



Upon the earth's 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.

PUBLISHED BY

**WATCH TOWER BIBLE & TRACT SOCIETY**

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

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Canadian*: 38-40 Irwin Avenue, Toronto, Ontario; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 6 Lelie St., Cape Town, South Africa.

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**Editorial Committee:** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, J. HEMERY, R. H. BARBER, C. E. STEWART.

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

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

*Entered as Second Class Matter at Brooklyn, N.Y. Postoffice., Act of March 3<sup>rd</sup> 1879.*

### SOUTHERN CONVENTION

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

Special rates of one full fare going and half fare returning have been granted by the railroads in the following territory; viz: Alabama, Florida, Georgia, North Carolina, South Carolina, Vir-

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

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

For information concerning board and lodging write Miss Mary L. Orrell, 606 Orange St., Wilmington, N. C.

### CONVENTIONS IN CANADA

Four three-day conventions have been arranged for in Canada as follows:

Winnipeg, Man., September 4 to 6. For further information write: L. W. Burgess, 539 Newman St., Winnipeg, Man., Canada.

Saskatoon, Sask., September 5 to 7. For further information write: Geo. P. Naish, 702 - 29th St. West, Saskatoon, Sask., Canada.

Edmonton, Alta., September 7 to 9. For further information write: Geo. A. Ware, Suite 5, Conell Block, Edmonton, Alta., Canada.

Vancouver, B. C., September 11 to 13. For further information write: R. Harris, 244 Dunsmuir St., Vancouver, B. C., Canada.

### COLORED CONVENTION

The colored brethren of the International Bible Students Association will hold their convention at Washington from September 4th to 7th inclusive. Those desiring accommodations should address R. E. Wesley, 1300 W Street, N. W., Washington, D. C.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI

SEPTEMBER 1, 1925

No. 17

### DILIGENCE AND FERVENCY

*"My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense."—2 Chronicles 29: 11.*

**G**OD encourages his sons in diligence, and commands diligence. He looks with disfavor upon negligence. Negligence shows lack of appreciation of God's gracious provisions. Diligence and fervency show a heart appreciation of the favors of the Lord and a loving devotion to him.

<sup>2</sup> Diligence means a devoted, painstaking effort to accomplish what is undertaken. It means carefulness in the performance of duty. Diligence is the very opposite of negligence. Diligence leads to faithfulness. Faithfulness is rewarded with victory. Negligence means the omission of duty. It means that the negligent one is careless, heedless and thoughtless. It shows a lack of appreciation of duty and responsibility. He who is negligent is deceived, allured or overreached. Indifference and negligence lead to defeat and disaster.

<sup>3</sup> Since God commands diligence to be shown by those whom he approves, then it follows that he who loves his brother will at the opportune time admonish his brother to be diligent. This is based upon the theory that each member of the body of Christ has a real interest in every other member. The members of the body of Christ cannot live separate one from another. They cannot ignore each other's interests. The Apostle Paul makes this clear in his first epistle to the Corinthians, the twelfth chapter, wherein he shows that each member is placed in the body for a purpose and that each is indispensable to the other members. Some have misunderstood why THE WATCH TOWER from time to time has called attention to diligence in the service of the Lord. The words in this paragraph are given as a reason therefor.

<sup>4</sup> The work of the church foreshadowed by Elisha must of necessity be done with diligence. Elisha was favored with a double portion of the spirit. The Elisha work must be done by the church with fervency of spirit. Indeed, the spirit of fervency has been the special mark of the church and the work done by it during the past few years. It is gratifying and encouraging to see that the members of the church this side the veil during that period of time have done the Elisha work with the proper spirit. Time and again THE WATCH TOWER has urged upon the brethren the necessity of diligence and

fervency in the work, and these admonitions have been prompted by an unselfish desire to see the brethren grow in the likeness of our Lord and receive his approval.

<sup>5</sup> The end of 1925 is about here. Some have expected to see the work of the church in the flesh completed this year. Probably this expectation has been induced somewhat by the desire to end earth's journey of toil and to sit at ease in glory. If so, then is not there a measure of selfishness in such a desire and expectation? Selfishness could not be pleasing to the Lord. It is the very opposite of love. Love is essential to moulding the child of God into the likeness of the beloved Son of Jehovah, the Head of his house of sons. And we may be sure that God permits his church to have all the light necessary and all the necessary trying experiences, and in due time to develop and test their unselfish devotion to him. It is for him to determine when these experiences of earth shall cease and when he shall bring the last member of the church into the fulness of the light of the perfect day.

<sup>6</sup> During the past few years, for the encouragement of his children, God has permitted a clearer vision of certain features of his plan, amongst which may be counted the parables of the Pounds and Talents. We have seen that the Lord committed to his people the interests of his kingdom, and that the accounting time would come in which each one would be required to give an account of the manner in which he has safeguarded those kingdom interests. We have seen that this accounting began to be taken at the time the King came to his temple. We have abundant proof that the Lord came to his temple in 1918. Since then it seems manifest that the Lord has found some to be faithful; and to these he has said, according to the parable: 'You have been faithful over a few things; I will make you ruler over many things. Enter [now] into the joy of your Lord.'—Matthew 25: 23.

<sup>7</sup> Since that time there has been great rejoicing in the church by those who have been, and are, faithfully looking well to the interests of the kingdom committed to them. These appreciate the fact that the joy of the Lord is their strength. If the joy of the Lord is the Christian's strength now, such must be true to the very end

of his earthly journey. It follows that it will be necessary for the overcomers to continue joyfully and faithfully in the Lord's service to the end.

<sup>8</sup> During the past few years the church this side the veil has had a deeper appreciation than ever before of the blessedness of the Lord's presence and of the sweet fellowship the bride has with the Bridegroom. With great joy the members of the bride class have gone forward proclaiming the presence and the glory of the Bridegroom. Furthermore, during the past few years the church this side the veil had a clearer vision than heretofore of the Devil's organization, of its wickedness and its malicious determination to destroy the seed of promise, and to oppose Jehovah and nullify his name in the minds of the people. At the same time we have had a clearer vision of God's organization and how this, headed by the great Christ Jesus, is marching on to certain and complete victory. All these things have acted as a stimulus to the church.

<sup>9</sup> Heretofore Bible chronology has been a great stimulus to keep the mind of the Christian fixed on the time of the King's presence, the coming of his kingdom, and the taking of his power to reign. The physical facts show conclusively that our expectations that 1914 would mark the end of the world were correct. The facts also show that 1918 marks the time of the Lord's coming to his temple, and that thereafter the church should expect a clearer and brighter vision of God's wonderful arrangements. What more could we ask! The Lord has never told us just what year, day nor hour we might expect the last members to be taken into heavenly glory. Why should he inform us before his time, and why should we even desire to possess this knowledge before the Lord's due time? If we are keeping his commandments and have the testimony that we are his, we shall greatly rejoice and continue to do with our might and with diligence what our hands find to do until he sees well to call us into the heavenly realm.

<sup>10</sup> Because 1925 is about ended and, as we believe, many of the members of the church are still on earth, there is likely to be a tendency on the part of some to become negligent concerning the interests of the kingdom and of the work that is yet to be done. Herein lies a danger. Against this danger we should safeguard ourselves if it is possible, and we are sure that it is possible because the Lord has promised to guide his church and to lead it in the way it should go.

#### WHY CALLED

<sup>11</sup> God has not called the church merely in order to take a limited number into heaven. True, the heavenly glory will be the great reward to the faithful. But let no one overlook the fact that faithfulness must be first proven. Faithfulness is a condition precedent and one which is required to be made manifest before the one who possesses it can be taken into the heavenly glory. The apostle plainly states that God has called his church

out of darkness into marvelous light that the members thereof might show forth his praises. It follows therefore that by the faithfulness of the members they must show forth his praises, and this must be done at least to a degree while this side the veil.

<sup>12</sup> No one can prove his faithfulness by being negligent. Diligence is essential to faithfulness. The preservation of the saints means that they will receive the reward of salvation which the Lord has in reservation for them that are loving and faithful. This is in harmony with the statement of the prophet: "O love the Lord, all ye his saints; for the Lord preserveth the faithful." (Psalm 31:23) All the trials, all the experiences through which the church this side the veil passes, and all the privileges of service either to comfort the world or to comfort those in Zion, are for the purpose of affording opportunities to each one to prove his love and faithfulness.

<sup>13</sup> The Apostle Paul declares that love is the principal thing. (1 Corinthians 13:13) Why then do we say that it is only the faithful whom the Lord will preserve? The answer is: Because no one can be faithful without love, and he who is perfect in love will be faithful. Therefore love is the principal thing. To love the Lord we must be unselfishly devoted to him. If unselfishly devoted to him we will be faithful to him. To be faithful to him means that we must be faithful to the interests of his kingdom which he has committed to us. If we are negligent concerning these interests we cannot be faithful. If love is the moving cause, and diligence is pursued in carrying into action what we have to do, faithfulness will result and the great reward will be our portion. Therefore the importance of love, faithfulness and diligence cannot be overstated.

#### EXAMPLES

<sup>14</sup> Now let us note the text first above cited: "My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense." (2 Chronicles 29:11) All examples and admonitions recorded in the Bible are there for the benefit of the church. (Romans 15:4) Israel after the flesh finds a parallel in Israel after the spirit. Those who are begotten and anointed of the holy spirit are the sons of God. Therefore the rule laid down in the text here quoted applies to the church.

<sup>15</sup> Hezekiah, the king of Israel, was a good man. He pleased the Lord. His predecessors had not pleased the Lord. He now desired to take action toward doing the Lord's will. He called before him the priests and the Levites, gave them instructions, and urged upon them diligence in the performance of duty. He told them that God had chosen them to stand before him and to serve him, and to minister to him and burn incense. Likewise and in a broader sense God has chosen his sons, the anointed Christ, to stand before him to serve him, and their loving devotion to him rises as a sweet

incense to Jehovah. These sons are now, while on earth, to be witnesses that Jehovah is God (Isaiah 43:10), and later to be associated with the great King, God's beloved Son, in the reconstruction and blessing of the world; and then in the future ages to be the recipients of the exceeding riches of the grace of God.

<sup>16</sup> The negligent will not be the ones who are to be partakers of these great riches. The Scriptures lay down the rule as to who will receive these great riches: "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich." (Proverbs 10:4) "The hand of the diligent shall bear rule: but the slothful shall be under tribute." (Proverbs 12:24) "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat."—Prov. 13:4.

<sup>17</sup> The church is called to stand before the Lord now and hereafter, and to minister in his name. Diligence is required to prove one worthy of this great honor, and diligence prompted by love will lead to faithfulness, which will guarantee the reward. Concerning this we have the sure word of God: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."—Proverbs 22:29.

<sup>18</sup> It must be apparent to all of the anointed ones this side the vail that we have now come to the great and crucial test of the last members of the church on earth. Therefore the text applies with stronger reasoning and stronger force at the present time than ever before. To those thus anointed Jehovah now says: "My sons, be ye not *now* negligent." This means that each one must *now* be diligent.

#### DILIGENCE FOR GOOD

<sup>19</sup> The diligence here referred to is not limited exclusively to activity in service. Some have erroneously thought that activity in the service would excuse negligence in their general course of moral conduct. Some even think that they might do injury to one who claims to be a brother, and that the wrong would go unnoticed by the Lord if they would be diligent in some part of the service. It must be apparent that all service that is acceptable to the Lord must be prompted by love for the Lord, for his cause and for his brethren. This the apostle makes clear in 1 Corinthians 13:1-5. The Christian must be diligent in seeking to do good unto all and especially unto his brethren. "He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him."—Proverbs 11:27.

<sup>20</sup> He who loves the Lord Jesus loves the Lord's brethren. In proportion as he loves his brethren the Christian will unselfishly look after the interests of his brethren. He will not only be diligent to avoid that which would injure his brother but will be diligent to seize upon and use that which will be beneficial to his brother. To this end he will be careful in his conduct, careful in his words and careful in his treatment of his brother. He well knows that the Devil seeks the de-

struction of all the faithful, and he will see to it that he at no time and in no sense lends himself as an instrument of the adversary with which his brother might be injured. He will be diligent in striving to grow in the likeness of his Lord and Master. To this end he will strive diligently to preserve the peace and unity of the church and to follow peace himself.

<sup>21</sup> That such a course is essential the Apostle Paul makes clear when he 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) By diligently obeying this admonition of the apostle one will be giving a faithful witness of God's goodness before others. The Apostle Peter also emphasizes the importance of diligence at this particular time. After describing the disintegration of the elements of the earth that is now in progress he says to the church: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 Peter 3:14.

#### FERVENCY

<sup>22</sup> Fervency means warmth of feeling and devotion. It means to be earnestly and zealously trying to do good. It is derived from a Greek root word which means to boil, or glow with heat. Fervency and diligence in the Lord's service go hand in hand. The apostle says: "Not slothful in business; fervent in spirit; serving the Lord." (Romans 12:11) What is the business of the anointed ones of the Lord at this time? The great Jehovah answers: "Ye are my witnesses to give testimony that I am God. I have put my words in thy mouth, and covered thee with the shadow of my hand, that I may plant the heavens, and lay the foundation of the earth and say unto Zion, Thou art my people."—Isaiah 43:10; 51:16.

<sup>23</sup> These scriptures just quoted are in the nature of a command to the anointed ones. They lay upon each of us the duty to be fervent and diligent in the Lord's service. Those who are indifferent or negligent now concerning the advertising of the King and his kingdom are ignoring and missing the greatest opportunities that have ever been offered to any creatures. Such opportunities are offered for the benefit of the creature and not for the benefit of the Creator. Each one, therefore, who claims to be a son of God should ask himself seriously: Am I becoming negligent and indifferent to my opportunities of service, to my opportunities of growing in grace and knowledge of the Lord, or am I diligently putting forth my best endeavors to grow in the fruits of the spirit and to serve my Lord and my King? Am I seizing all opportunities to be a witness that Jehovah is God, that Jesus is the King of kings, and that his kingdom is here? Then let each one who propounds to himself these questions call to mind that

the Lord has graciously provided his message in such printed form that each and every one of the anointed ones may have some opportunity in using this message to the glory of the Lord and thus to the carrying out of the Christian's commission.

#### DANGER OF DECEPTION

<sup>24</sup> Note the marginal reading of the text, 2 Chronicles 29: 11. It says: "My sons, be not now deceived." One who is negligent is deceived or ensnared by the Devil or by some of his agencies. The adversary will try to inject into the minds of some the thought that their physical condition will not warrant them in further activity in the Lord's service, and thereby will ensnare such a one. Most of the ailments that induce such to cease activity in the Lord's service are in the mind and not particularly physical ailments. Remember our consecration is to be faithful in service even unto death. Better by far would it be to die in the active service of the Lord than to imagine ourself ill and thereby be ensnared by Satan, who would lead us into such idleness and negligence which may result in the loss of everything. If the adversary can lull some to sleep on any pretext and cause them to become indifferent to their own course of action, indifferent to the giving of the testimony for the King and for Jehovah's cause, he will thereby gain the victory.

<sup>25</sup> It is to be expected that Satan will try to inject into the minds of the consecrated the thought that 1925 should see an end of the work, and that therefore it would be needless for them to do more. This conclusion is warranted by the words of the Master. Referring to these very perilous times in the end, Jesus said: 'If it were possible they would deceive the very elect.' It is not likely that any will now be deceived concerning the fundamental doctrines; these are clearly settled in the minds of the anointed ones. But it seems quite clear that there is danger of being lulled into a state of indifference, carelessness and negligence, both in conduct and in service of the Lord, and thereby being deceived by the adversary. Diligence now and to the end seems absolutely essential to victory.

<sup>26</sup> The anointed ones should now reason thus: 'I have gladly severed my connection with Satan's organization; I have fled to Christ for refuge; I have been received into the family of God; I am now a son of God and abiding in his temple; I know that my Lord and King is here; I have enlisted upon his side; I know that Satan is now seeking my destruction because I am striving to keep the commandments of my God and have the testimony that I am the Lord's; I know that my preservation and ultimate victory depend upon my faithfulness to him, not for a short time only but to the very end. Therefore with me time is no more. I am irrevocably and forever on the Lord's side, and by his grace I will stand before him and serve him and shall show forth his praises now, henceforth and forever.' It seems that

the anointed in such an attitude would not be at all anxious about what may or may not transpire in 1925. They will see that they have everything to lose by becoming negligent and indifferent, and everything to gain by remaining steadfast, diligent and faithful.

<sup>27</sup> The Apostle Peter, addressing himself to the anointed, to whom the exceeding great and precious promises are given, says: "Brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall." (2 Peter 1: 10, 11) It follows then that either negligence in our course of conduct or unfaithfulness in the Lord's service would cause us to fail in the race for the high calling and to miss the blessedness of the kingdom. Therefore diligence and fervency in spirit should mark the Christian's activity and course of conduct every day.

#### FEARLESSNESS

<sup>28</sup> He who is thus fervent and diligent will be without fear. Perfect love knows no fear, and perfect love means an unselfish devotion to the Lord and his cause. If the Christian is perfect in love he is like our Lord was when on earth. Jesus expresses this condition in these words: 'Of my own self I can do nothing. I came to do the will of my Father.' (John 5: 30) He did not mean that he had no power to do anything of himself. What he did mean was that he was so thoroughly devoted to his Father that he could not do anything contrary to his Father's will. He could not do violence to himself and to his covenant and do God's will at the same time.

<sup>29</sup> The Apostle Paul expressed the same thought when he said: "This one thing I do." As it was with Jesus so must it be now with the members of his body. They know nothing and can do nothing except what is commanded of the Lord. The words of our text thus come forcibly to us at this time: "My sons, be not now negligent." Each member of the body who will win the prize must now have in mind the one thing he must do, and that one thing is to diligently, earnestly and zealously press on, marking well his course as a follower in the footsteps of Jesus and joyfully proclaiming the message of the King and his kingdom.

<sup>30</sup> The church is now entering the portals of the new order under the great King of righteousness. The remaining members are the only witnesses on earth that Jehovah is God. All the nominal professed Christians have failed to give the witness that Jehovah is God. Great therefore is the privilege of those who are called out of darkness into the marvelous light of Jehovah, to testify that he is the Most High. The time has come for God to make for himself a name. The diligent, fervent and zealous ones will seize every opportunity to give the testimony to this fact. This testimony may be given by word of mouth or by the printed message which the Lord has put into our hands for that purpose.

<sup>31</sup> Having in mind then the responsibility of the position that we occupy by virtue of the Lord's favor,



let us each with diligence and fervency go joyfully forward proclaiming the praises of our God, and lifting high the standard of the Lord that the people may find a rallying place and be turned unto the Lord. He who thus does, prompted by love, will be strong in the Lord and in the power of his might. He will be joyful, and the joy of the Lord will be his strength.

#### QUESTIONS FOR BEREAN STUDY

Define diligence and negligence as used in the Scriptures. Why does God command diligence of his people? ¶ 1, 2. Is it proper to admonish each other along this line? If so, how should it be done? ¶ 3. What is illustrated by Elisha's receiving a double portion of the spirit? What is fervency of spirit? ¶ 4, 22. Is there a possibility of expectations of glory being prompted by selfishness? ¶ 5. Has the Lord recently permitted further clarification of his plan? If so, why? What are the proofs that the Lord came to his temple in 1918? What has resulted from this event? ¶ 6, 7.

Name some recent blessings which have come to the church? What has stimulated the church throughout the harvest period? What stimulates us now? ¶ 8, 9. What may now cause some of the Lord's people to become negligent? How may we safeguard ourselves and prove our faithfulness? ¶ 10, 11, 12. Is faithfulness a secondary matter? What does love for the Lord invariably imply? ¶ 13. How may we know that the admonition of our text applies to the church now? What lesson may we learn from King Hezekiah's course? ¶ 14, 15, 18. Who shall partake of the future riches of God's grace? Cite scriptures in support. ¶ 16, 17. Does diligence merely call for activity in the Lord's service? Will service compensate for moral laxity? ¶ 19, 20, 21. What is our present mission on earth? Does the Lord need our services? Do we need the service? ¶ 22, 23. How may we now become deceived by Satan? ¶ 24, 25. What attitude of mind will serve as a protection against the wiles of the adversary? ¶ 26, 27. How does perfect love cast out fear and give strength? ¶ 28, 29. Who now are Jehovah's only witnesses on earth? If we realize our responsibility what will be our constant endeavor? ¶ 30, 31.

## MEMORIAL REPORTS

(Continued from WATCH TOWER of August 15.)

THE Memorial Report for 1925 will be found in our issues of July 1st and Aug. 15th, and the concluding instalment will be found below. Heretofore we have published the names of the ecclesias which reported 20 or over participating, but this year only those classes reporting 25 or more are published. Instead of running all the countries together, they are shown separately, which may be looked upon as an improve-

ment by some of the brethren. Notwithstanding our request for prompt reports they were very slow coming in. We are pleased that the number participating in the Memorial is so great, because it manifests much interest in the truth everywhere, and this is as it should be. The grand total reported to date is 90,434, which is 25,329 more than were reported a year ago.

Bistrița, Rumania	52
Vad, Rumania	51
Brebi, Rumania	50
Bilca și jur, Rumania	48
Sărata, Rumania	48
Ortelec, Rumania	45
Uioara, Rumania	45
Lara de Jos și jur, Rumania	45
Petroseni, Rumania	44
Ilva-Mare, Rumania	43
Cucerdea rom., Rumania	43
Frătăuțu-Vechiu, Rumania	42
Voitinel și jur, Rumania	42
Bauconț, Rumania	41
Stremți, Rumania	41
Ortelic, Rumania	40
Lupeni, Rumania	40
Turda și jur, Rumania	38
Bouhida, Rumania	36
Julești, Rumania	35
Valea-Mare, Rumania	33
Mănăsturul rom., Rumania	32
Arduzel, Rumania	31
Brașov și jur, Rumania	31
Abrud, Rumania	31
Cehul Silvaniei, Rumania	30
Cocoși, Rumania	29
Crăciunești, Rumania	28
Arad, Rumania	28
Săcădat, Rumania	26
Zagon, Rumania	26
Suciuc, Rumania	25
Brownsville, Pa., (Russian)	42
Glasgow, Scotland	577
Dundee, Scotland	61
Kirkcaldy, Scotland	41

Hamilton, Scotland	36
Coatbridge, Scotland	33
Cleveland, O. (Slovak)	60
Tepitz, Slovakia	49
Kranovce, Slovakia	37
Krajnom, Slovakia	26
Oberleutensdorf, Slovakia	25
Stockholm, Sweden	174
Gothenburg, Sweden	144
Göteborg, Sweden	88
Malmö, Sweden	59
Norrköping, Sweden	47
Hjo-Grevbäck, Sweden	45
Lulea-Gammelstad, Sweden	32
Segmon-Säffle, Sweden	30
Gävle, Sweden	29
Eskilstuna-Bjorsund, Sweden	29
Zurich, Switzerland	366
Basle, Switzerland	350
Bern, Switzerland	323
St. Gallen, Switzerland	142
Thun, Switzerland	68
Schaffhausen, Switzerland	64
Rorschach, Switzerland	60
Lutzenberg-Rheineck, Switz.	51
Thalwil, Switzerland	47
Schlieren, Switzerland	46
Biel, Switzerland	45
Stäfa-Rapperswil, Switz.	45
Winterthur, Switzerland	45
Lausanne, Switzerland	40
Wildeg-Lenzburg, Switz.	39
Beringen, Switzerland	38
Frauenfeld, Switzerland	36
Oiten-Oftringen, Switzerland	36

Aarau-Entfelden, Switz.	31
Solothurn, Switzerland	34
Baden, Switzerland	33
Luzern, Switzerland	33
Liestal ü Baselland, Switz.	32
Geneva, Switzerland	31
Wädenswil, Switzerland	31
Bulach, Switzerland	30
Brugg, Switzerland	29
Arbon, Switzerland	28
Langau, Switzerland	28
Bien, Switzerland	26
Weinfelden, Switzerland	26
Dogersheim-Wattwil, Switz.	25
Zurich, Switzerland	25
British Guiana, S. A.	183
Johannesburg, S. Af. (Nat.)	131
Cape Town, So. Africa	65
Shamva, S. Af. (Native)	53
Ndwedwe, So. Africa (Native)	39
Durban, Natal, So. Africa	38
Johannesburg, So. Africa	36
Kokstad, So. Africa (Native)	32
W. Rand, So. Africa (Native)	31
Salima, Beirut, Syria (Armenian)	29
Chicago, Ill. (Ukrainian)	91
Hamtramck, Mich. (Uk)	42
Akron, Ohio (Ukrainian)	35
Cleveland, O. (Ukrainian)	34
New York, N. Y. (Ukrainian)	26
Cardiff, Wales	75

Dowlais, Wales	27
REPORT OF LESS THAN 25	
Miscellaneous, Argentina	2
Armenian	19
Australia	274
Austria	27
Belgium	63
Brit. Guiana	15
Bulgaria	13
Canada	5342
China	2
Colored	201
Costa Rica	71
Cuba	25
Czecho-Slov.	221
Denmark	326
Finland	437
France	502
German	2551
Gt. Britain	2109
Greek	210
Hungarian	237
India	112
Italian	195
Jugoslavia	25
Lithuanian	91
Norway	121
Polish	1328
Rumania	1720
Russian	91
S. Africa	187
Sweden	786
Switzerland	391
Ukrainian	70
U. S. A.	7082

# THE QUARTERLY REVIEW

—SEPTEMBER 27—

GOD BLESSES HIS SERVANTS—HEATHEN GODS ARE AS NOTHING—PAUL'S MINISTRY SPREADS TO EUROPE.

*"Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."—1 Peter 1:8, A. S. V.*

OUR studies for the past twelve weeks have taken us through the second most important part of the history of the early church, the time when the gospel was sent out to the Gentiles. In reviewing the studies we remind ourselves that of this history we must say that which Paul says concerning the earlier Old Testament writings: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4) Without doubt the Acts of the Apostles was written to give the church of God illustrative instruction in the conduct of its affairs, even as the epistles were written to give instruction in doctrine.

<sup>2</sup> The studies began with what is commonly called the beginning of foreign missions, and with Paul's first recorded missionary journey when the kingdom of grace was first preached to the Gentiles. When Jesus stopped him on the Damascus road he told Paul of this purpose to use him; and three days later he was told by Ananias that his witness should be unto all men. (Acts 22:14, 15) But for long Paul received no intimation as to when he was to start his special work; and even the work he had begun to do in his loneliness in Cilicia was stopped by the call of Barnabas to go with him to Antioch. (Acts 11:25, 26) His call and the starting of the work came through a company of noble servants of the Lord in Antioch who joined in prayer. They charged themselves with the Lord's interests and sought his guidance. This prepared Barnabas and Paul as well as enriched them all. The two were sent forth to serve the Lord.—Acts 13:2.

## GOD BLESSES HIS SERVANTS

<sup>3</sup> Bible students who are acquainted with the present developments of God's plan, who realize that the Lord has returned even as he said, and who know that with his return the gospel of the *kingdom in power* must be preached in the whole world, see a correspondency in the present day. They know that this present world-wide mission had a similar origin. A company of men who sought the face of the Lord saw something in the Bible which was not ordinarily noticed or which was shunned by the clergy. His second presence was discerned, and out of that company came a faithful messenger upon whom God's blessing was so abundantly manifested that no one who knows of it can say other than that his work was God's own arrangement.

<sup>4</sup> When Barnabas and Paul and John Mark, whom they took with them, left Antioch they took ship to go to Cyprus, Barnabas' own country. Some interest was

aroused, but the most notable incident of the visit was the action of the sorcerer Elymas, who withstood the apostles and the truth which they proclaimed. Through Paul this man was blinded for a season, that the people might know the power of the living God over Satan and his willing servants. There is no record that any church was established in Cyprus.

<sup>5</sup> Afterwards they crossed to the mainland and went on to Antioch in Pisidia. Here Paul delivered his first recorded address. He declared to the Jews that God had begun to fulfil his word spoken hundreds of years before by his prophets. Paul preached Jesus as the one who should come, and who, though rejected by the Jews and killed, had been raised from the dead, thus being proved to be the anointed one who should not see corruption. (Psalm 16:10) Others had been raised from the dead, but had gone back to corruption; but Jesus was raised from the dead and had ascended to heaven. Paul did not then preach the return of the Lord; for he knew that the immediate purpose was to bring Israel to God in order that the full seed of Abraham might be prepared. Many believed, but the Jews stirred up the city, and Paul and Barnabas were driven out.

## HEATHEN GODS ARE AS NOTHING

<sup>6</sup> They went on to Lystra where, because Paul healed a crippled man, they had the unusual experience of being considered as gods come down amongst men. The miracle was indeed so notable as to astonish the people beyond measure. Paul boldly proclaimed to the people that their gods were as nothing and their worship only vanity. This, coupled with the fact that the Jews came from Antioch speaking evil of Paul, resulted in a revulsion of feeling; and Paul was stoned, dragged out of the city, and left for dead. But their ministry there was not fruitless; for there also they left a little company of faithful men and women who received the truth gladly.

<sup>7</sup> They went on to Derbe and then retraced their steps, returning to Antioch in Syria. Soon after their return a set attack was made by Satan upon the whole church. Earlier he had tried to destroy it by persecutions; but the attempt was turned into a means of spreading the truth. (Acts 8:4) Satan now instigated professed brethren who were false at heart to try to pervert the minds of the brethren from the truth. These taught that salvation could not be gained by faith in Christ alone, but that every Gentile believer must be circumcised and must also strictly keep the law of Moses. As most of the believers were Jews this teaching appealed to them;



for they revered Moses and had believed that circumcision was necessary to show that they were God's covenanted people. This teaching which seemed to give a true place for Christ really made him subservient to the Law, which was the object desired by these false teachers.

<sup>8</sup> Paul became the champion of the truth; it was chiefly by his means that the council was called in Jerusalem to discuss these things. The result of the council was definite: the whole church got clear light. Circumcision of the flesh was seen to be a figure of the cleansing of defilement from the heart, and the Law of Moses was seen to be a Jewish, temporary arrangement till Christ came and the holy spirit should be given, which would be the power of God in the heart turning it to righteousness.—See Romans 8:1, 2.

<sup>9</sup> After the council Paul and Barnabas, accompanied by Silas and Judas, returned to Antioch. Before long Paul, whose fatherly spirit moved him, suggested to Barnabas that they should visit the brethren to whom they had preached the gospel, and see how they fared. This suggestion disclosed something that evidently had been in Barnabas' mind for a time. He agreed to Paul's suggestion, but was not ready to submit to Paul's direction of the work and the journey. On the previous journey it had become manifest that neither had Barnabas been chief speaker nor had God worked any miracles through him.

<sup>10</sup> Now Barnabas wanted to impress his will upon Paul in the matter of John Mark, his nephew, who soon after starting with them on the first journey had left them unexpectedly. Paul disagreed with Barnabas' suggestion; and there was a contention, which Barnabas settled by making himself a leader, taking Mark with him to go the journey which Paul and he had designed to travel.

<sup>11</sup> Paul then chose Silas and started overland for Galatia, and the Lord blessed their ministry. When at Lystra Paul arranged to take young Timothy to minister to him, and henceforth the two were linked in the bonds of love and service. Our study showed that Paul purposed after visiting the Galatians to go into the cities of Asia and, being prevented, then to go into Bithynia. He says: "But the spirit suffered them not."—Acts 16:7.

#### PAUL'S MINISTRY SPREADS TO EUROPE

<sup>12</sup> Going on they arrived at Troas on the coast; and the same night Paul had a vision of a man from Macedonia across in Europe saying, "Come over and help us." (Acts 16:9) Considering the circumstances they decided this was of the Lord; and joined by Luke, the writer of Acts, they went into Macedonia and made their way to Philippi, the chief city of those parts. This was the entrance of the gospel into Europe, and our study told how it was received. Lydia and a few of like mind who regularly met for prayer, crying to the God of Israel, the God of their fathers, were in a heart condition to receive it. There was also seeming agree-

ment by a woman whom Satan used. She cried of Paul and the others: "These men are the servants of the most high God, which show unto us the way of salvation." (Acts 16:17) Paul realized that this attempt at cooperation was of the Devil, and he commanded the evil spirit to come out of her. This immediately brought persecution. Paul and Silas were openly beaten and thrust into prison on a false charge and without a proper hearing.

<sup>13</sup> The Lord manifested his displeasure by breaking the foundations of the prison at midnight; and he used the incident to break into the heart of the jailer, who there and then with his family believed Paul's message concerning the Lord, and all were baptized. On Paul's demanding the recognition of their Roman rights, the magistrates came personally to request the departure of the two faithful ministers; and from thence they went on to Thessalonica, where they preached the gospel of the kingdom. Many heard and believed; but the Jews, the religious people of the day, stirred up bitterness against them, causing a riot in the town, and the apostles soon went on to Berea, where a company of men and women heard the word with gladness.

<sup>14</sup> The epistles to the Philippians and the first to the Thessalonians, which come under review, help to reveal the great heart of the apostle. When he wrote to the Thessalonians he had not long left them, and he yearned for these children in grace as a father yearns for his offspring. His epistle to the Philippians was written long afterwards, and under far different conditions. They were his earliest acquaintances in Europe, and the result of his first work; but they had always kept in touch with him, and had seen to his temporal needs as they had opportunity. To them he wrote as mutual sharers with him in the grace of the Lord Jesus, and yet as their father in the truth urging them on as he urged himself. These letters are in part written that, taking Paul as an example, we might know how to conduct ourselves in the household of faith.

#### QUESTIONS FOR BEREAN STUDY

Where have our studies this last quarter taken us? Are these things written for our learning? Where did the lessons start? What were the circumstances which brought about this journey of Paul? ¶ 1, 2.

What is the correspondency in the preaching of today? What truth is shunned by the clergy? ¶ 3.

What is the outstanding event at Cyprus? Where was Paul's first recorded address delivered? What was his message? ¶ 4, 5.

What took place at Lystra? What did Satan do after Paul and Barnabas returned to Antioch in Syria? Why is circumcision not a Christian doctrine? ¶ 6-8.

What was the result of the council at Jerusalem? What was Paul moved to do after the council? Whom did Paul choose for his companion after Barnabas left him? ¶ 9-11.

What was the vision that Paul had at Troas? What brought on the persecution at Philippi? How was the displeasure of the Lord manifested at the imprisonment of Paul and Silas? How is God's providence shown in permitting the imprisonment? ¶ 12, 13.

In what epistles is the great heart of the Apostle Paul best shown? What is our lesson? ¶ 14.

## PAUL IN ATHENS

—OCTOBER 4—ACTS 17:16-34—

ATHENIANS WERE RELIGIOUS SPECULATORS—WORLDLY WISDOM BRINGS SELF-PLEASURE—"ORTHODOXY'S" BELIEFS ARE PAGAN.

*"In him we live, and move, and have our being."*—Acts 17:28.

WHEN trouble threatened in Berea it was considered wise that Paul should depart without delay. He was therefore conducted out of the town by some of the brethren, and accompanied by them he went on to Athens, apparently by sea. While there Paul seems to have sent them back to Berea as quickly as possible because he wanted to have Silas and Timothy with him. He seems to have felt his loneliness, and it is very probable Timothy was already of such service to him as to make it almost imperative that he should be at Paul's side. Paul was self-contained in the sense that he had so much in his heart and mind as to be able to stand loneliness, but he needed those services which could be supplied only by his helpers.

<sup>2</sup> While waiting for them Paul spent such time as was possible in the synagogue, and during the daytime he was out in the market-place in Athens or wherever he found a company of men, and with these as with the Jews he reasoned about Christ. He sought to find any of devout mind; for it was to these he would speak of the good news of the purpose of God. After a time the attention of some philosophers was drawn to this man who always had something of interest to say, and who himself was interesting. The philosophers of Athens were ever curious, but some were contentious and scornful about Paul. They said: What does this babbler say? What does he mean by talking about the resurrection?

<sup>3</sup> As the Athenians thought that Paul was a missionary of some strange god of whom they knew nothing they were ready to listen to him; not indeed for any good they expected to get, but because they were curious. They invited him to the Areopagite Court on Mars Hill to hear him set forth his facts and give his reason for being there. Self-satisfied they did not expect to learn anything that would help them. In those days Athens might be said to have been the exchange for new ideas. Its wise men were its speculators. There were indeed to be found there, as in other pagan centers, men who were to some extent separate from the foolishness of their philosophies. The best of the sect of the Stoics, who are mentioned, were men who sought by hardening themselves against the lusts and pleasures of life to attain some measure of virtue. But their "Stoicism" resulted in little more than a measure of pride and further self-satisfaction. The others who are mentioned, the Epicureans, took the opposite view of life, and were rather inclined to find the easiest ways of life, even to self-indulgence.

<sup>4</sup> Paul took the opportunity which was thus presented to him and went with them at an appointed time to Mars Hill. There he preached the good news of the

goodness of God as manifested in all things revealed, and of the purpose of God in the resurrection. Luke records the main points of his speech. Evidently he thought it wise to meet these men as far as possible on their own ground. And he would be courteous to them. He acknowledged their reverence toward the gods, and their desire to give every god the true measure of worship. He said that he had noticed in coming to the place an altar erected to the unknown God. He declared that he was the representative of that God. He would not for a moment admit that his God was merely the equal of the gods they worshiped, but declared him to be the God of gods, who made all things and who was the giver of all life; and that "in him we live, and move, and have our being".—Acts 17:28.

<sup>5</sup> Paul declared the good purpose of God toward all men, and their deliverance from that which held them in bondage. The fact of death puzzled the Athenians and their philosophers as it had men from the earliest days. But with all their powers of thought—and their meditations have come down to us witnessing their brain power—they had no solution of the human problem. They claimed that man is immortal, but had no comfort concerning death; they could only believe the Devil's lie that the dead were not really dead. To them Paul preached the resurrection from the dead, declaring boldly that one who died had been seen alive, and that by him God purposed to deliver the human family from death. He declared that there is to be a resurrection of both the just and the unjust.

<sup>6</sup> It was a bold thing for this unknown man, a member of a race which, however ancient its history, had been isolated from the thought and development of the human family. Who was this Jew that he should teach the Greeks, and in Athens the center of civilization and learning, and address the greatest men in Athens on the things which appertained to their own philosophies? But Paul had no difficulty in stretching himself to their measure; for in erecting an altar to the unknown God they admitted the limitation of their knowledge, and in their worship of a multiplicity of gods they had no place for the Supreme Being. At the utmost the greatest of their gods could be only measurably superior to the others.

<sup>7</sup> Paul lifted his eyes and thought, and would have lifted theirs beyond the glories of the Parthenon which reared itself so beautifully and gloriously before them, a building which in some respects was the most magnificent the world has ever seen. He did not despise the craftsmanship and the skill which had erected that glorious building; but glorious as it was as a human design

he declared that these things were only vanity, because God who made all things in heaven and earth "dwelleth not in temples made with hands", and he who gave life and breath and all things had no need that he should be served by any material thing. (Acts 17: 24, 25) He further declared that all men, barbarian as well as Grecian and Roman, were all one family, and that out of one blood God had made all nations to dwell on the face of the earth. Not only this, but God had also appointed times and seasons, the rise and fall of peoples, and had himself appointed the bounds of their habitation.—Acts 17: 26.

<sup>8</sup> In other words the Grecians were in their country by the will of God, and all the various peoples who had descended from the one stock were in this sense under the care as well as under the jurisdiction of the Almighty. He was the living and true God, who held all things in the hollow of his hand. He had arranged these things in this way that men might seek after him if haply they might find him. It had not pleased God to reveal himself fully, though he had done this partially to his chosen people; but had there been real desire to know him and to conform to his will he would have been found; for "he be not far from every one of us".—Acts 17: 27.

<sup>9</sup> The Greeks had used their wisdom, but not for the purpose of seeking God. It was rather for the joy in the exercise of their knowledge and ability to reason, and for the pleasure they had in themselves. They used their reason for the pleasure of it. To them it was as if a man given an automobile in order to carry on a business used the machine for the pleasure of riding, and forgot the purpose for which it was given. Paul showed that this nearness and close relationship of God had been realized by some of their best; for he quoted one who said: "We are also his offspring." (Acts 17: 28) He boldly declared that all the past times of ignorance of himself God had winked at; that is, he had not charged carelessness against the human family. But now, because he had appointed a day in which he will judge the world in righteousness by one whom he hath ordained for that purpose, he commanded all men everywhere to repent. All men were to be brought into responsibility. Paul used no threat, but said that God had given assurance of this, the assurance being that the appointed one had been raised from the dead. This declaration, and the assertion that the man ordained had been raised from the dead, were too much for the Athenians. At one stroke it destroyed the foundation of all their philosophies. Many believed in the immortality of the human soul; indeed, it was from Greece that the dogma of human immortality was first formulated into a doctrine.

<sup>10</sup> Paul's declaration meant that the dead were dead and could be raised therefrom only by the power of God. Some did not believe in the persistence of life after death, and therefore were not in any need to consider responsibility for the present. But if God had raised

one from the dead, and in him given an assurance that all men should be raised from the dead, their philosophy also lost its foundation. The one fact of death and resurrection having been accepted, all the philosophies of the wise men of the world dissolve into thin air. The best the Athenians could do was to laugh and mock, and this they did. However, some believed, and thus a little company of believers was gathered in Athens. Paul did not beat the air.

<sup>11</sup> Though the Christian world looks down upon the Athenians because that in their pagan darkness they bowed down to gods of wood and stone, it has itself made little advancement in true knowledge of God. It is not pleasant to "orthodoxy" to have to be reminded that its two main doctrines relating to God and to man are pagan and not Biblical. To be "orthodox" it is necessary to believe in a trinity of Gods which however is to be accepted as only one in actuality; for it is as essential to believe in only one Being as to believe that there are three persons. This doctrine is pagan and was adopted directly into churchianity, partly in order to make it easy for the peoples who were not converted to the teaching of Jesus to become "Christian". In the same way the Grecian philosophy concerning human immortality was made a foundation truth of churchianity.

<sup>12</sup> The revelation of the Bible is that there is one God, the creator of all things; that life is his gift; that man forfeited life by his sin; that God has found a redeemer for man, his own dear Son; that a ransom price has been provided; that the Redeemer will come to deliver man from the power of death; that therefore there is to be a resurrection of all the redeemed, both of the just and of the unjust; and that God has given all men assurance of this in the fact of raising his Son from death.

#### QUESTIONS FOR BEREAN STUDY

- What were the circumstances which brought Paul to Athens? In what sense was Paul self-contained? Why, then, did he send for Silas and Timothy? How did Paul stir up a little interest before their arrival? ¶ 1, 2.
- Why were the Athenians ready to listen to Paul? Who were the Stoics? Who were the Epicureans? How did St. Paul conduct himself on Mars Hill? ¶ 3, 4.
- Do the world's philosophers have a solution for death? Why can they not solve the simple question? In what way did Paul show his superiority over the wise men of Athens? ¶ 5, 6.
- Should we despise the skill and craftsmanship of the world? Where does God dwell? Out of what did all men of earth come? What was the lesson in humility Paul gave the Grecians if they had received it? ¶ 7, 8.
- Is there joy in knowledge and in having the ability to reason? Should it be indulged in for selfish purposes? Was there any threat in Paul's speech? What is the assurance of the resurrection? ¶ 9.
- What is the danger in thinking that there is no life at all after death? What is the difference between the immortality of the soul idea and the resurrection doctrine? What fact dissolves the philosophies of the world into thin air? ¶ 9, 10.
- Is the "Christian" world much advanced over the Athenians, who in matters of doctrine bowed to wood and stone? What two great pagan doctrines must all people get rid of eventually? What satisfying truths must take their places? ¶ 11, 12.

## PAUL IN CORINTH

—OCTOBER 11—ACTS 18:1-17—

PAUL EARNS HIS OWN LIVING—CORINTH SYNAGOGUE CLOSED TO TRUTH—PAUL REMAINS UNDER PROTECTION.

*"Be not afraid, but speak, and hold not thy peace."*—Acts 18:9.

**P**AUL saw that Athens had few ears for the truth. Without doubt had he stayed there to labor, some would have become interested and a little church have been established. But Paul was a pioneer, and he knew that the work committed to him could not be accomplished if he were to stay in unpromising places. He left Athens, and we do not know that he ever again visited the city. He went on to Corinth, a distance of about forty miles. In Paul's day Corinth was a very busy city, because it was a meeting place for trade between the east and the west. This meant that travelers were continually going east and west, and that therefore it was a better center than Athens for the dissemination of the truth.

<sup>2</sup> When Paul arrived in Corinth he was weak in body. He tells us this when referring to his going there. He says: "And I was with you in weakness, and in fear, and in much trembling." (1 Corinthians 2:3) And we may very reasonably think that there was more than bodily weakness. His experience in Athens seems to have weighed somewhat heavily on his spirit: probably he experienced there a sharp disappointment. He had endeavored to meet the Athenians on their own ground, and without doubt so far as reasoning was concerned he had done this, and there was no question of his superior position. But despite this he had not succeeded in his desire. He decided that henceforth he would depend upon the simplicity of the proclamation of the cross as the means whereby God would reconcile the world to himself and save it. Hence, writing to the Corinthians he says: "I determined not to know anything among *you*, save Jesus Christ, and him crucified."—1 Corinthians 2:2.

<sup>3</sup> Upon arrival in Corinth Paul looked about the city and found a Jew named Aquila and his wife Priscilla, who had lately been expelled from Rome because of an imperial edict which compelled all Jews to leave that city. Aquila was of the same trade as Paul. It was the custom of Jewish parents to cause all their sons to learn some handicraft. Both Paul and Aquila had learned tent-making. The friendship here begun was lasting; it must ever after have been a constant refreshment to Paul, and in later days a sweet memory to him. He needed a home; and the good woman Priscilla would find that for him, and at the same time give him such home care as he needed. It is indeed quite probable that Aquila employed Paul. But this kind of work would be scarce, and wages could hardly be high, and Paul must work night and day if he was to have those precious hours which he required for the service of his Master.

<sup>4</sup> Every sabbath Paul reasoned in the synagogue with the Jews and with the Greeks who were accustomed to assemble there. Here was the beginning of a history; little did the city of Corinth know that a tent-making Jew was amongst them making history. And Paul little thought that his lonely labors there would be recorded, and would provide stimulus and guidance for us 1900 years afterwards.

<sup>5</sup> After some time Silas and Timothy came to Macedonia, and there Paul "pressed in spirit" testified more openly than he had done that Jesus was the Christ. No doubt the news he received from these two men, the elder and the younger, stimulated him: the Lord by this means encouraged him to his work. What fear and trembling he had were gone. He realized that the Lord was with him in his work; and if he had failed in some measure in Athens, that was an incident in his work. The result of his boldness was immediately felt; the Jews opposed themselves to the truth and blasphemed. This caused Paul to shake his raiment, and to say to them: "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." (Acts 18:6) It was a very significant action, much more than a sign of a passing emotion.

<sup>6</sup> Paul knew that the Jewish nation was heading on for trouble. They had despised God's Messenger and had crucified him, and they had also despised all the miraculous evidence God had given of himself through Jesus. It was clear to the apostle that the words of Jesus respecting the tribulation which should come upon his countrymen were soon to be fulfilled. They could have been saved nationally if as a people they had turned to God; and individually each who accepted Jesus would be saved. (Acts 2:40) But they continued to despise the message; and the synagogue in Corinth, which refused the truth, no longer had it preached within its walls. But the Gentiles there heard and were glad.

<sup>7</sup> Joined to the synagogue in Corinth was the house of one Justus, a good man who worshiped God. He gave the use of his house to Paul; and Crispus, the chief ruler of the synagogue, believed on the Lord and all his house, and many of the Corinthians, hearing believed and were baptized. Without doubt the violence of the Jews in conduct and in speech brought the best of the Jews to a realization that Paul was the servant of God, and that the opposers were enemies of God and the truth.

<sup>8</sup> Just at this time the Lord gave to Paul in the night one of the several visions with which he was favored, and which evidently were necessary to his work. (Acts 23:11; 2 Timothy 4:17) One reason for the vision at

Corinth may be easily surmised. Philippi, Thessalonica, and Berea Paul had left when persecution arose. He might properly have concluded that in the failure and the trouble in Corinth there was some indication that he should move on to some other city. Also we may very reasonably think that the kindly Master looked upon the bodily frailty of his faithful servant and gave him this special favor to cheer and encourage him. This latter seems probable; for the Lord said: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." (Acts 18:9,10) Paul then settled to remain in Corinth until the Lord should lead him to another place.

<sup>9</sup> Our study introduces to us Gallio, who became the Roman proconsul in Achaia. Gallio was of considerable note in his day. He was known as one of the most learned men of his time and was evidently one of the best products of his age. Though those days were corrupt and though it seemed as if the world was hastening to a catastrophe of corruption, there were some who kept themselves apart from the corruption of the world and who were in some measure a preservative. Gallio, however, in all probability, would never have been heard of beyond his own time except for the incident now related. To him the matter was probably one of the smallest of his time in Achaia as the Roman deputy, and perhaps one of the most insignificant of his career. It had pleased the Lord through the holy spirit to bring Gallio inside the scope of the Sacred Scriptures and to make his attitude of indifference (as expressed by Luke: "Gallio cared for none of those things") typical of the world's attitude toward doctrinal truth.—Acts 18:17.

<sup>10</sup> When Gallio arrived in Corinth the Jews with one accord, being dead set against Paul, rushed him to the judgment seat. Their charge was that "this fellow persuadeth men to worship God contrary to the law". (Acts 18:13) The law of Rome allowed for no new religion and they therefore made charge against Paul as a lawbreaker, and apparently they thought that under the new ruler they had a good chance of injuring him and stopping his work. But as Paul was about to speak in his defence, Gallio said to the Jews: "If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your laws, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat."—Acts 18:14-16.

<sup>11</sup> The Greeks, who were naturally interested in any quarrel or fighting, then took Sosthenes, who was at that time the chief ruler of the synagogue and probably the instigator of the injustice, and beat him before the judgment seat. They surely took the part of Paul because they saw that the Jews were animated by an evil spirit. And Gallio, who knew of the action of the

Greeks, "cared for none of those things." (Acts 18:17) To him they were minor matters. It is very probable that he saw that the ruler of the synagogue was only getting that which he would have had done to Paul and his associates.

<sup>12</sup> After this Paul stayed a long time in Corinth; in all he was there a year and six months, teaching the Word of God among them. (Acts 18:11) He never departed from the rule which at the first he set for himself when he determined to know only Jesus and him crucified. His stay brought the usual measure of encouragement and disappointment; but here, perhaps more than in some places could he say he had proof of his ministry. (1 Corinthians 9:2) His apparent failure in Athens, and his loneliness when he was first in Corinth, seem to have made him depend more upon God. Perhaps he now first learned what it meant to "toil on, and in thy toil rejoice"; for he made this his first long stay in any one place. New friendships were gained through this ministry. His friendship with Aquila and Priscilla gained through the community of toil, both physical and spiritual, was one of the happiest of his life. Perhaps apart from that of those who traveled with him, Luke, Timothy, and Titus, it was his most prized friendship.

<sup>13</sup> It is worth more than a passing note to remind ourselves that there is a dignity in labor, and that no man who soils his hands in honest labor thereby soils his standing or dignity, as some seem to fear would be in their case were they to labor with their hands. Paul labored that he might have money for the Lord's cause, thereby differing from many who have claimed to do such work as he, but who have usually labored in that work that they might gain money by it. Without doubt Paul's constitution was damaged at Lystra when he was stoned and left for dead, and it is very probable that the wounds he received in the market place at Philippi were still sore upon him when he served in Corinth. But his labor was highly rewarded to himself and was a great blessing to the Lord's people in Corinth.

#### QUESTIONS FOR BEREAN STUDY

Why did Paul leave Athens? Where do we next find him? What was his condition on arriving at Corinth? What did he make up his mind to do hereafter? ¶ 1, 2.

Who were the congenial friends of Paul at Corinth, and why was this? What could be expected of a tent-making Jew? What caused Paul to turn his attention to the Gentiles? ¶ 3-5.

Why was the Jewish nation headed for trouble? After the synagogue was closed to Paul where did he preach? ¶ 6, 7.

Why was Paul given a vision at Corinth? What kind of man was Gallio? ¶ 8, 9.

What was the charge the Jews brought against Paul before Gallio? How did Gallio meet the situation? What strange thing did Gallio now countenance? ¶ 10, 11.

How long was Paul in Corinth? What was his message? Why was this a most blessed and happy time for the apostle? ¶ 12.

Is there a dignity in labor? Was Paul's manner of life greatly in contrast to that of many preachers today? ¶ 13.

## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR OCTOBER 7

*"Blessed are all they that put their trust in him."—  
Psalm 2:12.*

**W**HEN understood, this is one of the precious promises that brings real happiness. The word "blessed" here used means happiness. Consolation of heart and peace of mind result in happiness and inherent joy.

Since Eden, at stated times, crises have arisen. The world is now at the greatest of all crises. Likewise the church is at a time of great crisis. The psalmist describes first a conspiracy entered into by the enemy against the anointed of the Lord. He points to the failure of this wicked conspiracy and to the complete triumph of righteousness. In the time of such crisis there is but one place of safety and that is near the Lord. "The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."—Psalm 18:2.

Now at the time of the approach of the greatest of all crises the psalmist, as the mouthpiece of the Lord speaks to all who have the hearing ear, saying, "Blessed are all they that put their trust in him." This promise is precious to the church, and will be claimed by all the anointed ones. It brings peace of mind, strength and courage, and great consolation to those who fully trust in the Lord.

It is the privilege of those who claim this promise to tell all persons of good will of the goodness of God and of how blessings will flow to them that trust in him. By doing this the faithful anointed are magnifying the name of Jehovah, performing their commission as his witnesses, and doing good to their fellow creatures.

The practical method of applying this text to others, then, is this: You have the message of the Lord in printed form, provided for a purpose. Put such into the hands of all as opportunity affords, and trust the Lord to bring consolation to the heart of each one that hears and heeds. By so doing the truth will spread as it should, those who are blessed will desire to show their gratitude by letting their light shine that others may be rescued from the darkness which is in the world and thereby receive the blessing of the Lord.

The plowshare of trouble is in the world bringing to naught the wisdom of men, breaking down their schemes and upsetting their plans, preparing their hearts for the blessed message of truth. So the Lord not only blesses those who put their trust in him, but he is blessing his Word that it may prosper in the enlightenment of the people.

### TEXT FOR OCTOBER 14

*"Give unto the Lord the glory due unto his name."—  
Psalm 29:2.*

**T**HE word Lord, used in this text, is applied exclusively to Jehovah. The word "glory" means conspicuous splendor, the weight of honor, the highest honor. Such is due unto the Lord God.

Strange how many of his intelligent creatures have failed to give unto Jehovah's name the honor due. This is true even with the major portion of those who claim to be Christians. This failure to give unto the Lord the proper honor is due generally to the wicked and subtle influence of the Devil.

It is proper to honor and worship the Lord Jesus, of course; but it is not proper to honor his name above the name of his Father. Jesus did not do so himself. Jehovah is the great First Cause, from whom proceeds every good and perfect gift. He is the rewarder of them that diligently seek him. His beloved Son, Christ Jesus, stated that he could do nothing without his Father; because the Father is greater than the Master.

The Catholics, under the wicked influence of the adversary, have greatly dishonored the name of the Lord. They teach that Jesus is his own father. They keep conspicuously before the minds of the people the crucifix, which has a tendency to turn away the minds of the people from Jehovah God. They have dishonored God's name by teaching that a woman is the mother of God and that it is proper to pray to the woman. They further dishonor God by teaching that men, acting as priests, have the power to forgive sins. The entire tendency is to ignore the great name of Jehovah by turning the minds of the people to other things.

Protestant clergy and teachers are likewise doing this. And now they go so far, the major portion of them, as to deny God and to deny his Word.

The true Christian should not only recognize and worship Jehovah as the only true God, besides whom there is none other, but should recognize him as the author of the great plan of salvation. Those who give unto his name the honor that is due are the ones who are really comforted in their own hearts. To such he has said: "Ye are my witnesses that I am God." This is the time in which God will make himself a name in the earth; and he will use those who honor him, as honor is due him, to help establish his name. The Lord Jesus honors his Father with the honor that is due him. The members of the body of Christ must do likewise, and all who diligently seek to laud and magnify the name of Jehovah are greatly favored and blessed by him.



## INTERESTING LETTERS

### JOYS IN AUSTRALIA

DEAR BRETHREN:

The following resolution was passed unanimously at the General Convention of the International Bible Students Association held at Adelaide, South Australia, April 10-13, 1925:

"Resolved: That this gathering of International Bible Students of Australia, assembled in Convention in Adelaide, South Australia, and representing all the classes of the I. B. S. A. throughout the Commonwealth do, on this 13th day of April, 1925, take the opportunity to express our unity of spirit with our brethren in America and throughout the world. We rejoice in the evidence of the near approach of God's kingdom, and desire to place on record our appreciation of the WATCH TOWER BIBLE AND TRACT SOCIETY as the custodian of the kingdom message.

"We are specially grateful to the Lord for the 'meat in due season' appearing in the columns of THE WATCH TOWER from time to time, and for the privileges of service offered to us in the Lord's cause; and we herewith pledge ourselves to cooperate faithfully and loyally with the SOCIETY in its service of the kingdom message, until such time as the Lord will say to us: 'It is enough, come up higher.'

"And be it further resolved: That we do express our earnest hope that ere the night closes down we may be privileged to welcome to our shores our beloved president, Brother J. F. Rutherford, and to gain the inspiration and encouragement that such a visit would bring to ourselves and to the cause which we love, and to the advancement of which we have given our lives.

"WM. W. JOHNSTON, *Chairman.* S. H. JONES, *Secretary.*"

### RESPONSIBILITY BRINGS SHARP TRIALS

DEAR BROTHER RUTHERFORD:

I am praying that you may more fully realize that the Lord's blessing is upon you, even as the trials become sharper and more frequent and the way narrower and rougher; for if we be "without chastisement", then are we spurious.

We need every experience that is permitted to come upon us; and if we can smile through the tears our patient endurance is pleasing to the Potentate of Eternity. Continue to plan and carry out as your sanctified common sense suggests, even as Brother Russell did; and continue to receive the blessing of the holy spirit, rejoicing, even in perils among false brethren.

If you could realize, dear brother, how your spirit has refreshed my spirit, how your patient endurance has encouraged and strengthened me, I know you would rejoice; realizing that there must be thousands of others, likewise refreshed and strengthened, who do not realize their privilege of expressing what they feel.

Your brother in Christ,

R. D. WORK. *Pa.*

### RESPONSIBILITY OF THE PHARISEES

DEAR BROTHER RUTHERFORD:

For some time I have desired to write to you, but many things have hindered. Recently going over THE WATCH TOWER Reprints I came across an item which I thought might interest you in connection with the recent TOWER article on the "Sheep and Goats" parable.

On page 2283 of the Reprints (April 1, 1898), under the caption, "Is there hope for Judas?" Brother Russell answers:

"Some twenty years ago we were inclined to think that *all* must come to a *full* knowledge of *all* truth ere they could be liable to the second death; but we have come to the conclusion from the general tenor of the Scriptures that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the *first principles* of the gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which is least would be unfaithful also with more."

Again in the same article he further says: "We confess little hope for the scribes and Pharisees who, when they could find no other fault, ascribed our Lord's good deeds to the devil."

Jesus himself declared in the presence of the scribes and Pharisees, "How can you escape condemnation of Gehenna [second death]?" If it had not been possible for them to go into the second death (and they were not spirit begotten) it would have been most misleading for our Lord to have made this statement.

We do well not to condemn hastily as error what might be an unfolding of light. I am rejoicing in the Lord, his truth and service; and I wish to extend to you my heartfelt good wishes and prayers on your behalf for strength and courage to serve the Lord faithfully to a completion.

Yours in our Lord and King,

BENJ. H. BOYD, *Ohio.*

### UNTIRING DEVOTION FOR THE BRIDEGROOM

DEAR BROTHER RUTHERFORD:

Presumably, it will be an encouragement to know that during your visit to Los Angeles at the recent Convention, there was one, at least, who enjoyed every discourse that was presented by you.

Words fail me to express my joy because of seeing eye to eye with you. "Thy watchmen shall lift up the voice: with the voice together shall they sing; for they shall see [clearly], eye to eye, when the Lord returneth to Zion." —Isaiah 52: 8. R. V.

I love to be instructed along any line that will make me fit for the Master's use. I know you do not get up on the platform for fun nor form, but with sincerity of heart to help each of us to gain the kingdom with you, and to tell us the message of the hour. I do hope we are as earnest in receiving as you are in giving.

Brother Russell in Volume Three, pages 236-237, had the same thought as you about the "kingdom message" and about "kingdom joys" at the present time. If anyone is taking issue to your discourses about the kingdom message, let him read the above pages in Volume Three. We must have an untiring devotion to the Lord's cause and a consuming love for the Bridegroom, and the backbone to stand for the truth at any cost.

You may rest assured that you have my cooperation and my prayers. May the Lord give you boldness of speech, and guide your words and writings to the church, that we may know what he wants us to do.

Yours by his grace,

M. W. MEREDITH, *Calif.*

### CONVENTION A BLESSING

DEAR BROTHER RUTHERFORD:

I am glad to tell you how much we appreciate your services—as a class, as a board of elders and deacons, and as a committee. I am sure that no one but you could have done so much for us. I am sure that the cause of Christ, our Master, has been advanced by reason of your visit here. Where there are many minds there must of necessity be diversity of opinions, and sometimes dissensions and confusion result. We thank you for your timely aid, and we render thanks, also, to our heavenly Father for his promised help in directing your path for our blessing.

All here testify to great blessings in connection with the recent convention. We are glad to find our sympathies are with you in the great work which has been placed in your hands. May the Lord bless and give you strength and courage to accomplish his will.

Yours in love and fellowship,

LOS ANGELES ECCLESIA  
Executive Committee.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Moulton, Ia. ....	Sept. 17	Little Sioux, Ia. ....	Sept. 24
Chariton, Ia. ....	" 18	Kirkman, Ia. ....	" 25
Prescott, Ia. ....	" 20	Exira, Ia. ....	" 28
Red Oak, Ia. ....	" 21	Des Moines, Ia. ....	" 30
Henderson, Ia. ....	" 22	Marengo, Ia. ....	Oct. 1
Omaha, Nebr. ....	" 23, 27	Iowa City, Ia. ....	" 2

## BROTHER J. A. BOHNET

Oconee, Ill. ....	Sept. 16	Hamilton, Ill. ....	Sept. 23
Decatur, Ill. ....	" 17	East Moline, Ill. ....	" 25
Bloomington, Ill. ....	" 18	Rock Island, Ill. ....	" 27
Peoria, Ill. ....	" 20	Moline, Ill. ....	" 28
Knoxville, Ill. ....	" 21	Davenport, Ia. ....	" 29
Quincy, Ill. ....	" 22	Kewanee, Ill. ....	" 30

## BROTHER H. H. DINGUS

Grand Island, Nebr. ....	Sept. 14	Wymore, Nebr. ....	Sept. 23
Hastings, Nebr. ....	" 15	Beatrice, Nebr. ....	" 24
Loomis, Nebr. ....	" 16, 17	Sutton, Nebr. ....	" 25
Wauwata, Nebr. ....	" 18	Lincoln, Nebr. ....	" 27
Wilsonville, Nebr. ....	" 20	David City, Nebr. ....	" 28
Bloomington, Nebr. ....	" 22	Columbus, Nebr. ....	" 30

## BROTHER A. D. ESHLEMAN

Atoka, Okla. ....	Sept. 15	Wynnewood, Okla. ....	Sept. 24
Ada, Okla. ....	" 16, 17	Elmore, Okla. ....	" 25
Hickory, Okla. ....	" 18	Purcell, Okla. ....	" 27
Madill, Okla. ....	" 20	Noble, Okla. ....	" 28
Ardmore, Okla. ....	" 21	Norman, Okla. ....	" 29
Leon, Okla. ....	" 22, 23	Edmond, Okla. ....	" 30

## BROTHER A. J. ESHLEMAN

Chaonia, Mo. ....	Sept. 15	Moody, Mo. ....	Sept. 23
Ava, Mo. ....	" 16, 17	Thayer, Mo. ....	" 24
Norwood, Mo. ....	" 18	Springfield, Mo. ....	" 27
Mountain Grove, Mo. ....	" 20	Deepwater, Mo. ....	" 29
Cabool, Mo. ....	" 21	Coal, Mo. ....	" 30
South Fork, Mo. ....	" 22	Clinton, Mo. ....	Oct. 1

## BROTHER M. C. HARBECK

Minneapolis, Minn. ....	Sept. 11	Moffit, N. Dak. ....	Sept. 22
Fargo, N. Dak. ....	" 13	Northville, S. Dak. ....	" 24, 25
Bismark, N. Dak. ....	" 14, 17	Huron, S. Dak. ....	" 27, 30
Arena, N. Dak. ....	" 15, 16	Nisland, S. Dak. ....	" 28, 29
Max, N. Dak. ....	" 18, 20	Mitchell, S. Dak. ....	Oct. 1, 2
Bismark, N. Dak. ....	" 21	Hartford, S. Dak. ....	" 4, 5

## BROTHER M. L. HERR

Lenora, Kans. ....	Sept. 18	Kansas City, Mo. ....	Sept. 27
Jamestown, Kans. ....	" 20	Paola, Kans. ....	" 28
Horton, Kans. ....	" 21	Mound City, Kans. ....	" 29
St. Joseph, Mo. ....	" 22, 23	Fort Scott, Kans. ....	" 30
Leavenworth, Kans. ....	" 24	Bronson, Kans. ....	Oct. 1
Lawrence, Kans. ....	" 25	Iola, Kans. ....	" 2

## BROTHER W. M. HERSEE

Moore's Mills, N. B. ....	Sept. 13	Prescott, Ont. ....	Sept. 24
Woodstock, N. B. ....	" 14, 15	Brockville, Ont. ....	" 25, 27
Blaine, Me. ....	" 16, 17	Gananoque, Ont. ....	" 28
Quebec City, P. Q. ....	" 20	Kingston, Ont. ....	" 29
Montreal, P. Q. ....	" 21, 22	Woodstock, Ont. ....	Oct. 11
Iroquois, Ont. ....	" 23	Brantford, Ont. ....	" 12

## BROTHER H. S. MURRAY

Portsmouth, O. ....	Sept. 15	Bristol, Tenn. ....	Sept. 28
Huntington, W. Va. ....	" 16	Knoxville, Tenn. ....	" 29
Clifton Forge, Va. ....	" 18	Chattanooga, Tenn. ....	" 30
Norfolk, Va. ....	" 20	Tuscumbia, Ala. ....	Oct. 1
Petersburg, Va. ....	" 23	Albany, Ala. ....	" 2, 4
Lynchburg, Va. ....	" 27	Athens, Ala. ....	" 5

## BROTHER G. R. POLLOCK

Burlington, Wash. ....	Sept. 16	Lynden, Wash. ....	Sept. 24
Friday Harbor, Wash. ....	" 17, 18	Vancouver, B. C. ....	" 27
Oak Harbor, Wash. ....	" 20	Blaine, Wash. ....	Oct. 2
Anacortes, Wash. ....	" 21	Bellingham, Wash. ....	" 4
Bellingham, Wash. ....	" 22, 25	Mount Vernon, Wash. ....	" 5
Everson, Wash. ....	" 23	Stanwood, Wash. ....	" 6

## BROTHER V. C. RICE

Wellston, O. ....	Sept. 16	Delaware, O. ....	Sept. 24
Nelsonville, O. ....	" 17	Amlin, O. ....	" 25
New Straitsville, O. ....	" 18	Columbus, O. ....	" 27
Shawnee, O. ....	" 20	Nebron, O. ....	" 28
Crooksville, O. ....	" 21, 22	Newark, O. ....	" 29
Lancaster, O. ....	" 23	Byesville, O. ....	" 30

## BROTHER R. L. ROBIE

Pittsburgh, Pa. ....	Sept. 13	Monessen, Pa. ....	Sept. 21
Duquesne, Pa. ....	" 15	Bentleyville, Pa. ....	" 22
McKeesport, Pa. ....	" 16	Brownsville, Pa. ....	" 23
Buena Vista, Pa. ....	" 17	Rices Landing, Pa. ....	" 24
Elizabeth, Pa. ....	" 18	Morgantown, W. Va. ....	" 25
Monongahela, Pa. ....	" 20	Point Marion, Pa. ....	" 27

## BROTHER O. L. SULLIVAN

Oshkosh, Wis. ....	Sept. 14	Black Creek, Wis. ....	Sept. 22
Appleton, Wis. ....	" 15, 16	Stevens Point, Wis. ....	" 23, 24
Manitowoc, Wis. ....	" 17	Plover, Wis. ....	" 25
Two Rivers, Wis. ....	" 18	Black River Falls, Wis. ....	" 27, 28
Green Bay, Wis. ....	" 20	Tunnel City, Wis. ....	" 29, 30
Seymour, Wis. ....	" 21	Junction City, Wis. ....	Oct. 1

## BROTHER W. J. THORN

Melstone, Mont. ....	Sept. 14	Hart, Sask. ....	Sept. 27
Wason Flats, Mont. ....	" 15, 16	Scobey, Mont. ....	" 28
Dore, N. Dak. ....	" 18, 20	Avondale, Mont. ....	" 29, 30
Froid, Mont. ....	" 21, 22	Poplar, Mont. ....	Oct. 1, 2
Reserve, Mont. ....	" 23	Wolf Point, Mont. ....	" 4
Outlook, Mont. ....	" 24, 25	Tampico, Mont. ....	" 5

## BROTHER J. C. WATT

San Bernardino, Calif. ....	Sept. 17	Pasadena, Calif. ....	Sept. 24
Colton, Calif. ....	" 18	Glendale, Calif. ....	" 25
Riverside, Calif. ....	" 20	Maywood, Calif. ....	" 27
Ontario, Calif. ....	" 21	Van Nuys, Calif. ....	" 28
Monrovia, Calif. ....	" 22	Santa Paula, Calif. ....	" 29
Alhambra, Calif. ....	" 23	Santa Barbara, Calif. ....	" 30

## BROTHER J. B. WILLIAMS

Benton Harbor, Mich. ....	Sept. 15	Walhalla, Mich. ....	Sept. 22
South Haven, Mich. ....	" 16	Manistee, Mich. ....	" 23
Lacota, Mich. ....	" 17	Lake Ann, Mich. ....	" 24
Grand Rapids, Mich. ....	" 18	Empire, Mich. ....	" 25, 27
Muskegon, Mich. ....	" 20	Kewadin, Mich. ....	" 28
Sparta, Mich. ....	" 21	Traverse City, Mich. ....	" 29, 30

## BROTHER L. F. ZINK

Dayville, Conn. ....	Sept. 16	New Britain, Conn. ....	Sept. 24
Norwich, Conn. ....	" 17	Waterbury, Conn. ....	" 25
New London, Conn. ....	" 18	Torrington, Conn. ....	" 27
Deep River, Conn. ....	" 20	Milford, Conn. ....	" 28
Cromwell, Conn. ....	" 21, 22	Derby, Conn. ....	" 29
Hartford, Conn. ....	" 23	New Haven, Conn. ....	" 30

## BETHEL HYMNS FOR OCTOBER

Sunday	4 309	11 128	18 152	25 268
Monday	5 139	12 292	19 246	26 274
Tuesday	6 26	13 232	20 244	27 186
Wednesday	7 178	14 153	21 253	28 90
Thursday	1 103	8 96	15 273	22 28
Friday	2 150	9 174	16 328	23 8
Saturday	3 61	10 249	17 333	24 190
				31 235

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

By Means of "The At-one-ment"

STUDY XIII: HOPES SECURED BY THE ATONEMENT

Week of Oct. 4 . . . Q. 1-7    Week of Oct. 18 . . . Q. 14-20  
Week of Oct. 11 . . . Q. 8-13    Week of Oct. 25 . . . Q. 21-27