



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

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

W.T.B.&T.S.

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

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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### CONVENTIONS

THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION will hold conventions as follows:

Springfield, Mass., August 13 to 16, inclusive, 1925.  
Indianapolis, Ind., August 24 to 31, inclusive, 1925.  
Wilmington, N. C., October 22 to 25, inclusive, 1925.

We make this announcement now in advance in order that the friends may arrange their vacation periods accordingly. More detailed information will be published later.

### VACATION

The vacation of the Bethel family will be August 22nd, to September 5th, 1925. During that period the office and factory will be closed.

### ERRATUM

June 15th issue, page 181, par. 29, first line: "St. Paul" should read, "St. John".

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI

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### ORDER, PEACE AND UNITY

*"But now hath God set the members every one of them in the body, as it hath pleased him."—1 Corinthians 12: 18.*

IN THIS hour of peril it is vitally essential to the welfare of the Christian that among other things he have a proper appreciation of the following, to wit: That The Christ is the Church of God; that Zion is God's organization, and that the Church is of Zion; that Satan, the enemy, is bent upon the destruction of the feet members of The Christ yet on earth, and to that end the beast and all other agencies of the devil are employed in a struggle against the Lamb and his followers; that Christ Jesus is certain to gain the victory, and only the faithful will be with him in that victory; that each member, who proves faithful, must be in the proper order and be orderly; that the members must be at peace amongst themselves, and that there must be unity in the Church, both in heart and in action. It is reasonably safe to say that those who do not have an appreciation of these things do not properly discern the Body of Christ, and in the final analysis will not be of the Body of Christ, whatever else they may obtain.

#### PLACING THE BODY MEMBERS

<sup>2</sup> The Scriptures abundantly testify that order is one of the fundamental laws of Jehovah. He does everything orderly and in order. The Christ is the New Creation of God. It is that which will overshadow all other creations of Jehovah. It follows that everything about the New Creation must learn to be orderly, and when finished, everything about it will be orderly. It is certain that each member of the Church must learn order. It is one of the hardest lessons for many to learn.

<sup>3</sup> Disorder means confusion. Confusion leads to misunderstanding. Misunderstanding often leads to strife, and the enemy takes advantage of strife to destroy the contending ones. Bear in mind that it is God who sets the members in the Body. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. . . . But now hath God set the members every one of them in the body, as it hath pleased him."—1 Cor. 12: 12, 18.

<sup>4</sup> No one sets himself in the Body of Christ. The Body complete is the royal priesthood complete. Christ Jesus is the Head of that royal priesthood. He did not

place himself in that position. The Father put him there. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee."—Hebrews 5: 4, 5.

<sup>5</sup> At the Jordan Jesus was anointed by the spirit of Jehovah. He was there designated to be the Head of the royal priesthood. God there agreed to give him the kingdom and to make him the King. (Luke 22: 29) To attain unto the position of King, and to be Head over the other members of his Body, God required of him humility, obedience and absolute faithfulness. Jesus met all these requirements. "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: 9-11.) Each member of the Body must therefore work out his own salvation in a like manner with fear and trembling. He must prove his humility, obedience and absolute faithfulness.

<sup>6</sup> Be it noted that the Lord Jesus did not put himself in the exalted position. When God had raised him from the dead he clothed him with all power and authority. (Matthew 28: 18) "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Ephesians 1: 22, 23) "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Colossians 1: 18.

<sup>7</sup> At Pentecost others were accepted, begotten and anointed to be members of the Body of Christ. It was God who accepted them in the Beloved One and anointed them. He set them in their respective places in the Body of Christ. (Ephesians 1: 6; 2 Corinthians 1: 21) To set, as here used, means to assign to a place. We can be sure that God assigns each one to the place to which he is best suited. Each one is adapted to some particular work in the Body this side the veil.—1 Corinthians 12: 7, 8.

<sup>8</sup> Since the time of Pentecost the selection of the Body has progressed. At the time one is justified and accepted as a part of the sacrifice of our Lord he is begotten by the holy spirit. This begetting is by the will of God, by and through his Word. (James 1:18) For God to will means for him to exercise his power, therefore, it is the power of God, or his will in action through his Word, by which the begetting is accomplished. By his Word he brings one, who desires a knowledge of the truth, to Christ. Such a one sees his privilege of making a consecration to do God's will, and so voluntarily submitting himself to the exercise of the will of God, having faith in the merit of Christ Jesus, he is received and justified. It is the will of God that the right of such a one to live as a man shall cease, and that there shall begin in him a newness of life; that is to say, a life upon the spirit plane. The exercise of the divine will begins that new creature.

<sup>9</sup> Begetting means beginning. Immediately following the begetting, and practically at the same time, God anoints such a one with the holy spirit. The anointing takes place by virtue of the creature being inducted into the Body of Christ, and the anointing comes through the Head, Christ Jesus. This was pictured by the anointing oil being poured upon the head of Aaron. The newly-begotten one comes under the Head and is set or assigned by Jehovah to a place in the Body of Christ. The setting applies to this side of the veil first, and later to the other side. To remain in that place thus set by Jehovah this side the veil the new creature must perform his covenant by diligently striving to do the will of God.

<sup>10</sup> It seems to be entirely in harmony with the Scriptures to say that one's position in the Body of Christ may be changed by Jehovah from time to time. As one proves faithful to that which has been committed to him he may be advanced to a different place. St. Peter says: "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:5, 6.

<sup>11</sup> When one first comes to a knowledge of the truth he begins to learn. As he progresses in the knowledge and spirit of the Lord he may be given service as a deacon in the Church. If faithful in the performance of his duties he may be advanced to the position of an elder. Since the Church is God's organization, if the Church organization acts according to the prescribed rule laid down in the Lord's Word, we are warranted in saying that the Lord advances such a one in the Body this side the veil. If such a one continues faithful unto death then he has the assurance that God, through Christ, will assign him to a position of relative importance in the glorified Body of Christ beyond the veil. This merely illustrates change of position or advancement in the Body. Let us always keep in mind the Church is God's creation.

#### TROUBLE IN THE CHURCH

<sup>12</sup> It is a well-known fact that in divers ecclesias from time to time there is trouble. Sometimes divisions result. It is difficult to see how a body of Christians, all of whom are devoted to the Lord, who are members of the Body, could indulge in strife that would lead to division. They may be for a time disturbed by the adversary; but if all possess the spirit of the Lord they will put the adversary to flight. St. Paul says: "God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism [division] in the body; but that the members should have the same care one for another."—1 Corinthians 12:24, 25.

<sup>13</sup> We can see how one, as a member of the Body, might for a short time yield to the weakness of the mind of the flesh, and be at odds with his brother; but he should quickly recover if he has the spirit of the Lord. If the trouble goes to the point of a division in the ecclesia, it seems quite certain that some are not in the Body, or else if at one time in it, they have been removed.

<sup>14</sup> Let each one be careful that he does not judge his brother, and thereby determine that his brother is the one wholly at fault. If each one judges himself it might not be necessary for the Lord to judge him later. By that is meant that if he carefully and often examines himself in the light of the Scriptures, by the aid of the Lord, he can keep himself in line with the Scriptures.

<sup>15</sup> It of necessity must be true that where there is a division among those who claim to be in the Lord some suffering must follow; and where one suffers, all the members suffer with him. Surely no one who is in the Body of Christ would willingly cause his brother to suffer; because if he does so he willingly causes himself to suffer, if he is of the Body. If we find one willingly causing his brother to suffer, it is doubtful whether the one provoking the suffering is of the Body of Christ.

#### ELECTION OF SERVANTS

<sup>16</sup> Sometimes trouble arises in the election of servants of the ecclesia. In an organization of God's people no one should attempt to vote unless he is consecrated to the Lord and has the spirit of the Lord. If all the members of the ecclesia are in this attitude of mind and heart then, when they come together to elect servants of the Church, they will first pray to the Lord, asking him to direct their action, that the Lord's choice may be had. If some come with a preconceived determination to defeat certain ones at the election, it could hardly be said that such have the spirit of the Lord. If some come for the express purpose of electing certain other ones regardless of what may be the consequences, that could not be a manifestation of the spirit of the Lord. The reason therefore is that selfishness and not love is prompting the action. If all the members of the ecclesia come together with an honest, sincere desire to

have the Lord's will done regardless of what shall follow, then these are manifesting the spirit of the Lord. Being of this spirit, and asking the Lord to direct them when the vote is taken, each one may exercise confidence that the will of the Lord is done; and each one should gladly acquiesce in the result.

<sup>17</sup> What is the spirit of the Lord? "God is love; and he that dwelleth in love dwelleth in God, and God in him." "Hereby known we that we dwell in him, and he in us, because he hath given us of his spirit." (1 John 4: 16, 13) We therefore see that the spirit of the Lord is the spirit of love. Perfect love means the perfect expression of unselfishness. Where there is selfishness there is not love. The two things are diametrically opposed to each other. Wherever there is a division in an ecclesia it may be put down as absolutely certain that there is selfishness on the part of some, if not on the part of all. Where selfishness prevails it is proof that those exercising it are not devoted to God. It will be found that the trouble in the ecclesias is due to the existence and the exercise of selfishness.

<sup>18</sup> Let each one put aside self, relegate his self-interest to the background, and then honestly say in substance: "Lord, I have no desire to do anything that is contrary to thy will. I shall delight to have thy will done at any cost." Let each one of the class do this and carry it out and all trouble will disappear. In ecclesias where there is trouble, if every member thereof will humbly desire and ask the will of God to be done, and will put aside his selfishness and his own false reasoning, the trouble will disappear, and peace and joy will result. Anyone who exercises the contrary spirit cannot long remain in the Body, if he ever was there. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3: 5, 6.

<sup>19</sup> Do not attempt to reach a conclusion by your own process of reasoning when such reasoning is contrary to the Word of God. Do not feel yourself so important. Remember that having made a consecration to the Lord you have no rights which you can justly insist on others' respecting.—Colossians 3: 3.

<sup>20</sup> If there is evidence that one is begotten and anointed of the holy spirit, then let everyone hesitate to act hastily in punishing that brother. Some go to an ecclesia with the determination to humiliate a brother by relegating him to a position of inactivity. Such is not the spirit of the Lord. Remember the Lord said: "Touch not mine anointed." (Psalm 105: 15) Degradation or promotion comes from the Lord.—Psalm 75: 6.

<sup>21</sup> Let no one attempt to exercise that power which he has not been authorized to use. Each servant must stand or fall to his own master. If the ecclesia has fixed as the criterion seventy-five percent of those voting, by which to determine who is elected, and the vote be taken and seventy-five percent vote for a brother, then let all

agree that this is the will of the Lord duly expressed, and wait upon the Lord to manifest his approval or disapproval in some other way. It is not for one member of the body to determine the degree of faithfulness of another. The Lord is the judge. If, then, the Lord through the ecclesia indicates that he has accepted one as a servant of the ecclesia, then the Lord has honored that member; and one member being honored, all the members rejoice with him.—1 Corinthians 12: 26.

<sup>22</sup> Sometimes one who claims to be a brother in Christ busies himself in circulating derogatory reports about another brother, thereby hoping to so discredit his brother that he would drive him away from the people of God. Is any one justified in such a course? Certainly not. On the contrary he who pursues this course of persecution shows that he has not the spirit of the Lord but, at least for the time being, is manifesting the spirit of the adversary.

<sup>23</sup> Some brother may be guilty of a wrong in the ecclesia, and discipline may be required. Christ Jesus laid down the rule by which such offenders can be dealt with, and there is no other proper rule to follow. (Matthew 18: 15-18). The spirit of the Lord does not authorize one to act as a prosecuting or persecuting officer of another. Not even has the ecclesia the authority to inflict punishment.

<sup>24</sup> The action that an ecclesia can properly take is to disfellowship a brother for wrong-doing; and that is done for the purpose of awakening the erring one to his own danger, in order that he might be recovered. Such is an action of love, the purpose being to help and not to injure. If later the erring one returns to the ecclesia and manifests the spirit of the Lord, asking forgiveness, then it is the duty of the ecclesia to take him back and do what can be done to help him. Such is the spirit of the Lord, and each one who is in the Body will manifest that spirit.

<sup>25</sup> God having set the members in the Body as it pleaseth him, then each one should perform the duties assigned to him and not be meddling in the affairs of some one else. Remember the Apostle's admonition: "Study to be quiet, and to do your own business." (1 Thessalonians 4: 11) Order in the Body requires each member to diligently do what he is assigned to do, and not try to hinder somebody else in the performance of his duties; nor to otherwise interfere therewith. No one having the spirit of the Lord will attempt to exercise arbitrary and harsh power over any other member in the Body.—1 Peter 5: 2.

#### FOLLOW PEACE

<sup>26</sup> The royal priesthood, which is The Christ, was typified by Melchisedec. Not only did God use Melchisedec as a type but he foretold by his name and description the spirit or disposition that must be manifested by those of the priesthood of whom Melchisedec was a type. It is written: "For this Melchisedec, king of Salem,

priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."—Hebrews 7:1, 2.

<sup>27</sup> It follows then that no one could be of that completed and glorified priesthood if he has failed or refused to follow peace with his brethren. Whatever other place he might have in God's great arrangement, he could not be of the priesthood after the order of Melchisedec. Let no one who engages in strife deceive himself into believing that he can pursue a course of strife and at the same time be of the royal priesthood. The greatest desire of a true Christian is that he might have the approval of God and, in due time, see the wonderful and eternal Father in his glory and beauty.

<sup>28</sup> Note, then, what the inspired witness says: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (Hebrews 12:14, 15) This is the law of God, or rule of action, which must be followed and practised by those who will ever be permitted to see Jehovah God.

<sup>29</sup> Sometimes one becomes embittered against another. He permits that bitterness, which started as a little root, to spring up and grow until it troubles him. In his mind he magnifies the real or supposed wrong he has suffered until he makes a mountain out of a mole-hill. He begins to speak to others of the injustice; and each time he tells it he magnifies his story a little more in his own favor. His imagination grows and his bitterness grows and he manifests it to others. He does this for a two-fold purpose; that he might elicit sympathy from others, and that he might injure his brother, at whom he is offended.

<sup>30</sup> Some are always willing to listen to a tale of woe, and as they listen sympathetically they begin to feel duty-bound to take up the supposed injured brother's fight. It is none of their affair; but they say, in substance: "I won't stand for anything that is not right," and so they take a hand in the fight. Then they become a sufferer as a busybody in other men's affairs, contrary to the Scriptures.—1 Peter 4:15.

<sup>31</sup> By following this course the interferers become defiled. Just as the Apostle says, the one who has the root of bitterness is troubled, and as the trouble progresses many are defiled. Is not this often the case in a class trouble? The trouble starts between two brethren, and others take sides and fan the trouble into a flame instead of following the Scriptural injunction. The two principals involved are troubled, and the others who come into the controversy become defiled, and each one involved is erecting barriers that if permitted to stand will forever hide him from the face of Jehovah.

<sup>32</sup> What is the real moving cause of brethren taking

such a course? It is always selfishness. Remember that selfishness is the very opposite of love. Where selfishness is bred and nourished into bitterness love completely disappears; and when love disappears blindness ensues. This is exactly what the Apostle said would be the result. How often do we find that one who becomes embittered quickly loses all appreciation of the truth, and goes away from the truth. Many have wondered why.

<sup>33</sup> The real reason is that selfishness indulged in leads to bitterness, and bitterness cultivated troubles some and defiles many, and drives out love. The Apostle plainly states that it is necessary for us to have our hearts united together in love in order to have an exact understanding of the mystery of God. "For I wish you to know how great a struggle I have about you and those in Laodicea, and as many as have not seen my face in the flesh; so that their hearts may be comforted, being closely united in love, and in all wealth of the full assurance of the understanding, in order to an exact knowledge of the secret of God; in which are stored all the treasures of wisdom and knowledge." (Colossians 2:1-3, *Diaglott*) No one can maintain the spirit of bitterness against his brother and long remain in the truth. Darkness will ensue and great will be that darkness.

<sup>34</sup> It is not the prerogative of one to judge another. When, however, we see the fruits of selfishness manifested by brethren we may know from whence such fruits come. Jesus said: "Ye shall know them by their fruits." (Matthew 7:16) Those who will at the end be found as members of the Body of Christ must have the fruit of the spirit. "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith."—Galatians 5:22.

<sup>35</sup> Again St. Paul, writing to those whom God had set in the Body, desiring that they should make their calling and election sure and be found forever in the glorious Body, said: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Philippians 1:9-11) Let each member of the Body abide in peace, and earnestly and faithfully grow in the fruits of righteousness, that he may in God's due time enjoy the unspeakable privilege of seeing Jehovah face to face.

<sup>36</sup> The Head of the Body suffered and bore it with fortitude and quietness. As he suffered so other members of the Body must suffer. When he was reviled he did not revile again. When he was ill-treated he did not retaliate. Everyone who will finally be found in the Body of Christ must be of the same spirit, and in the image and likeness of the Head.

<sup>37</sup> To aid the members while in training St. Peter wrote: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be



courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (1 Peter 3: 8-12) From this Scripture it is doubtful about the prayers of those being heard who permit bitterness to come into their hearts against their brethren. The order of the Melchisedec priesthood must be at peace with God and dwell in peace with each other. This is essential to keep the way open between the creature and the great Creator, that the prayers of the creature may be heard. To such St. Peter lovingly says: "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus."—1 Peter 5: 14.

#### UNITY

<sup>38</sup> Argument is hardly necessary to show that there must be unity in the Body of Christ. Unity means oneness. The opposite of unity means division. Quarreling and strife lead to division, and destroy unity.

<sup>39</sup> The seed of promise is nearing completion. The remaining members thus side the veil are now the special objects of Satan's attack. Satan is a wily foe. Fraud and deception are always employed by him. He deceives and misleads some into believing that their personal rights have been violated and that they have cause for offence, and that it becomes their duty to vindicate themselves and to punish some one else. This plants the root of bitterness and it develops into wrath. If such a one permits wrath to get the upperhand of him he stirs up strife. "A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife."—Proverbs 15: 18.

<sup>40</sup> If one possesses some pride and thinks that he has not been properly and sufficiently honored, and that he is entitled to more consideration and honor than he has received, the adversary will see to it that he stirs up strife. "He that is of a proud heart stirreth up strife; but he that putteth his trust in the Lord shall be made fat."—Proverbs 28: 25.

<sup>41</sup> If one becomes angry at his brother, and permits this anger to remain in his heart and control him, this leads to strife. "An angry man stirreth up strife, and a furious man aboundeth in transgression."—Pro. 29: 22.

<sup>42</sup> Wherever there is strife there is not unity. The unity of the Body must be and will be maintained. To the members of the Body St. Paul says: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." (Philippians 2: 3, 4) Herein again the Apostle shows that selfishness is really

the beginning of strife. On another occasion the Apostle pointed out how one who thinks more highly of himself than he should think, who is selfish and proud, is not therefore, walking according to the Word of God; and this leads to envy, evil surmising, strife, and perverse disputings; and then he plainly indicates that such are not of the Body of Christ even though claiming so to be.—1 Timothy 6: 4, 5.

<sup>43</sup> That there must be complete unity of the members of the Body of Christ is clearly proven by the words of Jesus: "Neither pray I for these alone, but for them also which shall believe on you through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17: 20-23) This proves that complete unity must exist in the Body and that where this unity is not existing in the members this side the veil, they must diligently put aside all controversy and strife, and endeavor to establish and maintain unity of the spirit.

<sup>44</sup> Jehovah, who places members in the Body, through his beloved Prophet stresses in a prophecy which specifically applies at the end of the age, the importance of unity, in these words: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—Psalm 133.

#### UNITY IN ACTION

<sup>45</sup> The importance of unity is again magnified by the apostle Paul. In pleading terms he calls upon the Church to walk worthy of their calling, and then adds: "Endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Ephesians 4: 3-7, 11-13.

<sup>46</sup> No real Christian today has any doubt about the Lord's second presence. All who are in the Body love

his presence. Such now see that the Lord is the "Faithful and True, and in righteousness he doth judge and make war." (Revelation 19:11) These recognize that the Lord Jesus is conducting his work in harmony with the Father's will. Every member of the Body this side the veil, who continues to be a member, must be in harmony with the work that the Lord is doing, because the Scriptures read: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (Revelation 19:14) Otherwise stated these Body members this side the veil are identified by the garments, showing them to be in complete unity and in harmony with the Head, and harmoniously working under his direction.

<sup>47</sup> The Lord is in his holy temple. The examination of the saints has, for some time, been progressing. To the approved ones he says: "Enter thou into the joy of thy Lord." All members of the Body thus coming to a knowledge of the facts do enter into the joy of the Lord. It must be true that the Lord has just one method of doing the work that he is now doing on earth. It would be inconsistent for him to have more than one method. He commands those in his Body thus: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matthew 24:14) In harmony with this Jehovah says: "Ye are my witnesses, . . . that I am God." And again; that ye are all members of The Christ, bearing the message of peace and salvation.—Isa. 43:12; 52:7.

<sup>48</sup> Who among all the peoples of earth are engaged in carrying out this order through Christ Jesus the Head? With meekness and modesty we can say that those of the WATCH TOWER BIBLE & TRACT SOCIETY are the only ones. But bear in mind that if these who are engaged joyfully in doing this work are in the Body of Christ then God has set them there as it pleased him. By their fruits ye shall know them.

<sup>49</sup> Do we find some who claim to be in the Body of Christ who are opposing the work of giving the witness concerning God's kingdom to the nations of earth as he commanded? It is even so. Do we find these manifesting selfishness, indulging in evil surmisings, evil speech, slander and persecution, in a vigorous effort to destroy the influence of those who are active in giving the witness? Such is according to the facts. Can those who indulge in this opposition be in the Body of Christ? The Lord is the judge. There is and must be unity amongst the members of the Body.

#### LAWLESSNESS

<sup>50</sup> Not every one is a Jew who is merely a Jew outwardly. (Romans 2:28) Not every one is in the Body of Christ merely because he claims to be there. (Matthew 7:21) Since the Word of God commands that there must be order in the Church and in the Lord's work; that the approved must dwell together in peace and in holiness; that there must be unity in heart and

unity in action, what then of those who refuse to observe or to obey this divine arrangement? Going contrary to God's command or will is lawlessness. The Word of God is his law. Iniquity means lawlessness or going in the way which is contrary to God's will. Indulging in selfishness and strife and quarreling is the course of the lawless. Some of these attempt to seduce others and draw them away from their activity and service of the Lord. The Lord's own words show the work that he will perform at the very end of the harvest period in conjunction with those who offend and attempt to cause disruption and to work iniquity. We are now at the end of the harvest. The words of the Master are: "The son of man will send forth his messengers, who will gather out of his kingdom all seducers and iniquitous [lawless] persons."—Matt. 13:41, *Diag.*

<sup>51</sup> Be it noted that these are not gathered out of the nominal church, but are gathered from among those who are of the kingdom class. They must have, at least sometime, claimed to be of the Body and of the kingdom class. They may have been at one time in the Body of Christ and refused to obey the Lord's order governing the Church, or refused to dwell together in peace, or refused to maintain the unity of the spirit and action in the Lord's service; and for all these reasons have become lawless persons.

<sup>52</sup> Let us bear in mind, dear brethren, the importance, and have a proper appreciation, of the fact that loyalty to God and to the Lord Jesus Christ means to do his work in his appointed way. It is the loyal and faithful ones who will receive his approval.

#### STAND TOGETHER

<sup>53</sup> Each member of the Body yet in the flesh is weak. The Lord judges him not according to his flesh but according to his heart; that is to say, according to the motive that induces his action. Let no member of the Body judge his brother in any other way. "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him [so] no more."—2 Corinthians 5:16.

<sup>54</sup> Each one should sympathize with his brother and strive to help him. If his fellow member of the Body suffers, he suffers with him; if he is honored, then rejoice with him. The members of the Body of Christ of necessity must now be bound firmly together with cords of love. There is just a small number of them. They must all be one. Each member of the Body must and will love every other member. As the Apostle puts it: "No man hates himself." Loving one another means that each one, then, will put aside selfishness, looking out for the spiritual interest of his brother. Service for his brother will be prompted by unselfishness. He will be anxious to see his brother active in the Lord's service, and he will do what he can reasonably to help him engage in the service. He will appreciate the fact that if he does any injury to his brother he does violence to



the Body of Christ. Let the brethren everywhere then cease quarreling and strife. Let them work together in exact harmony. Let them dwell together in peace. In the words of the apostle Paul: "Let the lives you live be worthy of the good news of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the good news. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God."—Philippians 1:27, 28, *Weymouth*.

#### THE BATTLE IS THE LORD'S

<sup>55</sup> The enemy is vigorous and powerful. He is seeking to destroy the members of the Body. All his forces are arrayed against the seed of promise. But these, observing the rules or laws which the Lord has laid down, are safe from all harm. Their continued safety depends upon their loving devotion and faithfulness to the Lord and to his cause. Pleadingly the Lord, through his prophet says to them: "O love the Lord, all ye his saints: for the Lord preserveth the faithful."—Psa. 31:23.

<sup>56</sup> As the enemy advances to the assault let each member of the Body of Christ remember that the battle is not his but the Lord's. The Lord is leading, and the Lord is certain of victory. Observe his order, and abide together in peace, with hearts and hands united together in love. Let each one do his part and all together joyfully sing: The kingdom of heaven is at hand. Behold, the Lord reigneth!

<sup>57</sup> Those who are thus called and chosen and continue faithful unto the end shall be with the Lord in his great victory. At his gracious hand they shall receive the crown of life and be forever in the glorious Body of Christ, members of the royal priesthood forever, after the order of Melchisedec.

#### QUESTIONS FOR BEREAN STUDY

What are some of the things of which we should have a proper appreciation? How important is the appreciation? ¶ 1. What is one of the fundamental laws of God? Why is this so? Who sets the members in the Body? ¶ 2-4. When did Jesus become the Head of the royal priesthood? When was he clothed with all power and authority? ¶ 5, 6. When were the members of the Body first anointed, and what has been the work of the holy spirit since that time? How is one brought to a knowledge of the truth? ¶ 7, 8. How is the anointing pictured? May one's position in the Body be changed? If so, who does the changing? ¶ 9-11. What is the cause of division? What will the result be if all exercise the spirit of the Lord when there is a threatened disturbance in the Ecclesia? ¶ 12. If there be a yielding to weakness, what is the cause? If the breach is not repaired, what is obvious? Should we judge one another in this matter? What is the advantage of judging oneself? ¶ 13-15. Who only should vote in the ecclesias? What only should be the controlling factor? What is always a hindrance to the operation of the spirit of love? ¶ 16, 17. What should be the delight of the brethren at an election? In whose understanding are we to trust? ¶ 18, 19. Should one take it upon himself to humiliate a brother? Should one discredit another? ¶ 20-22. If a brother needs disciplining, how is it to be done? How far does the ecclesia's authority go? ¶ 23-25. What lesson is brought to our minds by the priesthood being typified by Melchisedec? ¶ 26-28. How are roots of bitterness engendered? What is the cause of such disturbing influences? ¶ 29-33. How may we know the cause of any trouble? What is our bounden duty as followers of Christ? ¶ 34-36. What are the instructions of St. Peter? What inference may we draw from the scripture quoted? ¶ 37. Must there be unity in the Body of Christ? Who is the special foe of the new creation? What elements in the mind does the devil work on? If these elements are lacking, where does the devil get a foothold? ¶ 38-43. What does the Psalmist say about the desirability of unity? What does the Apostle say about unity? ¶ 44, 45. Why is there a special work being done in the Church at present? What garments do the saints wear? How many methods does the Lord employ for this special work? Who only are cooperating with the Lord in witnessing of his kingdom? ¶ 46-49. What may we say of those who are going contrary to the Lord's will? ¶ 50-52. What are the necessary things for us to know and to do in order to preserve the unity of the spirit? What is the reward at the end of the way? ¶ 53-57.

## PRAYER-MEETING TEXT COMMENTS

#### TEXT FOR AUGUST 5

*"Fear not, nor be dismayed, be strong and of good courage."—Joshua 10:25.*

THE Christian is informed that types and shadows and pictures are used in the Bible to encourage those who are following in the narrow way that the Master trod alone. The Lord thus manifests himself as the great Comforter. Knowing the end from the beginning he timed incidents pertaining to Israel that they may be looked upon by spiritual Israel for the latter's encouragement and comfort.

Joshua had successfully engaged the kings of Canaan and Ammon in battle and destroyed their armies. Word was brought to him that five of these kings had hid

themselves in the cave of Makkedah. At the conclusion of the battle against the fleeing enemy, Joshua called the men of Israel before him at this cave and caused the hidden kings to be brought forth, and then commanded the captains of Israel to put their feet on the necks of the kings. It is probable that they feared to do this, for as they approached to the task Joshua said to them: "Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight." Encouraged by this command they proceeded to the task.

This incident was doubtless intended to foreshadow something to happen in connection with spiritual Israel at the end of the Gospel Age. Other scriptures show a

(Continued on Page 206)

## THE EPISTLE OF JAMES

—AUGUST 2—JAMES 1: 1 TO 5: 19—

JEWISH LIFE IN DISTURBED STATE—FAWNING ATTENTION FOR THE RICH—TRUE DISCIPLES ARE PEACEMAKERS.

*"Be ye doers of the word, and not hearers only."—James 1: 22.*

**T**HERE is some uncertainty as to whom this epistle should be ascribed. Many have thought the writer was the apostle James, son of Alphæus, the cousin of Jesus (Luke 6: 15); and these think it was out of modesty that he did not style himself as an Apostle. Others think he was the Lord's natural brother, several times named as if he were chief representative of the Church in Jerusalem, and who was chairman of the council in Jerusalem. Jesus' brothers, who at first did not believe in him (John 7: 5), were with their mother in the upper room on the day of Pentecost. There is also difference of opinion as to when the epistle was written, whether quite early, or ten to twelve years after the council in Jerusalem. (Acts 15: 13) Our suggestion is that it was written about A. D. 60, when error had had time for development, and many mere professors had found their way into the churches; also that its author was James the Lord's brother, acknowledged by all, even by the apostles themselves, as a wise, grave, and careful man.—Acts 15: 13; Galatians 2: 9; 1 Corinthians 15: 7; Matthew 13: 55.

<sup>2</sup> This epistle shares with Hebrews and with the epistles of Peter in being addressed to the Hebrew Christians. James says, "To the twelve tribes scattered abroad." As it is certain he does not mean to include all Jews, he must be understood to mean those of the twelve tribes who had accepted Christ. Unlike Peter, he does not address "the elect"; but his message is to "brethren". (James 1: 2; 2: 1) All the epistles were written for the Church, but some were addressed to Gentiles, and some to the Hebrew converts.

<sup>3</sup> Presuming that James wrote about eight to ten years before the destruction of Jerusalem, it can readily be imagined that Jewish life was then in a very disturbed state. The Jews had rejected the Son of God, and therefore God who had sent him (John 12: 48, 49); and they were left to their own devices. Full of rebellious spirit against their conquerors, with the inevitable result that Rome had to put an ever-increasing pressure upon them, they were in continuous excitement.

<sup>4</sup> Many of the people had seen the hypocrisy of their leaders, had turned from them and had joined themselves to the brethren, the disciples of Jesus. But the majority of these had not experienced a change of heart; their association with the brethren was merely outward, except that they wanted to share in the arrangement of the meetings. Their influence and association were in every way detrimental to the best interests of the churches. These correspond very closely to the mixed multitudes which went out of Egypt with Israel (Exodus 12: 38), and who were a constant source of trouble both to Moses and to Israel, ever ready to lead Israel to mur-

muring and to lusting for the things of Egypt which they had left behind.—Numbers 11: 4.

<sup>5</sup> Besides these there were, apparently, some who were rich in material things who associated with the brethren, but who had little inward or outward religion. These looked for the acknowledgment they had received from their former associates, for they liked to be considered as mainstays of the Church. These correspond very closely to those whom Jeremiah names the "principal of the flock".

<sup>6</sup> The epistle does not lend itself to easy analysis, though its distinguishing features are readily discerned. James writes (1) of that which he calls true religion; (2) he emphasizes that a mere profession of faith is a dead thing; (3) he warns against much talking, whether of teaching or of evil speaking; (4) he speaks of the wisdom which comes from above; and (5) foreseeing a time of sharp trial for them he bids the brethren be patient in spirit until the Lord shall give deliverance.

<sup>7</sup> In some respects the epistle takes the form of prophecy: James writes abruptly, like the prophets whose writings were so familiar to him. (chap. 5: 1) He addresses the true brethren who had given themselves wholly to the Lord; also those who, professing to be of Christ, were really lovers of the world; and some rich adherents who were on the outer fringe and had neither faith nor works.

<sup>8</sup> His expression, "If any man among you seem to be religious", is a keynote of the epistle. "Religion" and "religious" refer to outward or formal acts of worship; and this is the first occasion in the New Testament where the word is associated with the Church. Some brethren were merely complying with outward things; the Church was becoming corrupted by formality.

<sup>9</sup> At the time of writing, there was no knowledge as to when the Lord might be expected to return. But, as the destruction of Jerusalem was so evidently hastening on, it would be easy for them to think that with that event the Lord might return to set up his kingdom. The brethren were held in disfavor by those who considered themselves to be wholly patriotic, loyal to the ideals of Israel; and James foresaw that a sharp time of trial would come upon the brethren; for the darker the prospects for Jerusalem, the bitterer the spirit against the followers of Jesus.

<sup>10</sup> Probably many of the disciples had not contemplated much persecution, but had thought chiefly of the blessings which were to come to them through the favor of God. Trial and temptation began to come, and some were inclined to think that God was tempting them by hard providences. Like Israel of old they were being led into unexpected ways, and were inclined to blame God

for their difficulties. James writes to correct these misapprehensions, and to guide the Church into loyalty and true faith and service, and to show that there must be a time of waiting which could not be other than a time of testing.—James 1: 2-4.

<sup>11</sup> At an earlier date the churches had been troubled with those of the sect of Pharisees who had sought to fasten the Jewish law on them. Now the Jewish brethren were troubled with some who claimed that to profess belief in Christ was all that was necessary in order to please God. These men would not rob widows, but they paid no attention to the needs of the poor; like the Pharisees they were content with an outward form of worship. True worship, says James, consists in much more than the mental acceptance of the fact of Jesus; it is the answer of the life to the fact accepted by the mind. Faith without the works which arise out of faith is a dead thing. (James 1: 27; 2: 26) Mere acceptance of the fact of God, the life not being conformed to that fact, puts one in that respect on no higher plane than that which the devils occupy.

<sup>12</sup> James saw another danger arising in the Church: a difference was being made between the rich and the poor. Some who took but little notice of or actually despised the poor man paid fawning attention to the man who had position or money. This he knew was as dangerous to the life of the Church as the Pharisees' attempt to foist the law upon it was dangerous to its doctrine.

<sup>13</sup> James speaks very plainly about the use of the tongue. He compares it with the little blaze which starts a forest fire, and the small rudder which turns about a great ship. This small member may make all the difference between reaching the height of blessing, or of cursing God; between life everlasting in the favor of God, or eternal destruction. He has two things in mind: (1) That some desired to be teachers, and (2) that some did not restrain their tongues from speaking evil of their brethren. It is evident that he is not condemning all sharp words, for his own are sharp.

<sup>14</sup> His advice to all is to seek heavenly wisdom; for he who has it will realize the temptations to which a teacher is subject; and such will certainly restrain his tongue from speaking evil, thus avoiding burning up himself, and setting a community of brethren on fire. James proceeds to give an analysis of wisdom which is comparable to Paul's analysis of love.—James 3: 17, 18; 1 Corinthians 13: 4-8.

<sup>15</sup> Speaking particularly to those who were self-seeking, he blames them for the wars and fightings which existed amongst the brethren. True followers of the Lord are peacemakers, never peace breakers, except indeed when there is a false peace and when truth needs to be stated. He tells some plainly that their minds were really with the things of the world. Using the language of the prophets he calls them adulterers and adulteresses, and says that whoever would be a friend of the world,

the present order of things, is the enemy of God. (James 4: 4) These, taking the privilege which followers of Christ have of going to God in prayer, pray for things for themselves, for that which interests them, rather than for the interests of God and his kingdom. James bids all these cleanse their hands and purify their hearts, and counsels all to live before the Lord as those consecrated to him.—James 4: 9, 15.

<sup>16</sup> Then, like a prophet of old, he denounces those associated with the Church who had the riches of this world and no poverty of spirit. (Matthew 5: 3) He claims that their riches are not honestly gained, but have been squeezed out of the labor of the poor. (James 5: 4) Remembering that in time past the poor of his people have been the special care of the Lord, and that Jehovah promises first to deliver the poor of the earth when the kingdom is established, he tells the rich that their treasures are laid up for a day of slaughter. He bids the brethren be patient until the Lord shall deliver them.—Psalm 109: 31; Isaiah 11: 4; James 5: 7.

<sup>17</sup> It is impossible for the well-instructed Bible student to do other than realize the fact that the then condition of the Church, just previous to the downfall of Jerusalem, closely corresponds to, or is a miniature of, the condition of Christendom at the time of the Lord's second advent. The rich now, as then, correspond to Jeremiah's "principal of the flock". (Jeremiah 25: 34) They and their money, and the pastors who have sought to bring both into the church, have been the great corrupters of the churches in these last days. The creeds have now little hold on the people, and the system of ruling the church nominal with money influence has destroyed its life, its spirituality.

<sup>18</sup> James counsels the brethren to quietness under hard circumstances, and to seek each other's aid, and to seek the aid of the Lord in prayer.

#### QUESTIONS FOR BEREAN STUDY

Who wrote the Book of James? Was he an Apostle? When was it written? To whom was it written? To whom were all the epistles written? ¶ 1, 2.

What was the condition of the Jewish life at this time? What was the cause of the commotion? Was the Church in a healthy condition? ¶ 3-5.

What are the distinguishing features of the epistle? What three elements were associated together in the Church? ¶ 6, 7.

What difference is there between religion and Christianity? Did the Church at that time know when to expect the Lord's return? ¶ 8, 9.

Did the Church expect persecution? Do trial and temptation bring one into a trial of faith? ¶ 10.

What was the attitude of some of the make-believe disciples? What is true worship? What plane do the devils occupy? ¶ 11.

How dangerous is it to make a distinction between the rich and poor? What is said of the tongue? Did James condemn all sharp words? ¶ 12, 13.

What two things must the Christian seek? Is self-seeking commendable among Christians? May a Christian be a friend of the world? ¶ 14, 15.

How are the rich denounced, and why? ¶ 16.

Were the conditions just prior to the downfall of Jerusalem a picture of prevailing conditions at present? ¶ 17.

What good advice does James give to the brethren? ¶ 18.

## BEGINNING THE SECOND MISSIONARY TOUR

—AUGUST 9—ACTS 15:36 TO 16:5—

PAUL CHOOSES SILAS FOR COMPANION—TIMOTHY GOOD COMPANION FOR PAUL—GOD WORKS THROUGH HUMAN MIND.

*"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72:8.*

**A**T THE close of the council in Jerusalem the apostles and elders assembled sent Judas and Silas to Antioch with Barnabas and Paul. This was a wise action, for the doubters in Antioch would surely have doubted the words of even those good men. Both Judas and Silas were apostles who could exhort the Church, and this they did, confirming the brethren in their faith. After a time they realized that their work in Antioch was completed, and farewells were said. But it pleased Silas to stay in Antioch.—Acts 15:34.

<sup>2</sup> Soon Paul suggested to Barnabas that they should go over the territory where they had before preached the Word of the Lord and see how the brethren were faring. Barnabas agreed, but determined to take John Mark with them. Paul disagreed with this; he thought it not good to take with them one who had departed from the work. But Barnabas was determined, and Paul was equally determined; and these two good men found themselves in sharp contention. Barnabas in his own way decided the matter; for he took the initiative. Taking Mark with him the two sailed to Cyprus to go on the route over which he and Paul had gone previously.—Acts 15:39.

<sup>3</sup> There is no ground for the supposition that these two good men parted in anger, though the action of Barnabas in taking the lead is some indication of heat of spirit. Each was convinced that his judgment was the better, his view the right one. When the Lord first sent them out together Barnabas was named first, and perhaps he had never really agreed to take that second place which the united ministry had determined for him. But he well knew that Paul had special equipment for service, and had received from the Lord visions and revelations which had not been given him.

<sup>4</sup> Paul chose Silas, and being recommended by the brethren unto the grace of the Lord (which was not done in the case of Barnabas and Mark) they went overland through Syria and Cilicia confirming the churches. This is the first record of there being churches in those parts, and it is some proof that Paul was busily engaged in those years between his departure from Jerusalem and the time when Barnabas found him and brought him to help in the work at Antioch.—Acts 9:30; 11:25.

<sup>5</sup> As both Paul and Barnabas were men of character and ability, it is probable that in the eyes of the churches they stood much on an equality. Barnabas was a good man with a noble mind, but Paul had a special equipment of mind which Barnabas did not possess, and also had a special call from the Lord which had not been given to Barnabas. In later days Paul tells of John Mark as being very useful to him, and he would always speak kindly of his first friend Barnabas.

<sup>6</sup> The account of this second journey is an account of Paul's journeying: "Paul departed"; "he went through Syria"; "he came to Derbe and Lystra." He and Silas went over the mountains and came to Derbe, which on the previous journey was the last place visited. Silas was a good companion, and fitted in as second, better than Barnabas. It was evidently all according to the will of the Lord. It would have been in the nature of a calamity if these two companies had met; the churches could hardly have been established by apparently rival revivalists. The Lord arranged otherwise, for when Barnabas left for Cyprus that is the last heard of him.

<sup>7</sup> Paul and Silas went on to Lystra, and now for the first time Timothy comes on the scene. It is very probable that the great Apostle and the youth Timothy had been drawn together on Paul's first visit to Lystra. We may indeed gather from Paul's knowledge of Timothy's mother and grandmother that it is probable it was at their home that Paul's wounds were washed and he himself refreshed after he had been stoned.—Acts 14:19.

<sup>8</sup> Timothy's father was a Greek who had married a Jewess. The boy had not been circumcised, but it is evident that the father had raised no objection to his son being trained in the religion of the Jews. The good women had faithfully taught him in the Scriptures.

<sup>9</sup> When Paul returned to Lystra he found that the seed of truth sown on his first visit had borne fruit: for now Timothy was well spoken of by all the brethren, not only in Lystra, but also in Iconium. Paul desired to have Timothy with him, and his family let him go; and there began the companionship that did not end until Paul the aged finished his life of sacrifice at the hands of the cruel Roman power. Thus to young Timothy, learning and serving in sincerity of spirit, came a privilege which was one of the greatest which could be given to any young man.—1 Timothy 1:2.

<sup>10</sup> Timothy was not forward in disposition—neither his body nor his temperament allowed him to be that—but he was what the Apostle wanted to fill his need. Timothy would be eyes for Paul, and hands and feet for him, and would attend to the many things which would be necessary for the well-being of the company and for Paul in particular. Also he seems to have been the natural complement of the Apostle's personality.

<sup>11</sup> As Paul and Silas, and now Timothy, continued their journey they passed through the cities where there were brethren, in every place telling them of the council of Jerusalem, reading and almost certainly leaving them a copy of the council's epistle. (Acts 15:30) The churches by this ministry were established in the faith, and increased in number *daily*.

<sup>12</sup> Paul was now the outstanding figure in the ministry

of the gospel to the Gentiles. His ordination to his office of minister to the Gentiles was more like his Master's than that of the other apostles'. Everyone knew the others were set apart; Pentecost had made that clear. But Paul had no such openly-given commission. The only occasion of outward signs he had were when the hands of the otherwise unknown Ananias of Damascus were placed on his head, only they two being present; and when Barnabas and he were sent out by the Church at Antioch and the brethren laid hands on them giving them their blessing and goodwill.—Acts 9:17; 13:3.

<sup>13</sup> Jesus himself had no outward witness given to him save that at Jordan, in which only John shared. (Acts 1:32-34) Jesus proved his office by his works and teachings; and this was the way set for Paul. Without doubt this brought him many of his peculiar trials in his work. It is evident that in Corinth he suffered considerably in this respect, for, writing to them, he was compelled to argue that the signs of his apostleship were wrought out amongst them. Like his Master he appealed to his work as his witness.—1 Cor. 9:1; 2 Cor. 13:3.

<sup>14</sup> Many whom Paul was privileged to serve saw nothing more in him than an able man; and some indeed saw him as one who sought his own interests. (2 Corinthians 12:17) The other apostles were spared this trial; but Paul's experiences were part of the Lord's arrangement for keeping him stretched to the fullest endeavor so as to prove himself both in the sight of God and the churches. The Lord knew his servant, knew what was necessary for him, knew what he could bear. It is evident that the Lord, the Head of the Church, has acted in this way at other times with those who have been called to serve him. The ordination of his servants has not been by outward manifestation, but by the power of the spirit and truth in the heart.

#### GOD WORKS THROUGH HUMAN MIND

<sup>15</sup> This same attitude toward Paul is still existent. The tendency of the teachers of Ecclesiasticism in these days is to reject the Apostle's teachings, and to say it was he who determined the theology of the early Church. They profess to stand by the teaching of Christ which, say they, is so open and free and generous. But the Church is dependent upon the teachings of the Apostle. Every faithful Bible student knows that Paul was made the great expounder of the faith (Colossians 1:25), and that none can have Jesus without having his doctrine as set forth by Paul. (Galatians 1:8) The narrowness of the disciples' road was told by the Lord; Paul but describes it in detail.

<sup>16</sup> Our study shows that God works through the human mind. This second journey, which meant much to the apostle Paul, was apparently started through the desire of Paul to visit the brethren. This simple good desire made a great difference to all the four men concerned, and had much to do with the advancement of the work of the Lord.

<sup>17</sup> Paul was left much to his own judgment in the matter of doing his work for the Master. It was his choice which took Timothy; it was his decision which caused Timothy to be circumcised because of the Jews which were in the neighborhood of his home; and it was in the exercise of his judgment he refused to have Titus circumcised although much pressure was put upon him to have this done.—Galatians 2:3-5.

<sup>18</sup> Like every other portion of the sacred writings, the account of the difference between Barnabas and Paul is for instruction; it is not written merely to place the facts on record, or to relate how these two men took different paths in service. There is in it much instruction for the true disciple. The absence of further reference to Barnabas, and the fact that he and Mark were not allowed to continue their journey and thus meet Paul and Silas who were going to the same Galatian towns by another route, is sufficient to indicate the Lord's disapproval of Barnabas.

<sup>19</sup> It is an easy transition from that day to this when the Lord is again sending out the message of truth, though in a wider field and greater measure. Again there have been those who would take upon themselves the right and privilege to carry on the Lord's work. He who goes ahead of the Lord, assuming too much, acts as disastrously to himself as one who turns aside from the Lord's way to seek his own. One may seem to have zeal and earnestness, and the other to be careless, but both are in a condition which is most dangerous to spiritual welfare, and which may prove to be disastrous.

#### QUESTIONS FOR BEREAN STUDY

After the council at Jerusalem who were sent with Paul and Barnabas? After their work was finished at Antioch what did Paul propose to do? What caused Paul and Barnabas to part company? Did they part in anger? ¶ 1-3. Was Paul idle between the time he left Jerusalem and when Barnabas found him? Why should Barnabas have submitted to Paul? ¶ 4, 5.

The account of this second journey speaks principally of whom? Did the Lord show his approval in overruling in the case of Paul and Barnabas for the good of the work? ¶ 6.

What noble young man now comes on the scene? What early training had Timothy? What exceptional privilege had Timothy? ¶ 7-9.

In what way could Timothy be eyes and hands and feet for Paul? ¶ 10.

What epistle was read to the churches which they visited? In what way did Paul witness to his apostleship? How did Jesus prove his office? ¶ 11-13.

Does proving one's commission by his works necessarily bring peculiar trials? ¶ 12, 13.

How did the Lord keep Paul stretched to the fullest endeavor to prove him? Was this because the Lord knew his servant? ¶ 14.

Is Paul still the subject of dispute and opposition? By whom? Is there any discord between the teachings of Jesus and St. Paul? ¶ 15.

How is it demonstrated that God works through the human mind? ¶ 16, 17.

What lesson do we learn from the experience of the separation of Paul and Barnabas? As God is a God of order is it supposable that he has a preference in our day as to the way the message should go to the people? ¶ 18, 19.

## PRAYER-MEETING TEXT COMMENTS

(Continued from Page 201)

combination of the ruling factors of the world and their subjects under the leadership of their god, Satan, to destroy Israel after the spirit. This is evidently the fight mentioned in Revelation 12:17, in which the devil goes forth to make war against the remnant of the woman, that is to say, the residue of spiritual Israel.

Being small in number, and weak within themselves, those who compose the remnant class would necessarily be fearful; but in the language of St. Paul, when the Christian is weak, and realizes it and looks to the Lord for strength, he is strong in the Lord and in the power of his might.—2 Corinthians 12:10; Ephesians 6:10.

The Christian is reminded that the battle is not his but the Lord's. He who is all-powerful, both in heaven and earth, is leading in the fight. The great antitypical Joshua is commanding the forces of his army and will utterly destroy his enemies. Those who have full faith and confidence in the Lord and joyfully perform their duties he will preserve unto himself. "Thus shall the Lord do unto all your enemies" doubtless means that thus shall the Lord cause the necks of the enemies of Christ to bow down under Christ, and that those who are Christ's shall triumph in him.

Happy are we that we do not have to engage in carnal warfare, but that this warfare means battling for the truth and standing firmly for the Lord under the most trying and adverse conditions, with full faith and confidence that the Lord will gain the victory; that if we abide in him we shall stand victorious with him at the end.

Thus we see that the comfort proceeds from Jehovah through Christ to the members of the Body of Christ, particularly to those who are engaged in the conflict at the end of the age.

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### TEXT FOR AUGUST 12

*"In righteousness he doth judge and make war."—  
Revelation 19:11.*

**S**T. JOHN had a vision of a great Warrior battling for righteousness and justice, and he describes the One as "Faithful and True". His eyes were as of flaming fire; that is to say, with perfect wisdom he destroys the armies that are before him; and on his head were many crowns; he was clothed with complete and absolute authority. Thus he pictures the Lord Jesus as the great victorious Warrior giving battle to the "god of this world" and to his host of followers.

In the previous chapter John gives a vision of a conflict between the Lord and Satan in heaven, in which

Satan is excluded from heaven. Now he pictures the great conflict pertaining to all things of the earth. Jesus is the great victorious Warrior riding to final and complete victory.

Then the vision shows the armies in heaven following after him proclaiming the message of truth; and these are clothed in fine linen, white and clean, thus identifying them as the class who are righteous in the Lord and who are joyfully engaged in following the Master.

The vision, showing that out of his mouth goes forth the sharp sword, is proof that the part performed by the Body members is to sing his praises and to give forth the message of his kingdom. Other scriptures in harmony with this show that the part to be performed by the Body members is that of singing the praises of the Lord, telling the peoples of earth that the King is here and that his kingdom is at hand.

Wars in the past have been unrighteous wars. The war of the great Captain here described is a war of righteousness. He, the great righteous One, wars against evil; and his judgment is upon the nations of earth, which are the instruments of Satan, the enemy. The judgment is already on the nations, but the final conflict seems to be future; and in this conflict the Lord will be victorious, for he is King of kings and Lord of lords.

It is a great consolation to the hearts of his followers to know that in this conflict the Lord is certain of victory, and that he will get the victory not only for himself, but for the Body members also. That which is required of the Body members is that they are called, and chosen, and then are faithful even unto death.

Jehovah has promised through his Beloved One to preserve all the faithful who love him supremely. The love of each one is shown by his unselfish and unswerving allegiance to the Lord and to his cause of righteousness. He not only willingly but gladly puts self in the background. He seeks not to exalt himself but to exalt and magnify the Lord and declare his name and his great plan unto the peoples of the earth. With complete confidence in the Lord and his power, notwithstanding the enemy is strong and great, the Christian can joyfully go forward in the battle. He knows he is right; he knows victory is certain; and he knows that he who is for him is greater than all that can be against him. This knowledge brings comfort to his heart, and all who are in this attitude together lift up their voices with singing.

Let the Christian then be strong in the Lord and very courageous. He has nothing to fear. He knows that victory awaits him beyond the veil of tears.

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### PERFECT TRUST

"Take thine own way with me, dear Lord,  
Thou canst not otherwise than bless;  
Launched forth am I upon a sea  
Of boundless love and tenderness.

"I could not choose a larger bliss  
Than to be wholly thine; and mine  
A will whose highest joy is this:  
To ceaselessly unclasp in thine."

## CONVENTIONS AND RAILROAD INFORMATION

We are presenting information in re Springfield, Mass., convention, August 13 to 16, and Indianapolis, Ind., convention, August 24 to 31, as follows:

The railroads have granted a special rate of one-and one-half fares for both the Springfield and Indianapolis Conventions. Tickets will be sold on the "ROUND TRIP IDENTIFICATION CERTIFICATE PLAN." Secure your certificates from Brother R. H. Barber, 18 Concord St., Brooklyn, N. Y., as soon as possible.

If possible have the class secretary or some one else order the certificates for the entire class, thus saving time and unnecessary correspondence. One certificate will suffice for each person, including the dependent members of his or her family, but the names of these dependents must be given to the ticket agent at the time the ticket is purchased, and the certificate *must be presented to the ticket agent* in order to get the special rates.

Each person *must purchase a round-trip ticket*, going and returning over the same route, in order to secure the reduced rate. The return portion of the ticket *must be validated* at Indianapolis or Springfield before it can be used for return passage.

Railroad Bureaus will be maintained at both conventions where information regarding validation of tickets, arrival or departure or trains, schedules, etc., can be obtained.

### SPRINGFIELD CONVENTION

The above special rates to the Springfield Convention apply only to the states of Maine, New Hampshire,

Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Delaware, Maryland, West Virginia, and that part of Virginia lying east of the Potomac River, including Norfolk. Tickets will be on sale August 10 to 15, and each ticket holder must be home by midnight of August 21, as all tickets expire at that hour.

Address A. E. Poor, 457 Riverdale St., West Springfield, Mass., for information regarding rooms, etc.

### INDIANAPOLIS CONVENTION

The above special rates apply to all of the United States except Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. (We expect rates also from Canada.) In the Eastern and Central sections tickets will be on sale from August 20 to 26, and final return limit midnight of September 5. From Colorado, Montana, New Mexico, Wyoming, Oklahoma and Texas, tickets will be on sale from August 19 to 25, with final return limit midnight of September 7. From the Pacific Coast states, the dates of sale are August 16 to 22. Final return limit midnight of September 11. All tickets expire on dates mentioned as the final return limit.

Friends from the coast states should inquire about summer excursion rates, which are on sale from May 22 to September 15 with final return limit October 31. These excursion fares are lower than the Round Trip Identification Certificate Plan.

Address L. L. Bulleit, 717-719 J. F. Wild Bldg., 123 East Market St., Indianapolis Ind., for information regarding rooms, etc.

## MEMORIAL REPORT FOR 1925

**B**ELOW will be found a partial list of the classes which have reported twenty and over as participating in the Memorial of our Lord's death, which was celebrated the evening of April 8th. The total will be given later, as not all of the reports are yet received.

Los Angeles, Cal. ....	1073	Roseland, Ill. ....	129	Rochester, N. Y. ....	67	Springfield, Mo. ....	52
New York City ....	892	Akron, Ohio ....	128	New Brighton, Pa. ....	66	Altoona, Pa. ....	51
Boston, Mass. ....	552	Reading, Pa. ....	125	San Jose, Cal. ....	66	Chicago, Ill. (Swedish) ....	51
Chicago, Ill. ....	515	Worcester, Mass. ....	125	Memphis, Tenn. ....	65	Curtiss, Wis. ....	51
Pittsburgh, Pa. ....	505	Grand Rapids, Mich. ....	121	Birmingham, Ala. ....	64	Moline, Ill. ....	51
Cleveland, Ohio ....	446	Oklahoma City, Okla. ....	120	Duquesne, Pa. ....	64	Scranton, Pa. ....	51
Detroit, Mich. ....	390	Houston, Tex. ....	117	York, Pa. ....	63	Long Beach, Cal. ....	50
St. Louis, Mo. ....	351	Erie, Pa. ....	115	Atlanta, Ga. ....	62	Mobile, Ala. ....	50
Philadelphia, Pa. ....	310	Richmond, Va. ....	114	Washington, D. C. (Colored) ..	62	Niagara Falls, N. Y. ....	50
Seattle, Wash. ....	297	Allentown, Pa. ....	113	New Haven, Conn. ....	61	Providence, R. I. ....	50
Columbus, Ohio ....	262	Wichita, Kansas ....	102	Jackson, Mich. ....	60	Tulsa, Okla. ....	49
Cincinnati, Ohio ....	258	Pasadena, Cal. ....	96	Riverside, Cal. ....	60	Warren, Ohio ....	49
Baltimore, Md. ....	255	Auburn, Ala. ....	95	Newark, N. J. ....	58	Chicago, Ill. (Colored) ....	48
San Francisco, Cal. ....	242	St. Paul, Minn. ....	93	Canton, Ohio ....	57	Des Moines, Iowa ....	47
Portland, Ore. ....	235	Lancaster, Pa. ....	92	Tiffin, Ohio ....	57	Johnstown, Pa. ....	47
Indianapolis, Ind. ....	233	Miami, Fla. ....	84	Camden, N. J. ....	56	Mattoon, Ill. ....	47
Washington, D. C. ....	227	Norfolk, Va. ....	84	Ft. Worth, Tex. ....	56	Port Huron, Mich. ....	47
Minneapolis, Minn. ....	220	Paterson, N. J. ....	84	St. Joseph, Mo. ....	56	Utica, N. Y. ....	47
Denver, Col. ....	214	Jacksonville, Fla. ....	83	Scotia, N. Y. ....	56	Pawtucket, R. I. ....	46
Buffalo, N. Y. ....	207	Lynn, Mass. ....	83	Aurora, Ill. ....	55	Quincy, Mass. ....	46
New York, N. Y. (Colored) ..	200	Fresno, Cal. ....	82	Dubuque, Iowa ....	55	Stockton, Cal. ....	46
Dayton, Ohio ....	178	East St. Louis, Ill. ....	79	Lima, Ohio ....	55	Elizabeth, N. J. ....	45
Milwaukee, Wis. ....	176	Tampa, Fla. ....	78	Kalamazoo, Mich. ....	54	Omaha, Neb. ....	45
Oakland, Cal. ....	75	Detroit, Mich. (Colored) ..	76	Passaic, N. J. ....	54	Alliance, Ohio ....	44
Aberdeen, Wash. ....	63	Watertown, N. Y. ....	76	Pueblo, Colo. ....	54	Bremerton, Wash. ....	44
Kansas City, Mo. ....	160	Flint, Mich. ....	75	St. Petersburg, Fla. ....	54	Cleveland, Ohio (Colored) ..	44
Everett, Wash. ....	156	Tustin, Cal. ....	72	Syracuse, N. Y. ....	54	Cumberland, Md. ....	44
Tacoma, Wash. ....	154	Brooklyn, N. Y. (Colored) ..	71	Wilmington, Del. ....	54	Easton, Pa. ....	44
San Diego, Cal. ....	151	Portsmouth, Ohio ....	71	Petersburg, Va. ....	53	Lorain, Ohio ....	44
Spokane, Wash. ....	151	Youngstown, Ohio ....	71	Clinton, Iowa ....	52	Saginaw, Mich. ....	44
Toledo, Ohio ....	142	Dallas, Texas ....	70	Duluth, Minn. ....	52	Bay City, Mich. ....	43
San Antonio, Texas ....	140	Wheeling, W. Va. ....	68	New Kensington, Pa. ....	52	Bridgeport, Conn. ....	43
Louisville, Ky. ....	134	Binghamton, N. Y. ....	67	Sacramento, Cal. ....	52		

(Continued)



# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Green Bay, Wis. ....	July 16	Unity, Wis. ....	July 23, 24
Seymour, Wis. ....	" 17	Marshfield, Wis. ....	" 26
Black Creek, Wis. ....	" 19	Milladore, Wis. ....	" 27
Plover, Wis. ....	" 20	Junction City, Wis. ....	" 28
Stevens Point, Wis. ....	" 21	Merrill, Wis. ....	" 29
Withee, Wis. ....	" 22	Wausau, Wis. ....	" 30

## BROTHER J. A. BOHNET

Blue Island, Ill. ....	July 14	Paris, Ill. ....	July 23
Roseland, Ill. ....	" 15, 16	Oakland, Ill. ....	" 24
Chicago, Ill. ....	" 17, 19	Mattoon, Ill. ....	" 26
Kankakee, Ill. ....	" 20	Arcola, Ill. ....	" 27
Champaign, Ill. ....	" 21	Marshall, Ill. ....	" 28
Danville, Ill. ....	" 22	Belmont, Ill. ....	July 31, Aug. 2

## BROTHER C. W. CUTFORTH

Lindsay, Ont. ....	July 19	Belleville, Ont. ....	July 26
Peterboro, Ont. ....	" 20	Kingston, Ont. ....	" 27
Indian River, Ont. ....	" 21	Brockville, Ont. ....	" 28
Havelock, Ont. ....	" 22	Prescott, Ont. ....	" 29
Stirling, Ont. ....	" 23	Iroquois, Ont. ....	" 30
Trenton, Ont. ....	" 24	Montreal, Que. ....	July 31, Aug. 2

## BROTHER H. H. DINGUS

Kathryn, N. Dak. ....	July 13	Fredonia, N. Dak. ....	July 21, 22
Wyndmere, N. Dak. ....	" 14, 15	Moffit, N. Dak. ....	" 23
De Lamere, N. Dak. ....	" 16	Bismarek, N. Dak. ....	" 24, 30
Wyndmere, N. Dak. ....	" 17	Brisbane, N. Dak. ....	" 26
Enderlin, N. Dak. ....	" 19	Dunn Center, N. Dak. ....	" 28, 29
Berlin, N. Dak. ....	" 20	Max, N. Dak. ....	July 31, Aug. 2

## BROTHER A. D. ESHLEMAN

Norfolk, Nebr. ....	July 17	Kansas City, Mo. ....	July 26
Lincoln, Nebr. ....	" 19	Iola, Kans. ....	" 27
David City, Nebr. ....	" 20	Independence, Kans. ....	" 28
Omaha, Nebr. ....	" 21	Bartlesville, Okla. ....	" 29
Nebraska City, Nebr. ....	" 22	Pawhuska, Okla. ....	" 30
St. Joseph, Mo. ....	July 23, 24	Avant, Okla. ....	" 31

## BROTHER A. J. ESHLEMAN

Garnett, Kans. ....	July 17	Pittsburg, Kans. ....	July 26
Lane, Kans. ....	" 19	Webb City, Mo. ....	" 27
Paola, Kans. ....	" 20, 21	Cardin, Okla. ....	" 28
Mound City, Kans. ....	" 22	Baxter Springs, Kans. ....	" 29
Arcadia, Kans. ....	" 23	Joplin, Mo. ....	" 30
Scammon, Kans. ....	" 24	Wheaton, Mo. ....	" 31

## BROTHER M. C. HARBECK

Auburndale, Wis. ....	July 8	Glenwood, Minn. ....	July 17
Athens, Wis. ....	" 9	Fargo, N. Dak. ....	" 19
Milan, Wis. ....	" 10	Bismarek, N. Dak. ....	" 20, 24
Curtis, Wis. ....	" 12, 13	Arena, N. Dak. ....	" 21-23
St. Paul, Minn. ....	" 14	Max, N. Dak. ....	" 26-28
Minneapolis, Minn. ....	" 16	Moffit, N. Dak. ....	" 30

## BROTHER M. L. HERR

Roseville, Calif. ....	July 14	Grand Junction, Colo. ....	July 22, 23
Reno, Nev. ....	" 15, 16	Basalt, Colo. ....	" 26
Lovelock, Nev. ....	" 17	Florence, Colo. ....	" 28
Ogden, Utah ....	" 19	Rockvale, Colo. ....	" 29
Midvale, Utah ....	" 20	Walsenburg, Colo. ....	" 30
Salt Lake City, Utah. ....	" 21	Trinidad, Colo. ....	" 31

## BROTHER W. M. HERSEE

Millville, N. B. ....	July 13	Evandale, N. B. ....	July 22
Pierremont, N. B. ....	" 14	St. John, N. B. ....	" 24, 26
Nictau, N. B. ....	" 16	Digby, N. S. ....	" 27
Nashwaak Bridge, N.B. ....	" 18, 19	Yarmouth, N. S. ....	" 29
Frederickton, N. B. ....	" 20	Liverpool, N. S. ....	" 30
Hampstead, N. B. ....	" 21	Bridgewater, N.S. ....	July 31, Aug. 2

## BROTHER H. S. MURRAY

Davis, S. Dak. ....	July 14	White, S. Dak. ....	July 24
Irene, S. Dak. ....	" 15	Huron, S. Dak. ....	" 26
Chancellor, S. Dak. ....	" 16, 22	Lebanon, S. Dak. ....	" 27
Parker, S. Dak. ....	" 17, 19	Mellette, S. Dak. ....	" 28, 29
Menno, S. Dak. ....	" 20, 21	Conde, S. Dak. ....	" 30, 31
Jasper, Minn. ....	" 23	Ipswich, S. Dak. ....	Aug. 2

## BROTHER G. R. POLLOCK

Oakridge, Ore. ....	July 17	Dallas, Ore. ....	July 24
Eugene, Ore. ....	" 16, 19	Mc Minnville, Ore. ....	" 26
Albany, Ore. ....	" 20	Portland, Ore. ....	" 27, 29
Marion, Ore. ....	" 21	Vancouver, Wash. ....	" 28
West Stayton, Ore. ....	" 22	Odell, Ore. ....	" 30
Salem, Ore. ....	" 23	Bend, Ore. ....	July 31, Aug. 2

## BROTHER V. C. RICE

Cincinnati, O. ....	July 3	Painesville, O. ....	July 24
Eric, Pa. ....	" 5	Cleveland, O. ....	" 26
Schoenectady, N. Y. ....	" 12	Barberton, O. ....	" 31
Pittsfield, Mass. ....	" 19	Akron, O. ....	Aug. 2
Batavia, N. Y. ....	" 22	Kent, O. ....	" 3
Ashtabula, O. ....	" 23	Ravenna, O. ....	" 4

## BROTHER C. ROBERTS

Trail, B. C. ....	July 12	Cranbrook, B. C. ....	July 22, 23
Nelson, B. C. ....	" 13, 14	Fernie, B. C. ....	" 25, 26
Passmore, B. C. ....	" 15	MacLeod, Alta. ....	" 28
Winlaw, B. C. ....	" 16	Lethbridge, Alta. ....	" 29
Largo, B. C. ....	" 19	Taber, Alta. ....	" 30
Balfour, B. C. ....	" 20	Bow Island, Alta. ....	" 31

## BROTHER R. L. ROBIE

Mac Intosh, Minn. ....	July 16	Aitkin, Minn. ....	July 23, 24
Bagley, Minn. ....	" 17	Superior, Wis. ....	" 26
Erskine, Minn. ....	" 19	Onamia, Minn. ....	" 27
Mahnomen, Minn. ....	" 20	Pease, Minn. ....	" 28, 29
Detroit, Minn. ....	" 21	Princeton, Minn. ....	" 30
Ironton, Minn. ....	" 22	Cambridge, Minn. ....	" 31

## BROTHER O. L. SULLIVAN

Milton, Tenn. ....	July 19	Nashville, Tenn. ....	July 26
Normandy, Tenn. ....	" 20	Green Brier, Tenn. ....	" 27
Doyle, Tenn. ....	" 21	Guthrie, Ky. ....	" 28
Mc Minnville, Tenn. ....	" 22	Palmyra, Tenn. ....	" 29
Beans Creek, Tenn. ....	" 23	Big Sandy, Tenn. ....	" 30
Smyrna, Tenn. ....	" 24	Gadsden, Tenn. ....	" 31

## BROTHER W. J. THORN

Kittery, Me. ....	July 17	Lewiston, Me. ....	July 24
Portland, Me. ....	" 19	Auburn, Me. ....	" 26
South Windham, Me. ....	" 20	Hallowell, Me. ....	" 27, 28
East Wilton, Me. ....	" 21	Pittsfield, Me. ....	" 29
Wilton, Me. ....	" 22	Guilford, Me. ....	" 30
North Jay, Me. ....	" 23	Abbott, Me. ....	July 31, Aug. 2

## BROTHER T. H. THORNTON

Oakland, Md. ....	July 16	Mobley, W. Va. ....	July 23
Clarksburg, W. Va. ....	" 17, 26	Wallace, W. Va. ....	" 24
Parkersburg, W. Va. ....	" 19	Fairmont, W. Va. ....	" 27
Wheeling, W. Va. ....	" 20	Morgantown, W. Va. ....	" 28
Mc Mechen, W. Va. ....	" 21	Brandonville, W. Va. ....	" 29, 30
N. Martinsville, W. Va. ....	" 22	Clarksburg, W. Va. ....	" 31

## BROTHER S. H. TOUTJIAN

Fort Worth, Tex. ....	July 19	Wichita Falls, Tex. ....	July 26
Decatur, Tex. ....	" 20	Denison, Tex. ....	" 27
Bow, Tex. ....	" 21	Sherman, Tex. ....	" 28
Stonewall, Tex. ....	" 22	Bonham, Tex. ....	" 29
Childress, Tex. ....	" 23	Bogota, Tex. ....	" 31
Electra, Tex. ....	" 24	Paris, Tex. ....	Aug. 2

## BROTHER J. C. WATT

Taiban, N. Mex. ....	July 10	Sweetwater, Tex. ....	July 20
Arch, N. Mex. ....	" 12	Woodson, Tex. ....	" 21, 22
Hareford, Tex. ....	" 13	Desdemona, Tex. ....	" 23
Dalhart, Tex. ....	" 14, 15	Dublin, Tex. ....	" 24
Childress, Tex. ....	" 17	Gustine, Tex. ....	" 26
Rochester, Tex. ....	" 19	Purmeta, Tex. ....	" 27, 28

## BROTHER J. B. WILLIAMS

New York, N. Y. ....	July 5	Eldred, N. Y. ....	July 24
Newburgh, N. Y. ....	" 19	Binghamton, N. Y. ....	" 26
Poughkeepsie, N. Y. ....	" 20	Hammondsport, N. Y. ....	" 27
Walden, N. Y. ....	" 21	Elmira, N. Y. ....	" 28
Liberty, N. Y. ....	" 22	Cortland, N. Y. ....	" 30
Port Jervis, N. Y. ....	" 23	Johnson City, N. Y. ....	" 31

## BETHEL HYMNS FOR AUGUST

Sunday	2 Ap. C	9 154	16 236	23 165	30 211
Monday	3 VOW	10 329	17 1	24 219	31 216
Tuesday	4 148	11 310	18 332	25 53	
Wednesday	5 286	12 215	19 145	26 208	
Thursday	6 126	13 36	20 227	27 90	
Friday	7 184	14 303	21 107	28 157	
Sat.	1 125	8 235	15 30	22 275	29 65

## I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XII: THE SUBJECT OF THE ATONEMENT

Week of Aug. 2.....Q. 81-87 Week of Aug. 16.....Q. 95-101

Week of Aug. 9.....Q. 88-94 Week of Aug. 23.....Q. 102-110

Week of Aug. 31.....Q. 111-117