy was timid, not fearful of trials and difficulties, as perhaps Mark had been, but of persons, and also as to his capabilities. This is not surprising; for his youth had been spent in the highlands of Galatia, and he had not been thrown into the company which city life afforded. He was readily abashed, and he felt his youthfulness. Paul tells the Corinthians to see that Timothy has no cause for fear when coming amongst them, and that they are not to despise him. (1 Corinthians 16:11) Paul himself could stand up to the greatest, whether in Antioch, or Ephesus, or Corinth, or Athens. (2 Corinthians 10:13,14) But Timothy had neither the education to enable him thus to emulate his leader, nor that forward disposition of the pioneer which Paul had in so large a measure.

¹⁰Little is said in the Scripture of the work which Timothy did, but his place is a large one. Because in his Epistles to Timothy Paul gives much counsel to him, it has been suggested that Paul was somewhat disappointed in him. They suppose that Paul wrote to correct mistakes or a lack which Timothy manifested. We suggest that these words of counsel are to be looked at from an altogether different point of view, and that Paul was not disappointed in Timothy. When Paul took Timothy to be with him he knew that he was not choosing a robust young man, nor one who was of a pushing, determinate character. Paul knew temperament well enough to know that while he was taking Timothy to minister to him he himself would need to have care over Timothy. We suggest that Paul chose Timothy for the gentle spirit he already manifested, and because he saw in Timothy the disposition of a caretaker. The exhortations in the two Epistles to Timothy are consistent with this. Paul took the occasion to give instruction to him, and through him to the many, and especially the young men who would read his words and be guided by them. Timothy provided Paul with an outlet for his heart. Also he had much to say to the church, and for its guidance in general affairs; and to guide the servants of the church at all times, as well as to guide a young man in his way, he gave this specific counsel to Timothy.

FAITHFUL SON TO END; DIES MARTYR

¹¹These things could not well be given in the epistles to the churches; for those were primarily intended to set forth doctrines either directly, as in Romans, or by correction, as in the Corinthian epistles, or of experience, as in the captivity epistles—Ephesians, Philippians, and Colossians. Using a familiar illustration, we might say that the Epistles to Timothy and the one to Titus are to the general church what the sixth volume of the *Scripture Studies* is to the church of this day. Here is a fatherly care, advice

which will guide the church in the many things which affect its life. Here is instruction for the young man to guide his way through life, that he may help himself to the things of God and at the same time that he may know how to conduct himself in the church of God. His exhortations to Timothy to be brave may have been prompted by a measure of timidity on Timothy's part; for as we have suggested, being lowly in mind he would be apt to be overborne by loud-spoken and pushful brethren. It does not follow that Timothy was specially lacking any more than the five injunctions given to Joshua to be strong and of a good courage are intimations that he was too timid for his task. The words in both cases were given to strengthen the servant of God.

¹²Paul enjoined Timothy to stir up the gift that was in him (2 Timothy 1:6) and to give himself to reading, to diligence, gravity, and sobriety of demeanor. These things are those which really help in the Christian life. So many seem to want to use the spare moments not specially set apart for meetings and work as occasions for mirth and even frivolity. This course, however innocent the mirth may seem, does not tend to help the servant of the Lord to make increase; it does not pay. Timothy was somewhat inclined to asceticism; and Paul told him not to confine himself to water to drink, but to take a little wine for his stomach's sake and for his often infirmities.—1 Tim 5:23.

¹³Timothy was perhaps rather hardly placed in being made Paul's special messenger and the repository of his thoughts. Probably this relationship had something to do with the lack of warmth which he sometimes felt in the churches. All the churches could sing the praises of Luke or Barnabas; but Timothy represented authority, and the Lord's people seem to have as much difficulty in this matter as any others, and perhaps even more than some. The flow of love is often unthinkingly restrained.

¹⁴There is no direct record of Timothy's success in service, but he is mentioned in sixteen places in the New Testament. Six of these tell of the oneness between Paul and himself; in four he is spoken of as Paul's son and heir, and in six he is associated with Paul in the epistles. Of the service Timothy rendered to Paul, that was not the least which he gave when he placed himself under Paul's care; for he gave that whole-hearted servant of God the opportunity to love and care for a true son in the faith. Timothy stayed with Paul in Rome in times of danger, and is said at last to have suffered martyrdom for his faith.

QUESTIONS FOR BEREAN STUDY

What brought Timothy to prominence in the Scriptures? How does Paul address him? ¶ 1.
When did Paul first meet Timothy? What were the probable circumstances of the acquaintanceship? How and by whom was Timothy trained? ¶ 2.
After five years, what proposal did Paul make to Timothy? How could Timothy be a "son" to Paul? ¶ 3.
Why was Timothy not circumcised? Why was it done later? Was Paul inconsistent in this? What was gained by having Timothy circumcised? ¶ 4.
Tell more of the travels of Paul, Timothy, Luke, and Silas. ¶ 5.
Was Timothy a promising young man? Where was Timothy sent? ¶ 6.
What is revealed in the loving words of 1 Corinthians 4:17? ¶ 7.
What other good things were said of Timothy? What do these imply? ¶ 8.
What are some of the finer insights into the life of Timothy as compared with Paul? ¶ 9.
Was Paul disappointed in Timothy? What is the meaning of the words of counsel which Paul wrote to him? Was Paul's relation to him somewhat akin to that of a father? How was Timothy an outlet to Paul's heart? ¶ 10.
How do Paul's letters to Timothy and Titus differ from his other writings? What twofold purpose did they serve? ¶ 11.
Is Paul's admonition to Timothy to give himself to reading, to diligence, gravity, and sobriety, profitable to us, also? ¶ 12.
Did Timothy have a hard position to fill? Why did he sometimes feel the coldness in the congregations? ¶ 13.
How many times is Timothy referred to in Scripture? Where and how did he spend his last days? ¶ 14.

GREAT MEN AND WOMEN OF THE NEW TESTAMENT

—SEPTEMBER 30—QUARTERLY REVIEW—

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1.

DURING the past three months we have kept company with the most noted men and women of the New Testament, and have entered into their labors. The record is a treasure from which we are expected to draw for our refreshment for heart and mind, and get lessons in true service; for all these noble men and women served in lowliness of mind, and their spirit is contagious, and energizes to more earnest service for our Lord and theirs.

²**JOHN THE BAPTIST** was a man fitted to face a storm. Although limited in general knowledge, he was well educated in the requirements of the Law. Blessed by God through his father Zacharias, and knowing that he was set apart for God, his knowledge of the truth made him more than a match for the proud and haughty Pharisees and Sadducees who questioned or opposed his ministry. God's servants are not sent out with a meager preparation. His truth is their buckler and shield (Psalm 91:4) and his Word their well-spring. (John 4:14; Psalm 45:1, *margin*) His servants are at any time more than conquerors against all opposing persons or circumstances. Opposed by any foe, they are always in the superior position. Character set for God is that which makes a man great. In John the Baptist locusts and wild honey and the wilderness experience, with the truth of God and a desire to serve him, produced a greater man than any to be found in the schools of Jerusalem. The record of John is that none born of woman was greater than he. (Matthew 11:11) His greatness is shown in his earnestness in the work given to him, in his ability to wait till God sent him, in the boldness of faith which enabled him to proclaim a present Lord, and in his lowliness of mind in keeping his place as the friend of the bridegroom. (John 3:29,30) He was the last of the noble band of men who are to be princes in the earthly phase of the kingdom of heaven. (Psalm 45:16) John was not permitted to get beyond the threshold of the temple of grace, and the least in the kingdom of heaven is greater than he; for according to the purpose of God John was of the house of servants, while the footstep followers of Jesus are privileged to be of the sons of the family.—Hebrews 2:10.

³After John, came the study of that noble woman so honored among women by being privileged to be the mother of the child Jesus. God always has those who will serve him, and the sweet maiden of Nazareth was ready for the call. Her purity and true womanly development fitted her for the responsibility of having the care of the young child, and of the youthhood of the only begotten of the Father. (John 1:14) But Mary did not perceive the true place of her son until after he had gone from her: a reminder to us that one may live very near to the glory of God and miss its refulgence and warmth. The incidents at Cana and Capernaum reveal that Mary made a mistake common to parents—that of wanting to direct and order the life of their children, even in adult years. (John 2:4; Mark 3:31) Jesus had to restrain his mother on both occasions. Parents are tempted to claim too much time and attention from their grown sons and daughters, who are sometimes sorely tried to know how far their responsibility should limit their service for the Lord. Proper obligations, actual need, may be considered a first charge; but the Lord's service must always have first consideration.

⁴**PETER** came early into Jesus' life, even as soon as he began his ministry. Full of human nature, and not at all the type of man who might be thought of as a leader of the elect of God, Peter developed into one of the noble

men of the household of faith. His development was according to his earnestness and love; he was a great lover and devoted follower of Jesus. He is an example of how the Lord uses not only the ability of his servants, but also their personality and circumstances. Our study showed us that very many of those sayings of Jesus intended as instruction to the church arose out of Peter's blunders or indiscretions or out of his curiosity or out of his questioning mind. Peter was a man of character, bold and venturesome, and when "converted" was well fitted to be the leader of the little band of the apostles and therefore of the early church. His fear on the night of the betrayal was a bad break which served to emphasize the general boldness of his character. A man's weak place may be looked for where his strength seems to be.

⁵Like Peter, the beloved disciple **JOHN** had been stirred by John the Baptist. It was not in Jerusalem or in Judea that John found the waiting hearts; it was in unexpected Galilee. (Isaiah 9:1,2) John was of Galilee, earning his living on the lake along with Peter and others. Less boisterous than Peter, less quick also, John whose heart was more receptive was just the one who could be used to express Jesus' deeper teachings. He gives more detail of the inner life of Jesus, the life which is in the Word, and which is the light of men, than do any of the other writers. He shows that the Word of God is life. (John 6:63; 1:4) Peter was often as a mountain stream in spate; John was as a waterbrook, never dry, a sweetly flowing stream of life. There is no record of his work during the time of the Acts; but his epistles, his Gospel, and the Apocalypse tell of his maturity and of his fidelity unto the end. Without doubt John's steadiness and his deep understanding of the things of God greatly helped and enriched the early church. He was always confident.—1 John 1:1-4.

⁶**MATTHEW** the publican was also one who waited for the hope of Israel. An earnest Jew he had courage enough to earn his living as one of the much despised publicans. No doubt this characteristic enabled him to leave his work so quickly when called by Jesus, and also to become openly associated with the despised Nazarene. It was not a mere impulse nor boldness which moved Matthew; he had the courage of conviction. In writing his account of our Lord's life he had before him the desire to set the words and work of Jesus in relation to the hope of Israel, and to show that Jesus of Nazareth fulfilled the prophecies which had gone forth relative to the Messiah. It is in Matthew's Gospel that we find the parables of the kingdom most clearly recorded and fully set forth, both those which have to do with the embryo phase (Matthew 13) and those concerning its setting up in power.—Matthew 24,25.

⁷With the study of **MARY MAGDALENE**, came a phase in the service of Jesus not always noticed. It is not given us to know just how much this noble, self-sacrificing woman helped the work of the Lord, but that she was of service is plain. Mary Magdalene is a notable example of an able woman rescued from the power of demons, thereafter devoting her life to the service of her deliverer. She and some other women of note served Jesus of their substance during his work in Galilee (Luke 8:3) and, faithful to the end, were near him at Calvary. (John 19:25) Besides John, we know of no apostle being there. It is not God's will that women be appointed to office in his church (1 Timothy 2:12), but it has pleased him to have some rise to heights of character and service which have been examples

to all. The service of sisters if not so noticeable is none the less necessary. And now in these last days there is work for faithful women as for men; and great is the company of women who are telling from door to door the good news of the kingdom. Beside the reward which follows all righteousness, Mary got the special one of having the Lord's first word after his resurrection. None sought to live nearer her Lord than did she; and her reward was according to the measure of her love and service.

⁸Probably it was through the hospitable disposition of the sisters MARTHA and MARY that the Lord first went to Bethany. Where hospitality is given for the purpose of display the spirit of the world enters and harm is done, but where it is given for the refreshment of the saints the rich blessing of the Lord is there. The Lord loves a cheerful giver. (2 Corinthians 9:7) At Bethany the Lord took occasion to tell how these things should be regulated. First things should be first, and spiritual portions are better than many courses and much display. (Luke 10:42) The death of Lazarus and the suffering of the sisters remind us that consecration includes life itself as well as its powers and abilities.

⁹To STEPHEN was given the honor of being the first martyr. A man of character and ability he was, after the apostles, the first man of note in the church. On accepting the truth he gave himself wholly to the Lord, and the Lord blessed him with a full measure of the holy spirit and of faith. It might have been considered that Stephen, who was a Hellenist and who therefore belonged to the outer world, would be used of God for the furtherance of the truth in the distant lands; but the Lord had the apostle Paul in view, and his own appointed place and work for Stephen. Apparently to help to crystallize the faith of the church and to publish the truth abroad in the world, there was a need, for one to witness to the risen Christ and to suffer for that witness. Stephen was privileged to this service for his Master. His death wrought more than his life would have done; for it is a light that has illumined the whole church. The lesson for God's people is to remember that they are his, body and soul; and that their service is dependent upon his plan. If God chose to bring forward a great instrument and use it but once, he must be trusted to know why he does so; and if we are sometimes used specially and not again, that is the Master's business, not ours.

¹⁰The study of BARNABAS of the generous heart is a delight. The Acts of the Apostles was, amongst other reasons, written to show how the truth went abroad from Jerusalem; and therefore it does not tell us more than is necessary of the work there. We know that great numbers believed and joined the church. But the church in Jerusalem was much helped by the Jews from other countries. Barnabas was one of the earliest to sell his property and give the money to the Lord's cause. He was the first to take Paul in hand, an act which shows that he had perception and was a man of kindly disposition. Also it was he who sought out Paul when he was laboring alone in Cilicia, and brought him from there to serve the church in Antioch. Under the hand of the Lord it was Barnabas who started Paul on his work. Barnabas made a mistake in holding on to his nephew Mark instead of accepting Paul's judgment; for the Lord had indicated that when with Paul he should serve under Paul's leadership; and in this instance Barnabas really declined to do so. (Acts 15:38,39) Here is a lesson of importance for the Lord's people at all times; but it is particularly applicable now, when there are so many temptations to the Lord's people to take their own way instead of accepting the guidance which God so clearly gives.

¹¹Next to his Master, PAUL is the outstanding figure of the New Testament. Designed by God to be the Apostle to the Gentiles (Galatians 1:15,16; Ephesians 3:8), with his early training in the Scriptures, and a heart capable of expansion, he needed but to know the truth concerning Jesus to enter into the fulness of the life of Jesus and to turn all his learning and training into his Master's service. He had wished to serve God, and that desire saved him. He honored God the moment he saw the truth. It was to Paul that the Lord gave the revelations necessary to the instruction of the church. He became in a special way the Lord's mouthpiece. But the way of the Lord must be noted. Paul was not set in the church as its teacher. The truths came forth as there seemed to be a need for them in its life. Paul's greatest work was done, and the deepest truths were given, like those of his Master, not out of a set plan but out of a need. Thus does God teach, and thus does he try both teacher and pupil; for unless restrained by grace the one would teach out of time, and the scholar would desire to learn things which are not meat in due season.

¹²Any consideration of MARK draws the heart out to him. A young man sheltered in his mother's home and care, he was brought into a prominence which at one time seemed almost too much for him. That he had a desire to serve the Lord Jesus is clear; otherwise he would not have left Jerusalem for Antioch with his uncle and the apostle Paul. He failed when at Perga he decided not to go forward with the work the Lord had given him the privilege to do. (Acts 13:13) Whatever the reason of the failure Mark made amends. His Gospel is written with the thought of service in mind, and also with the thought of restoration prominent. He sets forth Jesus as the servant of Jehovah urgent in his Father's business. Let every heart take courage from the Lord's grace toward Mark, and every one take heed to learn the lesson he learned.

¹³LUKE, the beloved physician, was a Gentile. We are not told any particulars of his early life, nor of his entrance into the faith; and though he occupies a large space in the picture of the life of the early church, the outlines of his association are not marked. A man of deeply sympathetic nature he proved a helpful companion to the apostle Paul, and was evidently very useful to the churches. (2 Timothy 4:11) The Lord used this man of ability with the sympathetic heart to delineate in his Gospel the work of the Lord as the Son of Man healing and blessing the race, and to set forth the love of God in parables which are the delight of the church. Although the writings of Luke occupy so large a space in the New Testament, he himself is mentioned only three times; and even those are but as passing remarks. Luke learned to serve by being instant to the opportunity, doing all he could without looking for any outward reward. The Lord has rewarded him greatly.

¹⁴TIMOTHY, the beloved son of Paul by the spirit and in the faith of Jesus Christ, has a place apart. He seems to spring out of the heart of the Apostle. There is but little probability that Timothy would have had a place in the New Testament, had not Paul taken him to himself and carried him away from home to minister to him and to train him for a ministry to the churches. A gentle, faithful character, Paul found in Timothy what he sought, one who would serve his present needs and, catching his mind and spirit would, even after Paul was taken away, continue to serve the church as Paul would desire. When nearly at the end of his life, Paul wrote at length to Timothy, committing the things necessary to guide the church of God. Timothy was as a repository, but actually was a channel. Under the guidance of the Lord these precious words are the inheritance of the church.

QUESTIONS FOR BEREAN STUDY

With whom have we been keeping company during the past quarter? ¶ 1.
 Who was fitted to face a storm, and more than a match for those who opposed his ministry? John the Baptist was the last of what class? ¶ 2.
 When did Jesus' mother recognize his true worth? What common mistake did she make? Why was she chosen of God for the mothering of his Son? ¶ 3.
 Which apostle was used repeatedly by the Lord to give instructions to the church? How was it done? ¶ 4.
 Which apostle gives more in detail the inner life of Jesus? Why could he do this? Was it in fulfillment of Scripture that most of the apostles were chosen from Galilee? ¶ 5.
 What moved Matthew to become a disciple of Jesus? What place did he fill as a writer? ¶ 6.
 Who was rescued from the demons and afterward became a devoted

servant of the Lord Jesus? What was her special reward? ¶ 7.
 What should be the motive back of all hospitality for it to be pleasing to the Lord? To whom did Jesus teach true hospitality? ¶ 8.
 How has Stephen best served the Lord's cause—by his life or his death? What are God's people to remember? ¶ 9.
 What was the large place Barnabas filled in the early church? Why should his mistake be a special lesson to us? ¶ 10.
 Who is the outstanding figure of the New Testament, becoming in a special sense the Lord's mouthpiece? How did he turn all his learning and training to the Master's service? ¶ 11.
 Who started out as a very young man to serve the Lord, and became of great service to the whole church? ¶ 12.
 What Gentile wrote a considerable portion of the Bible, whose name is scarcely mentioned? How did he specially serve? ¶ 13.
 Who also shares a place of prominence in the New Testament, who, without his association with Paul, would hardly have been mentioned? How did Paul train him? ¶ 14.

INTERESTING LETTERS

REJOICES IN SERVICE

DEAR BROTHER RUTHERFORD:

I have never written you a personal letter before, knowing that you are a busy man, but at the present minute I am compelled to use my pen to do so.

The first article in the April 1st Tower, "Slack Not Your Hands," is a masterpiece on "Activity." When I read it I felt like jumping up to the roof of my home with joy. There is an atmosphere around the words "Activity" and "Service" that appeals to me. I chewed every word of that article, so that it would thoroughly digest in my system; and, believe me, I'm happy.

True, some say: "All we hear is 'Service,' and we don't have time to build character." To my mind character building and service go hand in hand. For instance, when we go to some door and the people sneer and deride our message, then our character is called into play to exercise patience, sympathy, and love toward that one. The more I work in the field the more my own character is built up. If I stay at home a great deal, I feel that I am losing out in every way.

The articles in the WATCH TOWER do not offend me. If some of the chips hit me along any line I am glad that the Lord is very good, through the WATCH TOWER, to call it to my attention, so that I can rectify whatever may be wrong in me. "Oh, the blessedness of the unoffended!" I know that behind every article written in the WATCH TOWER is the loving motive to help the people of the Lord to build character and to make their calling and election sure.

I love to serve in any capacity; and while I have home and husband, yet I can find time to go out in the work. "Where there is a will, there is a way."

Now, brother, excuse this long letter, but I just wanted to write my appreciation and say that when you harp on "Service" you have my cooperation.

Your sister by his grace, MRS. W. W. MEREDITH, *Calif.*

ZEALOUS BRETHREN PUSH THE MESSAGE

DEAR BROTHER RUTHERFORD:

Some few of the friends I meet consider you are too strenuous in pushing the gospel message. But these are usually of the slow and indolent kind who seem to think that attendance regularly at class is quite essential to an inheritance in the heavenly kingdom. They are chiefly what you might call professional church (class) goers. These are generally lacking in zeal and service. They are of the stand-fast disposition. "Having *done* all, you can stand," instead of "Having *overcome* all, you can stand."

The very large majority of the friends I meet are heartily approving the SOCIETY's vigor in putting forth this gospel message. They themselves are active and energetic and seem to feel and realize the shortness of the time and are earnestly endeavoring to proclaim the truth. They are not satisfied to put out a miserable little handbill to perhaps one-fourth of the homes, but are putting finely gotten-up bills into every home and office, and having them sent out into the rural delivery boxes by the regular mail carriers at the instance of the postmaster with one-cent stamps affixed. And the results are gratifying. The friends who are loyally supporting the SOCIETY, and yourself in particular, are apparently the most spiritually-minded ones and withal the happiest. And why should this not be so? They feel that they have the Lord's approval. They are burning with zeal to be in the front ranks of battle and they care not what worldly men may say or think of them and their course.

Thousands of people now believe that we have the truth and facts, although they do not attend our class meetings. They realize that our message is irrefutable by our opponents, and that the clergy are silenced.

More and more does it become a pleasure and satisfaction to serve the Lord and his cause. The common people are eager to hear our comforting message—millions not needing ever to die, but to live on and on amid pleasant surroundings and comfort. What a joy there is in noting the kindly light in the eyes of the people who come to our meetings, and to note their eagerness for more light as we hold forth to them the Bible truths bearing upon the message of the hour! They appreciate and like us. They are hungry for the truth.

I trust that this message of millions never dying will be increasingly heralded until the church is called beyond the veil, and that our people will strive to bring to every public meeting several times as many people as the meeting room will accommodate. It is the advertisement going into the homes that counts, whether or not the inmates of those homes attend the meeting.

I am sure that you have the correct idea in pushing the message with vigor and determination. The zealous ones are with you. Those who lay down on the job of Gideon were dismissed. The stand-up ones went forward and gained the victory. Surely history repeats in our day.

The Lord bless you and your faithful associates. My love to the family. Pray for me that I may be ever of the active ones in the battle against the beast.

Faithfully yours,

J. A. BOHNET, *Pilgrim*.

ENCOURAGING WORDS

DEAR BRETHREN:

Greetings in the Lord. I am enjoying the grand, wonderful and timely contents of THE WATCH TOWER. As I read each copy, with its loving warnings, help, light and comfort, full of the true spirit of a sound mind in Christ, I wonder how any true follower of Christ can find fault, or how any can fail to see the true gospel course to pursue. But all those things are permitted for tests and to cause the whole truth to be made so plain that none need err; neither will those whose hearts are right with God.

There is no doubt in my mind that THE WATCH TOWER and the channel through which it comes is the only source of present truth. It is God's channel through which he is giving to the church meat in due season, and also enlightening the world as light comes due. Nothing can hinder, only as he sees best for the accomplishment of his great, grand and glorious plan. Be of good cheer; be strong in the Lord and in the power of his might. He will be with you to give you wisdom, knowledge, and grace unto the consummation.

If you feel weak, as often the faithful do, remember that he is your strength. If lonely and in sorrow, remember the Master in his Gethsemane loneliness and sorrow. We all need those experiences and tests; and without them, well might we fear that we were not of the chosen little flock. Work, work, and suffer we must, if we would win the prize set before the overcomers; and if Christ's spirit dwells in us we shall want to work and love to do all we can advertising the King and his kingdom.

God bless all in his service.

SISTER LILLIAN B. JOHNSTON, W. Va.

"CHIEFLY THE POOR OF THIS WORLD"

DEAR BRETHREN:

A short time ago a young lady, agent for some of your books, came around from house to house selling THE HARP of God, including Bible Students' cards. My income leaves me sooner than I receive it; but I paid the purchase price, fifty cents; and as I am a great lover of God's Word, I have never regretted my act.

As soon as I had looked the book over, I dropped all other reading matter, knowing that this little book of God would do me more good than all the other papers and magazines I have been taking put together. I am now reading and studying with all my heart, mind, and soul.

I thank you thousands of times that God has given you the power to circulate this beautiful and wonderful book, THE HARP OF GOD, throughout the country. I sincerely hope that all who wish to become true Christians may have the opportunity to procure it.

As I look through your literature, I see that you have other books which will help a Christian beginner. As I am only a poor sinner and without means, I am sorry to say that I cannot take advantage of any of the literature which you offer except THE WATCH TOWER, at one dollar per year, and I have not even the means to pay for that in advance. But I would be very thankful if you would send me one copy of THE WATCH TOWER, and perhaps I may be able to remit in a few weeks. If you cannot send it to me I wish to thank you, anyway, for the good you have already done me through THE HARP OF GOD. I hope and pray that God will help you in all your work.

From a sinner who is trying to become a Christian,

PAUL OTTENBERG, Wisc.

THE WATCHMEN'S CRY

Hark! "Millions now living will never die!"

This heart-cheering message God's watchmen cry;
For Jesus is present the Scriptures reveal,
Time-prophecies open, their treasures unseal;
He reigns to bring blessing and life to the race,
And darkness shall flee from the light of his face.

Hark! "Millions now living will never die!"

This message is due for the watchmen's cry;
Fierce warfare and famine, and red-flag unfurl'd,
Confusion and turmoil throughout the wide world,
Perplexing distress and hearts failing for fear,
Are signs that assure us earth's true King is here.

Hark! "Millions now living will never die!"

Awake, scattered Israel, and join the cry;
Thy fig tree, long barren, is sprouting once more,
To Zion full favor God soon will restore.
The Times of the Gentiles are ended at last,
The Jews rise a nation, their exile is past.

Hark! "Millions now living will never die!"

This night of God's vengeance but speeds the cry;
Though savage the conflict at end of this age,
Not *all* flesh will perish in Anarchy's rage;
For Christ with his chosen will bid the storm cease,
And stablish in justice his kingdom of peace.

* * * * *

Yet saints on God's altar devoted lie;

In fervent love serving they daily die.

Rejoicing they suffer, yea, welcome death's sword,

To gain life immortal in heaven with their Lord.

These soon will show'r blessings with Christ from his throne—

The bliss of dispensing he shares with his own.

Then swiftly the message o'er earth will fly,

"Hark! Come, weary millions, no longer sigh;
Come drink of truth's fountain, repent of your sin,
Your hearts yield to Jesus, new life from him win.
He's still the same healer whose touch, tender, kind,
Thrilled health to the leper, gave sight to the blind."

When faith wakes responsive, then millions cry,

"Salvation is ours, and we shall not die!"

As each yields obedience to righteous commands,
Sweet blessings come pouring from Love's laden hands;
Joy smooths out grief's furrows, youth chases decay,
And rapture of living makes festal the day.

Hearts love-taught enlarge, and with yearning cry

For millions to live who in death yet lie;

And lo! the great Lord of the quick and the dead
Calls all from their slumber—for each soul he bled—
O'er life's holy highway the willing feet run,
Assisted by many, and hindered by none.

Blest millions of millions will never die;

For sin's lethal stream will dwindle and dry

Till earth blooms untainted, man's new Eden fair,

His home of pure love, of rejoicing and prayer.

For all who attain to perfection's estate

Will righteousness love and iniquity hate.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Detroit, Mich.	Sept. 2	Toledo, O.	Sept. 9
Plymouth, Mich.	" 3	Cleveland, O.	" 10
Ypsilanti, Mich.	" 4	Buffalo, N. Y.	" 11
Ann Arbor, Mich.	" 5	Syracuse, N. Y.	" 12
Dundee, Mich.	" 6	Albany, N. Y.	" 13
Adrian, Mich.	" 7	Greenfield, Mass.	" 14

BROTHER H. HOWLETT

Ashland, Ky.	Sept. 2	Tazewell, Tenn.	Sept. 11
Paintsville, Ky.	" 3	Knoxville, Tenn.	" 12, 13
McRoberts, Ky.	" 4	Morristown, Tenn.	" 14
Honaker, Va.	" 5, 6	Barleyton, Tenn.	" 16
Coeburn, Va.	" 9	Johnson City, Tenn.	" 17
Middleboro, Ky.	" 10	Bristol, Tenn.	" 18, 19

BROTHER J. A. BOHNET

Bandera, Tex.	Sept. 2	Austin, Tex.	Sept. 10
Tarpley, Tex.	" 3, 4	Taylor, Tex.	" 11
Utopia, Tex.	" 5, 6	Bastrop, Tex.	" 12, 13
San Antonio, Tex.	" 7	Sealy, Tex.	" 16
San Marcos, Tex.	" 9	Houston, Tex.	" 17

BROTHER W. H. PICKERING

Vernon, B. C.	Sept. 2	MacLeod, Alta.	Sept. 11
Trail, B. C.	" 4	Lethbridge, Alta.	" 13
Nelson, B. C.	" 5	Bow Island, Alta.	" 14
Cranbrook, B. C.	" 6	Medicine Hat, Alta.	" 16
Elko, B. C.	" 7	Maple Creek, Sask.	" 17
Fernie, B. C.	" 9	Swift Current, Sask.	" 18

BROTHER B. H. BOYD

Danville, Ill.	Sept. 3	Decatur, Ill.	Sept. 10
Paris, Ill.	" 4	Arcola, Ill.	" 11
Martinsville, Ill.	" 5	Alma, Ill.	" 12
Robinson, Ill.	" 6	Clay City, Ill.	" 13
Mattoon, Ill.	" 7	Kimard, Ill.	" 14
Hammond, Ill.	" 9	Flora, Ill.	" 16

BROTHER B. M. RICE

Superior, Ia.	Sept. 2	Omaha, Nebr.	Sept. 10
Luverne, Minn.	" 3	Des Moines, Ia.	" 11
Jasper, Minn.	" 4	Iowa City, Ia.	" 12
White, S. D.	" 5	Davenport, Ia.	" 13
Lake Benton, Minn.	" 6, 7	Rock Island, Ill.	" 14
Sioux City, Ia.	" 9	Moline, Ill.	" 16

BROTHER J. W. COPE

Zippel, Minn.	Sept. 2	Superior, Wisc.	Sept. 13
Northome, Minn.	" 4, 5	Two Harbors, Minn.	" 14
Federal Dam, Minn.	" 7	Duluth, Minn.	" 16
Boy River, Minn.	" 9	Superior, Wisc.	" 16
Duluth, Minn.	" 10	Proctor, Minn.	" 17
Hibbing, Minn.	" 11, 12	Ironton, Minn.	" 18

BROTHER V. C. RICE

East Wilton, Me.	Aug. 31	Oldtown, Me.	Sept. 7, 9
Wilton, Me.	Sept. 2	Blaine, Me.	" 10, 11
North Jay, Me.	" 3	Bangor, Me.	" 12
Hallowell, Me.	" 4	Rockland, Me.	" 13, 14
Pittsfield, Me.	" 5	Bristol, Me.	" 16
Bangor, Me.	" 6	New Harbor, Me.	" 17

BROTHER A. J. ESHLEMAN

Ticonderoga, N. Y.	Sept. 2	Ft. Johnson, N. Y.	Sept. 9
Glens Falls, N. Y.	" 3	Canajoharie, N. Y.	" 10
Saratoga Springs, N. Y.	" 4	Utica, N. Y.	" 11
Schenectady, N. Y.	" 5	Rome, N. Y.	" 12
Johnstown, N. Y.	" 6	Oneida, N. Y.	" 13
Gloversville, N. Y.	" 7	Oswego, N. Y.	" 14

BROTHER R. L. ROBIE

Gelwein, Ia.	Aug. 29, 30	Oxford Jct., Ia.	Sept. 7
Elma, Ia.	" 31	Clinton, Ia.	" 9
Waterloo, Ia.	Sept. 2	Davenport, Ia.	" 10
Vinton, Ia.	" 3	Rock Island, Ill.	" 11
Shellsburg, Ia.	" 4	East Moline, Ill.	" 12
Cedar Rapids, Ia.	" 5, 6	Moline, Ill.	" 13

BROTHER A. M. GRAHAM

Spokane, Wash.	Sept. 2	Virgelle, Mont.	Sept. 10
Athol, Ida.	" 3	Tampico, Mont.	" 12
Missoula, Mont.	" 4, 5	Dore, N. D.	" 13
Deer Lodge, Mont.	" 6	Avondale, Mont.	" 16
Butte, Mont.	" 7	Outlook, Mont.	" 17, 18
Great Falls, Mont.	" 9	Froid, Mont.	" 19, 20

BROTHER O. L. SULLIVAN

Shawnee, O.	Aug. 30	Portsmouth, O.	Sept. 7
Nelsonville, O.	" 31	Chillicothe, O.	" 9
Gallipolis, O.	Sept. 2	Lancaster, O.	" 10
Huntington, W. Va.	" 3	Columbus, O.	" 11
Ashland, Ky.	" 4	Delaware, O.	" 12
Ironton, O.	" 5, 6	Marion, O.	" 13

BROTHER M. L. HERR

Butte, Mont.	Sept. 2	Berlin, N. D.	Sept. 11, 13
Melstone, Mont.	" 4	Fredonia, N. D.	" 12
Miles City, Mont.	" 5	Conde, S. D.	" 16
Beufield, N. D.	" 6	Mellette, S. D.	" 17
Dunn Center, N. D.	" 9	Ipswich, S. D.	" 18
Jamestown, N. D.	" 10	Lebanon, S. D.	" 19

BROTHER W. J. THORN

Baintree, Alta.	Sept. 3	Cranbrook, B. C.	Sept. 9, 10
Calgary, Alta.	" 4	Wycliffe, B. C.	" 11
MacLeod, Alta.	" 5	Nelson, B. C.	" 13, 16
Bellevue, Alta.	" 6	Balfour, B. C.	" 14
Fernie, B. C.	" 7	Trail, B. C.	" 17

BROTHER W. M. HERSEE

Peachland, B. C.	Sept. 3	Ladysmith, B. C.	Sept. 12
Agassiz, B. C.	" 6	Malabar, B. C.	" 13
Vancouver, B. C.	" 7, 9	Victoria, B. C.	" 14, 16
Nanaimo, B. C.	" 10	Sidney, B. C.	" 17
Courtenay, B. C.	" 11	New Westminster, B. C.	" 19

BROTHER T. H. THORNTON

Preston, Ont.	Sept. 3	Windsor, Ont.	Sept. 9, 10
Galt, Ont.	" 4	Kinrossville, Ont.	" 11
Kitchener, Ont.	" 5	Pelee Island, Ont.	" 12, 13
Sarnia, Ont.	" 6	Leamington, Ont.	" 14, 16
Chatham, Ont.	" 7	Blenheim, Ont.	" 17

BROTHER J. H. HOEVELER

Louisville, Ky.	Sept. 2	Brandenburg, Ky.	Sept. 9
Sonora, Ky.	" 3	Magnet, Ind.	" 10, 12
Elizabethtown, Ky.	" 4	Owensboro, Ky.	" 13
Cecil, Ky.	" 5	Beaver Dam, Ky.	" 14
Rineyville, Ky.	" 6, 7	Beech Creek, Ky.	" 16

BROTHER L. F. ZINK

Millville, N. B.	Aug. 27	Pembroke, Ont.	Sept. 5, 6
Temple, N. B.	" 28	North Bay, Ont.	" 7, 9
Woodstock, N. B.	" 29	Gore Bay, Ont.	" 10, 19
Sherbrook, Que.	" 30, 31	Thessalon, Ont.	" 20
Montreal, Que.	Sept. 2, 3	Sault Ste Marie, Ont.	" 21, 23
Ottawa, Ont.	" 4	Searchmont, Ont.	" 24, 25

GERMAN CONVENTION AT BUFFALO

The German friends in Buffalo, N. Y., have arranged for a German Convention on September 1st, 2nd and 3rd. For particulars address Brother Carl Boje, 53 Goembel Ave., Buffalo, N. Y.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Tacoma, Wash., Aug. 14-19.....	F. L. Cushing, 3922 No. 31st St.
Los Angeles, Calif., Aug. 18-26.....	E. D. Sexton, 200 Trinity Bldg.
Brooklyn, N. Y., Oct. 7.....	No Convention
New York, N. Y., Oct. 21—	

T. M. Bedwin, 8118 95th Ave., Woodhaven, L. I., N. Y.