



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

VOL. XLV

SEMI-MONTHLY

No. 13

Anno Mundi 6052—July 1, 1924

### CONTENTS

EUROPEAN CONVENTIONS .....	195
The Continent .....	195
Germany .....	196
Frankfort-on-Main .....	197
Switzerland .....	197
Spain in Darkness.. ..	198
France .....	198
London Convention .....	198
Glasgow .....	199
COLUMBUS CONVENTION .....	200
Special Trains .....	200
Foreign-Speaking Brethren .....	202
PRAYER-MEETING TEXT COMMENTS.....	203
FIRST DISCIPLES OF JESUS.....	204
FIRST MIRACLE OF JESUS.....	206

"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

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

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

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

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

### TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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 Lelle St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

**YEARLY SUBSCRIPTION PRICE:** UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African, and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International Postal Money Orders only*. (Foreign translations of this journal appear in several languages)

**Editorial Committee:** This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. 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 3rd 1879.

### BETHEL HYMNS FOR AUGUST

Sunday	3	47	10	95	17	38	24	83	31	202
Monday	4	119	11	155	18	296	25	310		
Tuesday	5	301	12	52	19	207	26	60		
Wednesday	6	304	13	18	20	153	27	192		
Thursday	7	20	14	134	21	181	28	44		
Friday	1	108	8	173	15	39	22	273	29	257
Saturday	2	11	9	319	16	37	23	249	30	72

### NO ORDERS FILLED IN VACATION

Following the custom, the Bethel Home, office, and factory will be closed for two weeks, beginning July 19 and ending August 2. During that time no orders will be filled from Brooklyn. All persons desiring books, literature, or other supplies, will please send in their orders so that they may be filled prior to the beginning of vacation. The vacation period is provided to enable the Bethel family to attend the convention and also to have a few days recreation before beginning work in the autumn season.

### FUNERALS

Every ecclesia whose elders are competent to serve at funerals should deem it a privilege to offer to serve funerals of any of their neighbors on request without compensation. It is an opportunity to comfort the hearts of those that mourn by telling them of the blessings of the kingdom.

### REQUESTS FOR PILGRIM VISITS

Some classes have not yet renewed their requests for the Pilgrim visits, and we surmise that this is due to oversight. Those classes who desire to have these visits continued, and who have not yet made application as per the May 1st WATCH TOWER, are asked to do so now, in order that we may have our records complete.

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

By Means of "The At-one-ment"

STUDY VII: "THE MEDIATOR OF THE ATONEMENT"

STUDY VIII: "THE CHANNEL OF THE ATONEMENT"

Week of Aug. 3.....Q. 1-7	Week of Aug. 17.....Q. 15-21
Week of Aug. 10.....Q. 8-14	Week of Aug. 24.....Q. 22-27
Week of Aug. 31.....Q. 1-6	

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLV

JULY 1, 1924

No. 13

### EUROPEAN CONVENTIONS

THE American party, composed of Brothers Van Amburgh, Salter, Hughes, Johnson, Hoeveler, and Rutherford, and Sisters Van Amburgh, Hoeveler, Boyd, Blades, and Johnson, bound for the European Conventions, sailed on the French Liner, the *Paris*, from New York, April 2nd. A large number of the New York friends were at the pier, bringing with them many gifts of fruits and flowers, and sent us away with happy smiles and best wishes. It is a real joy to the soul when one is showered with so many temporal and spiritual blessings. It is only the spirit of the Master that binds together such hearts.

The voyage was without incident. The sea was reasonably calm for this season of the year. The *Paris* is a splendid ship, and majestically rode the deep. Her officers and attendants were very courteous and kind. Our party was so well pleased that before reaching England we booked our return passage on the same vessel. We can heartily commend the French Liner to our friends.

The *Paris* calls at Plymouth for the disembarkation of passengers. At this port we were met by about fifteen of the British brethren. By the courtesy of a British harbor master these brethren were brought on a lighter to meet our ship in the harbor. We had the pleasure of fellowshiping with the brethren for some time before reaching land. The same spirit that lighted the faces of the dear friends at New York, who bade us bon voyage, now greeted us in the name of our King. They also brought fruits and flowers and many messages of love. It was really like a home-coming. At Paddington station we were greeted by a happy company from the London Bethel and Tabernacle congregation. It was a real joy to see the dear ones there again.

Sunday following, the London congregation filled every available space of the Tabernacle. The congregation was addressed in the afternoon by Brother Rutherford and in the evening by Brother Van Amburgh.

At the same place the Memorial was celebrated on Friday evening, 1,142 partaking. The service was conducted by Brother Rutherford, who delivered a discourse, assisted by Brother Hemery and other elders of the congregation. It was a blessed occasion. There was a silent sweetness that pervaded the very atmosphere of the

meeting. Our hearts burned within us as the events of our Lord's death were commemorated, and we recounted our blessed privilege to be invited to partake of his sacrifice that we might also share his glory. At the conclusion the congregation in silence quickly withdrew. Afterwards many remarked that it was the sweetest Memorial they had ever celebrated. It was even so.

The next morning our party, accompanied by a number of the British friends, were off for the Manchester Convention. Without doubt this was the most blessed convention of Christians ever held to that date in the British Isles. The brethren there are not over-burdened with earthly goods, but they have the spirit of the Master. Many of these dear saints journeyed long distances on bicycles, by sheer physical strength toiling along the highways until they reached Manchester. When they reached there, they soon forgot their tired bodies. About twenty-five hundred of the consecrated attended this convention. The singing of the brethren was a real revelation to some of our American party, in both the music and the spirit in which they evidenced their deep devotion to the Lord. The convention was addressed by a number of the British brethren, and also by the American brethren. The baptismal discourse was given Saturday afternoon. At the conclusion 188 symbolized their real baptism by water immersion.

Let no one longer say that the door to the high calling is closed, and thereby discourage some from consecrating to the Lord. He alone knows when the door will close. Encourage those who love the Lord to give themselves thoroughly to him, and to symbolize that consecration by water immersion.

For the public meeting the Free Trade Hall and a theatre across the street were both taken, having a combined seating capacity of 5,000 persons. The two halls were connected by an electric loud-speaker. Both halls were full, and everyone in the halls could hear distinctly. The convention concluded Monday evening.

#### THE CONTINENT

On Wednesday following, a one-day convention was held at Amsterdam, Holland. Some of our party journeyed by rail and boat the day previous, while four of

our number took to the air. A special plane was provided; and the party of four, together with a pilot, flew across the English channel, to the north coast of France, along the coast of Belgium and into Holland, landing ten minutes at Rotterdam; then again taking the air we flew to Amsterdam. Our plane attained a height of about one thousand feet, and flew at a rate of one hundred and five miles an hour. It was a quick way of travel, reasonably comfortable, and probably attended with no more danger than any other mode of travel. The day following a plane of the same air-line with three passengers was lost at sea.

We were greeted at Amsterdam by sixty-five of the brethren, with whom we held a meeting in the afternoon. The people of Holland are beginning to awaken to the message of the truth. A public meeting in the evening was attended by 2,000, who listened with rapt attention. At the conclusion approximately one-third of those present purchased the books.

A microphone was installed on the platform, and the entire lecture was broadcast. Many more heard in this way, as well as those present. Managers of the Radio Company expressed their keen satisfaction as to the manner in which the lecture went out over their radio.

#### GERMANY

After another day's journey we came to Magdeburg, the SOCIETY'S headquarters in Germany. Here a three-days' convention was held. It was really a remarkable convention. Many of the brethren of Germany are very poor, but nothing deterred them from coming. They journeyed from the North Sea, from the border of Poland, and from other parts of Germany on their bicycles. It required several days to make this journey. They came with little means of providing food and lodging. Many of them brought their food with them in their pockets, consisting chiefly of dry bread; and when the pangs of hunger would take hold of them during the convention they would take their bread out of their pockets and take a bite. There were fully 4,000 friends attending. Saturday noon a lunch was provided for the entire convention, consisting of two frankfurters and a piece of bread with a bottle of water. The frankfurters were served from large kettles at either end of the massive hall. The friends formed a line, marched to the proper place and were served and returned to their seats in the hall, and with gladness partook together. It was really a happy time.

The brethren had provided an orchestra of thirty pieces; and those who are acquainted with German music can imagine how wonderfully that multitude of four thousand sang, led by an orchestra of professional musicians. The dignified, yet enthusiastic, spirit manifested by them was unusual. There was determination written upon the faces to follow the Lord faithfully to the end of the earthly journey.

The peoples of Germany are sad. This is so apparent

everywhere you go, but those who were at the convention were happy. Really theirs were the only smiling faces seen in Germany. They have experienced great hardships, but the Lord has made up to them for all of this by his blessing.

The public also is manifesting an increased interest in the truth. The meeting for the public was held Sunday evening in the large building prepared for an exposition of manufactured goods and live stock. The seats in the gallery and in the arena provide for about 12,000 persons. When the public meeting began, even every available standing-place was taken in this great hall. An overflow meeting was held in a hall nearby, and still four or five thousand were turned away.

About the middle of the lecture some foolish person cried: "Fire!" and there was a stampede. Then an unusual thing happened. In most places the people would have quickly emptied the building. But here it was different. The orchestra immediately struck up a hymn, and hundreds of people joined together in singing it. Everything was quiet in a few moments. A large company of police, both mounted and afoot, were present, not for the purpose of interfering but really for protection. They were kind and courteous. The city officials sent their greetings.

The public listened with rapt attention to the lecture, and even after it was over this great crowd tarried and slowly withdrew. It required several mounted police to clear the way in front of the hall for a taxi to take away the speaker—not that there was any disturbance, but that the people showed an eagerness to know more about God's wonderful kingdom that would bring the desire of their hearts. The press of Magdeburg, contrary to the usual custom, was very fair. Several of the papers gave good reports, the briefest one of which we here insert:

#### "MASS MEETING OF THE BIBLE STUDENTS

"The great convention of the Bible Students, which was held at Magdeburg during the latter part of last week, came to a close on Sunday night with a public mass meeting in the hall 'Stadt und Land.' Judge Rutherford spoke on the subject, 'All Nations Marching to Armageddon.'

"A veritable migration of people had already set in two hours before the time fixed for the lecture; and thousands had to be turned back, although an overflow meeting was arranged at 'Friedrichs Festsalen.' Judge Rutherford, who by the way always freely expressed his opinion, also during the World War, and thereby gathered on his person the enmity of many, holds the view that all the ills of the whole world can be traced to leading factors at the present time, economical, social, political, financial, as well as religious, which work in a wrong way, not for the benefit of the people, but more or less for the benefit of a few only. The Judge believes, he is convinced, that mankind will be restored to a better life on earth, which will be everlasting. He takes this out of the Bible. Among the audience there were surely many pessimists who, with their bitter experiences in mind, do not believe that the Bible can point the way; and yet all were in the grasp of the grave seriousness which covered the meeting. The meeting opened and closed

with orchestra, choir and prayer, took a solemn course, save one short panic in one corner of the hall, caused by the fall of a lamp.

"The City of Magdeburg, through their representative, Town-Councilor Finke, sent their greeting to the convention proper with the wish that the thousands of guests from all parts of Germany would feel at home within the walls of Magdeburg. In a letter to the City the Convention expressed their thanks for the greeting as well as for the kindness received from all sides. At the convention proper there were about 4,000 Bible Students present."

We have hopes that this convention did much good. Following the baptismal discourse, 153 were immersed. All the discourses were listened to with close attention, and the testimonies showed that the brethren are growing in grace and in the likeness of our Lord. It is rather a trite saying, "This is the best convention"; but it would not be exaggerating at all to say this concerning the Magdeburg Convention. It was marked by the spirit of sacrifice, the spirit of loving devotion to the Lord and his cause, by the sweetness manifested by all who were present. It was a sacred, blessed and happy time for all who attended, never to be forgotten.

The SOCIETY is better equipped at Magdeburg for carrying on the work than formerly while at Barmen. Much more commodious quarters are had at Magdeburg. A number of printing presses and other necessary machines have been installed, and the brothers work earnestly and zealously operating the machines on two shifts. They are turning out a tremendous amount of literature; and the colporteurs and class workers in the field are eagerly and earnestly putting this into the hands of the people. It will indeed be a happy and joyful time when all the dear saints are gathered home, those who have been faithful unto death. In the kingdom there will be no Germans, no English, no Americans, no French; but all one in Christ.

The pride and pomp of Germany are gone. The mighty have been broken and brought low; but the trouble has left planted in the hearts of the greater majority a spirit of bitterness which is bound to break forth in even a worse form of trouble. Those, however, who have passed through this fire and have turned to the Lord, have had the burden taken from their shoulders, and their hearts made light and joyful, and an eternal hope planted within their breasts. Verily nothing but the blessing of the Lord is worth while. "The blessing of the Lord it maketh rich, and he addeth no sorrow with it."—Proverbs 10:22.

#### FRANKFORT-ON-MAIN

After a day's journey we came to Frankfort-on-Main, and in the evening held a meeting with about 600 of the consecrated who had gathered there from adjoining vicinities. While our fellowship with them was short, yet it was sweet, reminding us of the blessed union that shall come to those who continue to serve the Master until our earthly journey is finished.

#### SWITZERLAND

The Lord has dealt bountifully with Switzerland. It covers but a small area, and yet every part of it is beautiful—its valleys, its green mountains, the green often covered with snow. The peaks of perpetual snow lend a beauty and grandeur that is not seen in any other part of the earth's surface. Its people have a measure of contentment above that of any other nation of Europe. It has been a republic for many centuries. With a population of approximately three million, there are now in Switzerland about 3,000 consecrated Christians. This is a higher percent than in any other part of the world.

A three-days' convention was held at Zurich, attended by approximately 3,000 friends. Not all were from Switzerland, however; some came from the occupied district of Germany and some from the French frontier. That same sweet spirit of devotion to the Lord was manifest at this convention. As we should expect, as we come nearer the end of the way the friends manifest more of the spirit of the Master. The interest in the truth is in no wise abated in Switzerland. At this convention 118 were immersed; and at Memorial season, only a few weeks previous, 150 had been immersed. Splendid interest is yet manifested among the public; and the truth goes grandly on, notwithstanding the continued opposition of the clergy.

A conference also was held at Zurich with the local managers of the SOCIETY's work from the countries of Italy, Roumania, Hungary, Austria, Czecho-Slovakia, and Holland. It was also attended by the Managers from Canada and the French work of France and Belgium, and also the Central European Manager. Ways and means were discussed further to spread the message of the kingdom, and we expect good results from this conference.

The public meeting at Zurich was held the day prior to the convention, and was attended by about 3,000 people. The attention here was unusual. The people were quiet, and listened carefully to everything that was said. A great number of books was taken by them at the close.

The SOCIETY's printing and book-making plant, located at Berne, is showing splendid results. Fifty-one persons are employed there now, all of whom are thoroughly devoted to the Lord and his cause. The equipment here will be more than doubled in the near future. There seems to be in Southern Europe and to the East a tremendous field that must be served; and the Lord seems to be providing the means to meet these requirements. The American brethren will be privileged to participate in this work in that the Lord has used them to provide much of the money. We have great hopes for the results which will follow through the efforts put forth in Switzerland, and which will be felt in other countries of Europe, particularly in Italy, the Balkan States, and further east.

## SPAIN IN DARKNESS

Spain continues in darkness, the result of the long domination of the Catholic System. A Dictator is in control, and the government is really in the hands of wicked men, particularly the priests. After much delay and negotiation a permit was refused for a public meeting in Madrid to be addressed by the President of the SOCIETY. The only excuse that could be found for refusing was that it was in violation of Section Eleven of their Constitution. The real reason was that the clergy did not wish to be exposed, and deemed it best still to keep the people in subjection by holding them in darkness; but the Lord will lift this veil of darkness ere long and permit them to see something of his great plan. We are in no wise discouraged in this respect, but confidently await the Lord's good time.

It is easy to be seen why the Lord will manifest his indignation against the shepherds and the principal of their flock when one views the conditions in Papal-ruled countries. There are a few Bible Students in Spain. They are permitted to be there only by the Lord's grace; and he will shield and protect them there until his own good time that some may give a further witness to his kingdom.

The command implied by the Master: "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), must be obeyed; and it will be carried out before the final end.

The consecrated followers of the Master everywhere should be encouraged to press on with the message into every door of opportunity that opens. This door of opportunity in Europe is opening wider each day.

## FRANCE

The French people are awakening in some measure to the truth, but there is yet much to be done in France. The public meeting in Paris was well attended, and at least ninety percent of those present took literature away with them.

We had a very pleasant and profitable meeting with the consecrated in Paris, who are not great in numbers, but who show forth the fruits and graces of the spirit. They are very much devoted to the Lord and are experiencing his sweet blessings.

In Northern France are situated the coal mines. When the French took possession of the Ruhr district in Germany, and the German miners refused to work, they found it necessary to transfer the miners from North France to the mines in Germany; and in order to fill the vacated places in North France they imported a large number of people from Poland. There are now more than a hundred thousand in the mining district in and about Houdain.

Some four months ago the SOCIETY sent Brother Krett to this vicinity to work amongst the Poles, and the Lord has manifested his approval and blessing. The

Catholic priests, brought along from Poland, attempted to keep the Polish people in subjection; but they are no longer able to do it. Hundreds of the people listened to the truth; and they buy the Bibles, STUDIES IN THE SCRIPTURES, and other literature readily.

The most convenient time for a public meeting to be addressed by Brother Rutherford was at four o'clock in the afternoon of Thursday, May 15th. Notwithstanding a heavy rain storm at the hour of the meeting, the people came flocking through the rain and quickly filled the hall to overflowing. About two thousand were present, who listened intently to what was said and often signified their approval by vociferous applause. It is quite evident that the Papal priests are not in much favor now with those Polish people.

## LONDON CONVENTION

In England it is difficult for brethren to get to a convention except on holidays. Because this was not a holiday season, it was not expected that many would come from the country; but notwithstanding approximately 2,500 attended the convention. It was a wonderful season of refreshment and blessing. The spirit of love, zeal and devotion to the Lord was manifest everywhere. There was a unity of all present such as is seldom marked at any meeting. Friends attended from Scotland, Ireland, Wales and England. Local managers of the SOCIETY attended, accompanied by friends from Finland, Sweden, and South Africa. These managing brethren had come to consult with the President of the SOCIETY about the further prosecution of the Lord's work in their respective countries.

The convention was addressed by Brothers Hemery, Sewter, Tait, Gillatt, Scott, Dey, Salter, Burton, Lloyd, Hoeveler, Smedley, Harrison, Harteva, Lundborg, Anckettill, Van Amburgh, and Rutherford.

Sunday evening the public meeting was held at Royal Albert Hall, well known to WATCH TOWER readers as one of the greatest halls on earth for a public assembly. A heavy rain storm came on about an hour before the meeting, and it seemed that this would deter many from coming. Notwithstanding, when the speaker came to the platform every available space in the great hall was taken. An electric voice amplifier had been installed; and by speaking in an ordinary tone of voice the lecturer could be heard in every part of the hall distinctly. Many of the friends remarked that they had never seen an audience in Royal Albert Hall remain so quiet as on this occasion. The interest was profound, and the public received the lecture with undoubted approval.

The speaker emphasized the fact that the world ended in 1914; that in 1918 the statesmen and the financiers of the world recognized this fact; that many of them had given public utterance to their sentiments, believing that a new order of things must be established; but that these statesmen had set about to draft a new form of government in this, to wit: the League of Nations;



that the clergy, who claim to teach the Bible and to tell the people concerning God's kingdom, had then and there missed the greatest opportunity of their time; that the clergy had failed, and had refused to tell the people of the meaning of the time of trouble and other evidence concerning the Lord's kingdom; that they had abandoned the Scriptures and the message which they claim to preach, and had willingly united forces with the "god of this world" to set up a kingdom of their own in opposition to Jehovah and his anointed; that by 1919 they had full and conclusive proof that the world had ended; and that had they told the people from that time forward the meaning of fulfilled prophecy the great battle of Armageddon that is just ahead might have been averted; that these clergymen have been disloyal to the Lord Jesus Christ in order that they might receive the plaudits of men; that because of their unfaithfulness they and the principal of their flock are the most reprehensible to God and men, and that therefore they are responsible for the troubles that shall fall on the earth.

When the speaker pointed out the disloyalty of the clergy, the audience received it with vociferous applause. The friends were happy. They placed many books in the hands of the people at the public meeting.

The day following was Drive Day, in which a large number of the convention friends participated in calling upon the people and canvassing them for the books. A goodly number were sold. Much interest was reported.

There was only one stop in Ireland, and that at Belfast. A one-day convention was held for the friends, addressed by Brothers Hemery, Salter, and Rutherford. In the evening Brother Rutherford addressed the public at Ulstra Hall. The hall was packed out with a very intelligent looking and intensely interested audience.

#### GLASGOW

At Glasgow a two-day convention was held, attended by more than 1,000 friends, and was addressed by Brothers Van Amburgh, Hemery, Salter, Brenisen, and Rutherford.

Sunday evening a public meeting was held at the Coliseum Theater, which has a seating capacity of about 3,500. This hall was quickly filled up, several hundred standing. Notices were put out that an overflow meeting would be held at the Palace Theater, which has a seating capacity of 2,300. This also was packed out, probably 500 standing, while many other hundreds were unable even to gain admittance. Brother Salter addressed the overflow meeting at the Palace Theater, and Brother Rutherford addressed the public at the Coliseum Theater. It was estimated that practically 6,000 people heard. The Scottish brethren declared that it was decidedly the largest number that had ever attended a public meeting in Glasgow. The interest was unusually good and we feel sure that many who heard will be less inclined hereafter to give support to Babylon.

In the course of his address Brother Rutherford stated that during the war the British Government, through its war office, paid to the churches of England sums of money in consideration of the fact that so many young men were sent from each church to the war. In other words, the clergy, acting as recruiting agencies, received a money consideration from the Government. A similar statement was made by Brother Rutherford at the Royal Albert Hall, London, the week previous. At the conclusion of the discourse a gentleman approached Brother Van Amburgh, and in the presence of Brothers Tate and McKenzie, of Scotland, admitted that, as a minister of the gospel, he had received money from the Government in consideration of engaging young men to go to war. He attempted to defend himself for so doing. He admitted that the statement made by Brother Rutherford from the platform was true, but insisted that the proceeding was a perfectly proper one. In answer to a question he told Brother Van Amburgh that he was a minister of the gospel, and followed Jesus Christ. Brother Van Amburgh propounded to him this question: "What would you have thought had Jesus, when on earth, received money from the Roman Government in consideration of inducing young men to join the Roman army and to engage in war?" The clergyman insisted that that was an entirely different thing.

The fact is, the passing of money from the war office to the churches of England has been kept a secret; and it was shocking to the public to hear the statements made from the platform. Brother Rutherford furthermore reminded the audience at Glasgow that the clergy had urged the young men to go to war; and that these boys went to war, carried their burdens, slept in the mud in the trenches, fought and endured all other hardships of war and received a money consideration of one shilling (21 cents) a day, whereas those clergymen who went along to serve in the capacity of clergymen received a money consideration of not less than one pound (\$4.40) a day for distributing cigarettes amongst the soldier boys and holding a religious ceremony occasionally.

It is unusual for the Scottish people to manifest any feeling at a lecture, but on this occasion the great audience that packed the Coliseum frequently broke forth in applause expressive of their approval of the speaker's words. The newspapers gave good reports.

The ecclesia at Glasgow is now in a splendid and healthy condition. The friends are active, rejoicing in their privileges and putting forth their best efforts to advertise the King and his kingdom. It is always a joy to meet with the dear loyal ones of Scotland, and the visit this time was very much appreciated.

This ended the tour, and all in our party felt that the Lord had been exceedingly gracious to us in permitting us again to visit our brethren in foreign lands; and for this we give thanks.

## COLUMBUS CONVENTION

**T**HE mind of every consecrated Christian in the land is turned toward Columbus. It is confidently predicted by many brethren that Columbus, Ohio, will witness the greatest convention of Christians yet held on earth. The convention will open Sunday morning, July 20, at nine o'clock, and continue for eight days. To enable brethren throughout the United States and Canada especially to prepare for the convention, we publish certain information.

### RAILROADS

All railroads in the United States that are members of the passenger associations have granted a special convention rate of one and one-half fares for the round trip on the identification certificate plan. All railroads in Canada, except British Columbia, have granted a like rate on the same plan. The railways in British Columbia have a summer excursion to the East, which is a more favorable rate than the special convention rate. Consult local ticket agents for further information about this. Remember: Buy round-trip tickets.

There are some small railroads in the United States not included in the passenger associations, and who therefore will not grant this special rate. Persons residing on the lines of such railroads will be required to pay full fare to the nearest trunk line, and there purchase a ticket by presenting to the agent their certificate for identification in order to obtain the rate.

### CERTIFICATES

The Convention Committee will mail to the Service Director of each class the required number of certificates. The Service Director is requested to call a meeting of the ecclesia at once, ascertain how many certificates will be needed, forward this information to the Convention Committee at Columbus, and in due season he will receive from that committee certificates. **PLEASE DO NOT ADDRESS THE CONVENTION COMMITTEE NOR THE SOCIETY AT BROOKLYN.** All arrangements will be handled from Columbus under the supervision of the SOCIETY. Address all communications to R. A. Johnson, Secretary Convention Committee, 52½ North Front Street, Columbus, Ohio. The arrangement is made to handle the convention matters from Columbus in order not to interfere with the regular routine duties at the office in Brooklyn.

All isolated friends, that is to say, where there are no classes organized and therefore having no Service Director, should address their own requests to the Convention Committee, as above mentioned, for a certificate.

Where more than one member of the same family are traveling together, one certificate will suffice; that is, the husband can sign for himself and wife, as well as for his children.

### SPECIAL TRAINS

Arrangements are being made to run special trains from various parts of the United States and Canada.

**BETHEL SPECIAL.** This train will leave the Pennsylvania Terminal, New York city, at 8:15 P. M. (Eastern Standard Time), Friday, July 18; leave Philadelphia, Broad Street Station, 10:40 P. M. Philadelphia sleepers will be open at 9:30 P. M. Sleeping car fares from New York to Pittsburgh, \$4.50 for lower berth; \$3.60 for upper berth; from New York to Columbus, \$6.38 for lower berth; \$5.13 for upper berth. From Pittsburgh to Columbus, day coaches can be taken and thus save the sleeping-car fare from there on. A stop will be made at Pittsburgh of one hour and fifteen minutes for breakfast. The train arrives at Columbus 1:30 P. M. Saturday, July 19. There will also be some day coaches on the train from New York to Columbus, so that those who do not require a sleeper may ride in the day coach for the entire journey. Address all communications concerning the "Bethel Special" to R. H. Barber, 18 Concord Street, Brooklyn, N. Y.

**PACIFIC COAST SPECIAL.** This train leaves Los Angeles, California, July 15, 5:00 P. M., and will observe the following schedule:

Arrive Oakland	Wednesday	July 16	9:00 A. M.
Leave Oakland	"	July 16	1:00 P. M.
Arrive Ogden, Utah	Thursday	July 17	2:05 P. M.
Leave Ogden, Utah	"	July 17	3:35 P. M.
Arrive Green River	"	July 17	9:30 P. M.
Leave Green River	"	July 17	9:45 P. M.
Arrive Julesburg	Friday	July 18	9:00 A. M.
Leave Julesburg	"	July 18	9:30 A. M.
Arrive Omaha	"	July 18	6:00 P. M.
Leave Omaha	"	July 18	6:30 P. M.
Arrive Chicago	Saturday	July 19	6:30 A. M.
Leave Chicago	"	July 19	8:30 A. M.
Arrive Columbus	"	July 19	5:30 P. M.

Address all communications concerning this special train to E. D. Sexton, 200 Trinity Auditorium, Los Angeles, California.

**SOUTHWEST AND TEXAS SPECIAL.** Special cars by way of the M. K. & T. Railway from Houston and San Antonio will be attached to the special train on the M. K. & T. Railway leaving Waco, Texas, July 17, which will take on passengers through Oklahoma, Kansas and Missouri, running by way of the Pennsylvania Lines from St. Louis to Columbus. All friends residing in towns on the M. K. & T. line who desire to join this special train will please address Fred Wismer, 1400 North 9th Street, Waco, Texas, for further information.

**SOUTHEASTERN SPECIAL.** This train will be operated by way of the Norfolk & Western Railway, starting from Norfolk, Virginia. Friends in Virginia, Tennessee, North and South Carolina desiring to join this special train and wishing further information will please address D. H. Selden, 3109 Floyd Avenue, Norfolk, Va.

**NEW ENGLAND SPECIAL.** Arrangements are being made for the "New England Special" starting from



Boston and running by way of the New York Central Lines. Friends in New England desiring to join this train will address F. Meredith, Jr., 70 Oxford Street, Arlington, Mass.

Brother C. H. Carr, 39 Liebel Street, Albany, N. Y., will be pleased to furnish information to friends desiring to join this special train, who reside in the vicinity of Albany.

**CANADIAN SPECIAL.** A special train will be operated from Ontario. Detailed information concerning this train will be furnished by the SOCIETY's office at Toronto. For further information address Watch Tower Bible & Tract Society, 40 Irwin Avenue, Toronto, Ont.

**NORTHWEST SPECIAL.** A special train from Minneapolis, St. Paul, Milwaukee, Chicago and vicinity will be operated. Information concerning this train may be had by addressing the Service Director at the respective points named, as follows:

Minneapolis: H. O. Soderlin, 4552 42nd Ave., South.

St. Paul: H. B. Morrison, 987 Laurel Ave.

Milwaukee: J. T. Jacobs, 164 Maple Terrace, Wauwatosa, Wis.

Chicago: M. E. Woodley, 6540 Yale Ave.

**PITTSBURGH SPECIAL.** The friends in Pittsburgh, we are informed, are arranging for a special train. The friends desiring to join this train will please address C. H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.

Other special trains will be operated from the cities named below; and we give the name of the Service Director at each of these points, from whom information can be had, as follows:

Cleveland, Ohio: F. Thieret, 8010 Halle Ave.

Detroit, Mich.: M. R. Alair, 5581 Cooper Ave.

Buffalo, N. Y.: H. W. Drumm, 514 West Ave.

Cincinnati, Ohio: W. H. Havlin, 710 Springfield Ave., Wyoming, Ohio.

Louisville, Ky.: Dr. J. R. Garr, 315 Norton Bldg.

Washington, D. C.: G. W. Walters, Box 221, Riverdale, Md.

Baltimore, Md.: H. Wallis, Care I. B. S. A., Eden and Hoffman Streets.

Indianapolis, Ind.: L. L. Bulleit, 432 W. 31st St.

St. Louis, Mo.: C. O. Leaver, 5976 Kennerly Ave.

Grand Rapids, Mich.: C. Proos, 711 Leonard St., N.W.

Atlanta, Ga.: W. S. Cummings, 15 Dargan St.

Friends in Florida and Southern Georgia will doubtless wish to arrange to join the Atlanta Special.

We urgently request the friends everywhere to apply as early as possible for railway accommodations, so that sufficient equipment may be provided. Make up your mind at once that you are going to the convention and notify the person named above nearest your place of residence and arrange for procuring certificates.

The various brethren having charge of arrangements for the special trains will keep in touch with the Convention Committee at Columbus, advising the Commit-

tee the time of departure and time of arrival of each special train at Columbus.

#### OTHER TRANSPORTATION

A great number of friends will attend the convention in their own private automobiles. Arrangements have been made for free parking space for 5,000 or more automobiles at the Fair Grounds, where the convention is to be held. It is expected that every automobile that comes to the convention will be put into the service work on service day.

Special pennants or banners are being arranged for automobiles, and all persons arriving in cars will please apply to the Information Bureau on the grounds and receive a pennant for their car.

#### CAMPING PRIVILEGES

Probably a number of those coming in their automobiles will desire to provide their own meals. Three miles west of the State House, Columbus, is a free camping ground, said to be the best in the United States. This camping ground is equipped with all modern comforts. Those who camp here can quickly drive to the Fair Grounds and park their cars during the day, free of charge.

All railroads, including electric suburban lines, will operate special trains for a distance of sixty miles to haul the people to the great public meeting at the Stadium for Sunday afternoon at three o'clock. The Stadium has a seating capacity of 72,000.

#### MUSIC

It is the desire to have a first-class orchestra to lead the singing of this great multitude of people. Friends who expect to attend the convention and who are able to play musical instruments are requested to bring with them their violins, cornets, trumpets, etc., and, upon arrival, report to the Bureau of Information; and they will be assigned by the musical director to a place in the orchestra.

We take this occasion to remind the friends that at the recent convention in Magdeburg, Germany, an orchestra of more than thirty trained musicians led the great convention in song. It is to be expected that Columbus will surpass the Magdeburg orchestra in numbers and be equal to it in quality. Let each one remember that if he can make a joyful sound unto the Lord upon an instrument this will be a part of the service and a privilege to participate in it.

#### BADGES

It is desired that the badges worn by those who attend the convention shall be uniform. This is an international convention. It will be attended by brethren from all parts of the United States, Canada and many European countries; and in order that there may be uniformity in the badges, arrangements are made to have the badges printed at a minimum rate and furnished to the

classes. Each Service Director will therefore notify the Convention Committee at Columbus, R. A. Johnson, Secretary, as quickly as possible, the number of badges required. They will be sold at the price of production, which will be lower, of course, than they can be bought anywhere else. Either the Service Director can order these sent before the friends leave their homes, or they can be had upon arrival. It is preferable for all to get them and wear them from their homes, and advertise the King and the kingdom on the way.

#### FOREIGN-SPEAKING BRETHREN

While the meetings of the English-speaking friends are in progress, those speaking other languages will have meetings in the different halls on the Fair Grounds. It being necessary to make arrangements for their accommodation also in advance, we advise all the brethren who are unable to communicate with the Committee in the English language to address the SOCIETY in their respective languages at 18 Concord Street, Brooklyn, N. Y. For instance, the Polish friends may write the Watch Tower Bible & Tract Society, Polish Department, 18 Concord Street, Brooklyn. Other foreign-speaking brethren may write their respective departments.

#### NEWSPAPERS

Arrangements are made for the press to carry an extended report of each day's program of the convention. If the newspapers receive subscriptions in advance, they will send to any address daily the paper bearing a report of the convention. This will avoid confusion in attempting to get papers mailed out by individuals after they are published. We therefore suggest that any of the friends desiring to have papers sent to others or to themselves at their home address will send their subscription to the Convention Committee before the convention begins. Address all subscriptions to A. H. Macmillan, Manager Newspaper Department, 52½ North Front Street, Columbus, Ohio. The subscription for the paper will be 25 cents for the whole series. Classes may arrange to send their subscriptions through the Service Director, who will be provided with blanks for the purpose. See your local Service Director.

#### ROOMING ACCOMMODATIONS

Heretofore at conventions there has been much confusion because friends failed to state specifically what is wanted. To make it more agreeable to you and more convenient for everybody, we earnestly request you to observe closely the following suggestions when applying for rooms:

Make an application for each individual separately. Give the full name, sex, and color. One person should

not make application for a party without giving the full name and address of each person. If application is made by husband and wife, that should be stated.

The Convention Committee advises us that they expect to be able to house 20,000 people and furnish them breakfast at the rate of \$1.25 per day, and that the other two meals can be had for 75c. Some may desire more elaborate accommodations at hotels, which of course will cost more. It is expected that the daily expense of room and board will average about \$2.00, so that the friends who attend the convention may make their arrangements upon this basis.

#### ALL MAY HEAR

At the Cedar Point Convention there was difficulty in hearing the speakers and testimonies. The main auditorium at the Columbus Convention will seat 14,000, and by the installation of an electrical voice amplifier the speakers can be heard in every part of the auditorium. Even the testimonies can be distinctly heard. A similar voice amplifier will be installed in the Stadium for the public meeting, so that all may hear.

We believe from information received that the friends in every part of the country will make an extra effort to attend this convention. Surely none will have to make so great a sacrifice as was made by the brethren in Germany who journeyed several hundred miles on bicycles, carrying their food in their pockets and sleeping in the open. Columbus is probably the most accessible place in the United States as far as transportation is concerned. It has many means of transportation.

Let every one who is consecrated to the Lord and who sees THE WATCH TOWER present his petition to the divine throne of heavenly grace for a blessing upon this convention, that the Lord may make it the greatest witness yet given concerning the kingdom. Make up your mind that you are going to attend the convention. It will be a great blessing to you. It will enable you to be a blessing to some one else. It will strengthen you to run more earnestly the remainder of the race set before you. It will enable you to be a more faithful witness in advertising the King and his kingdom.

Will this be a joyful convention? Surely it should be. Each one of the consecrated is looking forward to that time when he may enter into the glorious house of the Lord, there to behold his beauty and to inquire within his temple. One of the conditions of membership in that house is joy. "Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." Where there is joy there is love; and where there is love there is an absence of selfishness. A full devotion to the Lord now can be prompted only by love, the perfect expression of unselfishness.

"Blessed privilege, Lord, to be  
Ambassador of truth for thee,  
Content my lot, however small;  
For thou to me art all in all.

"If in the eternal years to come  
Mine is to be a heavenly home,  
Thrice blessed privilege to spend  
Those years in service without end."

## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR AUGUST 6

*"He is Lord of lords, and King of kings."—Revelation 17: 14.*

THE phrase "Lord of lords and King of kings" is one of the titles applied to Christ Jesus. These words imply that there are other kings and lords; for he is designated as the chief over all. Who, then, are the other kings and lords implied by the text? The context shows that they that are with him are called, chosen and faithful. In the same Revelation it is stated concerning those who participate in the chief resurrection that "they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20: 6.

These scriptures, then, identify the associate kings and lords as those who will compose the members of the family of God with Christ Jesus, the Head. It is quite evident, therefore, that there will be 144,000 and one kings, the One being Lord and Master over all.

In the spiritual realm there are beings on different planes, from angelic to divine. Originally none possessed the divine nature except Jehovah. God granted his beloved Son, at his resurrection, the divine nature; and this is the nature which is promised, and which will be received by all the members of the body of Christ.

It is reasonable to presume that the various orders of spiritual beings are organized in an orderly way, some being masters or lords over others. Jehovah would not have anything except that which is orderly.

From the text under consideration, then, we must conclude that he who left the heavenly courts, who became a man, who died upon the cross as a sinner, was raised from the dead by Jehovah to the divine nature, was exalted to the highest position, above powers and principalities, next to Jehovah, thus became King of kings and Lord of lords. Therefore he is Master over all, except Jehovah.

It has pleased Jehovah, in arranging the royal family of heaven, to take them all from amongst men, and to put them through a course of strenuous training before granting to any of them the high and exalted position of joint-heirship with Christ Jesus. These scriptures show, then, that all who will stand triumphantly with the Lord Jesus Christ, and therefore be members of his body, must first prove that they are called, chosen of Jehovah, and must remain faithful unto death. Jesus has promised: "Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2: 10.

Each one who shall be an overcomer will be looking forward with anticipation to the time when he shall see, face to face, him who is the fairest of ten thousand and altogether lovely, who possesses all power in heaven and in earth, and shall rule with a mighty and righteous hand over all things of the universe in harmony at all times with the great Jehovah, the Creator of all things.

### TEXT FOR AUGUST 13

*"They that are with him are called, and chosen, and faithful."—Revelation 17: 14.*

THE word "called," as used in this text, means invited; and since the ones invited are accepted, if the requirements are met, to be of the royal family, kings and lords, it follows then conclusively that the one called must be first a justified one before God. Jehovah would not call sinners to such a high position. The calling must not be confused with the thought of repentance and conversion resulting from the drawing of Jehovah to Jesus. They are two separate and distinct things.

The Prophet, in Zechariah the third chapter, gives a picture of the selection of the prospective kings. He shows such a one clothed in his own garments of unrighteousness and filthiness, and the same one clothed with a change of raiment. Then comes the invitation, or call. They are all called in one hope, and that hope is the divine nature. That hope must be continued until the end, and such hope carries with it rejoicing. Hence the Apostle speaks of holding "the rejoicing of the hope firm unto the end."—Hebrews 3: 6.

"Chosen" in this text means selected, led out or set apart for a purpose. It seems to have the same thought as anointed, and designates one as a member of the body of Christ.

"Faithful" means those who are steady, steadfast, immovable, therefore loyal to the very end.

These three things, then, are absolutely essential as conditions precedent to membership in the royal family of heaven; namely, called, chosen, and faithful. These three conditions must be maintained until the very last of the Christian's earthly course.

If one should lapse into the great company class, then he would no longer be a chosen one of the Lord; for he would have lost his anointing. Hence the place chosen for him in the body would have been forfeited.

The text suggests especially to the mind at this time that he who will be triumphant over death and the grave and over all enemies, who will be an overcomer and reign with the Lord, must be active and zealous, joyfully giving heed to the Lord's command, looking well to the interest of the Lord's kingdom even to the very last. Inactivity would show a lack of proper zeal and love for the Lord and for his cause. A loving, loyal follower of Jesus will continue faithful to the very last in openly showing his devotion for the King and his kingdom.

This text is a great incentive for joyful activity in the Lord's service. He who is faithful, then, to the end shall be a priest unto God and unto Christ, and shall reign as a king and lord with the great Lord of lords and King of kings.

# FIRST DISCIPLES OF JESUS

—AUGUST 3—JOHN 1:35-51—

THE CALL OF THE DISCIPLES—CHARACTER DISPLAYED IN THEIR RESPONSE—JESUS NOT OMNISCIENT—FAITHFUL WATCHING  
AND READY SERVICE.

*"Jesus . . . saith unto him, Follow me."—John 1:43.*

**T**HE time of meditation in the wilderness served to enable Jesus to adjust himself to the new view of his mission and himself which the Scriptures now revealed to his spirit-begotten mind. It also enabled him to determine how to begin his work. He was now ready, and the zeal of the Lord was in him as a fire. He had no thought of telling himself that he had had a strenuous time and must now rest awhile. He would know that John's work must have had two effects: (1) Some men of earnest heart would be drawn to John as disciples and helpers, and (2) the multitude would be stirred to repentance and expectation.

<sup>2</sup>Jesus knew that he also would need helpers and disciples; for the truth he had to declare must go abroad into all the world, and therefore there was a need of men to whom it could be committed. (2 Corinthians 5:18) Hence when he left the wilderness he went near to where John was immersing, that he might get into touch with those who had become disciples of John. John had removed from the south and gone north, nearer to Galilee; for most of those about Jerusalem who were disposed towards righteousness had already been to him. Human wisdom would have directed Jesus to ask John to bring his disciples together, that Jesus might talk with them. But Jesus took another course; he went nearby, near enough for John to see him, and made as if he would pass on. John saw him, and without hesitation pointed to him and said: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

<sup>3</sup>It would be with much joy that John saw Jesus again, and was able to point to him. He must have wondered why Jesus should disappear after his baptism, and after receiving the holy spirit. But John's faith continued. No doubt it was during the time when Jesus was in the wilderness that he said: "There standeth one among you, whom ye know not." (John 1:26) Now he could point to Jesus.

## THE CALL OF THE DISCIPLES

<sup>4</sup>The next day John was standing with two of his disciples; and as Jesus passed, he again said: "Behold the Lamb of God." (John 1:36) The two disciples left John to follow Jesus, apparently to make some inquiry of him. "What seek ye?" he said. They revealed their desire to learn of him by asking him where he was dwelling. He replied: "Come and see"; and they stayed with him during the evening hours. This was the first conversation about his mission that Jesus entered into. One of the two was John, known later as the Beloved Apostle; the other was Andrew. Probably John was the one who first moved towards Jesus; but Andrew was as ready, even if he lacked John's initiative. After their conversation Andrew went to tell his brother Peter about Jesus. He said to Peter: "We have found the Messiah." (John 1:38-41) Instead of thinking that Andrew fully understood the word he used, we may more reasonably think that he meant to tell Peter that the one whom John had immersed six weeks previous, and of whom John had spoken, had now reappeared; and that he (Andrew) was convinced concerning Jesus.

<sup>5</sup>Peter was one of the few who sought the hope of Israel; and with the readiness which he often showed, he went with Andrew at once. We may allow ourselves to imagine the meeting of Jesus and Peter. Each looked at the other.

The Greek word indicates that Jesus looked earnestly at Peter, known then as Simon son of Jona. (John 1:42) Jona means "dove"; Simon, an "obedient hearer." Jesus said that Simon should thenceforth be called Cephas, or Peter, "a stone." The weakness of Simon son of Jona was to be removed; his connection with Jesus would set his character like a rock. Without doubt the Lord's sympathetic acceptance of Peter warmed his heart to Jesus. The two men loved each other.

<sup>6</sup>The expression used of Andrew, "He first findeth his own brother," is peculiar. John does not mention himself by name in his Gospel, neither does he mention his brother James; but this expression probably means that both John and Andrew set out to find their brothers Simon and James, and that it was Andrew who first made the move. Both these men of warm heart sought to tell their loved ones of the joy they saw in prospect. The first two disciples at once became missionaries.

## CHARACTER DISPLAYED IN THEIR RESPONSE

<sup>7</sup>Jesus was now about to go forth into Galilee; but before doing so he sought out Philip, the first whom Jesus sought. We do not know how Jesus knew of Philip; but as he was of the city of Andrew and Peter, it is probable that the brothers talked to the Lord about his earnestness, and that the Lord determined to seek him out. They went forward into Galilee to Cana. There Philip sought out Nathanael in his house and said to him: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." (John 1:45) Nathanael, who is almost certainly the Bartholomew of the Gospels, said in words which have become a proverb among men: "Can there any good thing come out of Nazareth?" (John 1:46) Philip's answer, "Come and see," has become almost as a possession of the servant of the Lord; for it is the best answer which can be given to the honest doubter. And Philip's answer indicated that he was about to return to Jesus. The two went together; and as they approached, Jesus said of Nathanael: "Behold an Israelite indeed, in whom is no guile!"—John 1:47.

<sup>8</sup>Nathanael carried his character on his face. A sincere man, not ready to accept everything told him, but ready to inquire, and free from guile, he had nothing to conceal; for he tried to be a true son of Israel. Nathanael was surprised. He said: "Whence knowest thou me?" Jesus replied: "Before that Philip called thee, when thou wast under the fig tree, I saw thee." (John 1:48) Nathanael at once realized that Jesus was sent of God. He knew Philip, and of John's disciples, that they were men not to be deceived easily, and that they had accepted Jesus as the one of whom their prophets had spoken. He received Jesus at once, and in words full of loving homage and adoration said: "Rabbi, thou art the Son of God; thou art the King of Israel."—John 1:49.

## JESUS NOT OMNISCIENT

<sup>9</sup>Nathanael's ready response and acknowledgment pleased Jesus. Jesus' word to Nathanael that he had seen him under the fig tree cannot be a mere statement that Jesus had seen him unknown to Nathanael. It surely meant that Jesus had seen him by supernatural means. But it also meant that Nathanael understood that Jesus knew his heart

and his desires to know the truth of things which were being made known in Israel. He perceived that Jesus knew more than any ordinary man in Israel could know.

<sup>10</sup>We are not at liberty to conclude that Jesus saw and knew everything that was happening in whatever vicinity he happened to be. Rather we must take it that for the purpose of his ministry he was given a vision of Nathanael in meditation before God. The fact that Jesus expresses pleasure and some measure of surprise at Nathanael's answer is itself sufficient to preclude the thought that our Lord was omniscient. When Jesus saw Nathanael's faith he said: "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." —John 1:50, 51.

<sup>11</sup>It is evident that Jesus intended both Nathanael and the other disciples to understand that they would have very much more reason for their faith than anything they had up to that time. There would be the direct witness of heaven. It could hardly be that our Lord meant to tell of his kingdom; for the sense of the passage calls for something which would be a witness to increase and settle their faith. The words are not a declaration of a future glory so much as of a greater foundation for faith. It is not difficult for us who know the Lord's life to see how his words were fulfilled; for we know that those who walked with Jesus had evidence that the angels of God ministered to him, and that he was specially under the care and guidance of his Father.

#### FAITHFUL WATCHING AND READY SERVICE

<sup>12</sup>After Jesus had been baptized, John must often have wondered where Jesus was and why he did not begin his work. To a man of John's temperament it must have seemed somewhat singular that Jesus should be absent week after week when there seemed so much to do. He himself, when his time had come, had started on his work and had kept at it continuously. But whatever thoughts he had, wondering either about the work of Jesus or about the lessening of his own, he did not for a moment lose sight of his mission, nor falter in his loyalty to it and to Jehovah. He kept on, knowing it could not be finished until he had pointed out the Messiah. So when Jesus again appeared it would be both a relief and a joy to John. Immediately he saw Jesus he pointed to him, thus giving a truly great illustration of faithful watching and ready service.

<sup>13</sup>We do not know that these two men ever met or spoke to each other save on the occasion of the baptism. John was faithful to his work, but there was no obligation on Jesus to commend him. Nor was it God's good pleasure that John, even though "the friend of the bridegroom" (John 3:29), should see the glories which the Bridegroom was to reveal to the bride. To the faithful herald there was no entrance into that phase of the kingdom which he had announced. Had Jesus and he met, it could hardly have been other than that John would most earnestly have inquired concerning the mission of Jesus; and it was therefore out of loving consideration for this most faithful

servant that they did not meet. Blessed are those who are permitted to see and to enter into the glories of those who are the called of God through faith of Jesus Christ. He that is least in that phase of the kingdom is greater than John. —Matthew 11:11.

<sup>14</sup>Jesus had now a little band of men who were drawn near to him. They were not yet fully called to accompany him, though they spent much time in his presence. There were John, Andrew, Simon, James, Philip and Nathanael, men who were first associated with Jesus, and who remained faithful to the end. It is interesting to note the way they came to Jesus. John and Andrew followed him; Simon and James were brought to him; Philip was sought by Jesus; and it is probable that Philip told Jesus about Nathanael, as Andrew and Peter had told him about Philip. It must have been a great joy to Jesus to have these men with him, thus manifesting their faith in God. He would be glad also for his Father's sake; for they were proof that that which he was revealing from God could touch the hearts of true men.

<sup>15</sup>As for their mental qualification it may be admitted that there were many in Jerusalem better equipped. But, as events prove, the mental equipment of the leaders of the Jews was a stumbling-block to them. These trained men had many difficulties concerning Jesus and the truth which he declared, the same kind of difficulties indeed as those which now keep many people from accepting the truth, difficulties which seem foolishness to those who have given their hearts to belief. These disciples of John had learned the value of freedom from the bondage of form and ceremony and traditions as seen in the Pharisees and scribes and priests. Their simplicity of faith and desire freed them from the struggle which the difficulties of traditions of men had for others. The mind may be sharpened, and the brain compelled to give lodging to many things which seem to be of some importance; but in the service of God these may be nothing more than waste matter, and a positive hindrance to progress.

#### QUESTIONS FOR BEREAN STUDY

- What benefit did our Lord receive from his forty days' sojourn in the wilderness? ¶ 1.  
 Why did he go to the place where John was then immersing? ¶ 2.  
 How would his presence probably affect John? Why? ¶ 3.  
 Who were our Lord's first two disciples? Show that at once they became missionaries. ¶ 4, 6.  
 What trait of character evidently attracted Peter to our Lord? What is implied in Peter's change of name? ¶ 5.  
 Who were the Lord's first six disciples? From what part of Palestine did they come? ¶ 7.  
 What characteristics did Nathanael display? What attracted him to Jesus? ¶ 8.  
 How shall we understand our Lord's reply to Nathanael's question? ¶ 9.  
 Show that Jesus' knowledge in respect to Nathanael does not imply omniscience. ¶ 10.  
 How shall we understand Jesus' statement that his disciples would see heaven opened and the angels ascending and descending upon him? ¶ 11.  
 In what way may Jesus have caused John some anxious thought? How did John show his faith by his works? ¶ 12.  
 What is the meaning of the statement that "he that is least in the kingdom of heaven is greater than" John the Baptist? ¶ 13.  
 In what way must the early disciples have brought joy to Jesus' heart? ¶ 14.  
 What advantage had these disciples which the scribes and Pharisees evidently lacked? When does "much learning" become a stumbling-block to its possessor? ¶ 15.

"O gracious Savior! Thou art still the same;

Through all time's changeful scenes thou changest not.

Thy promised help, thy perfect peace, we claim

When storm and strife surround our earthly lot.

Wondrous thy power displayed in days of old;

From Calvary's cross shines forth thy love untold.

"Through darksome hours, while pain and grief assail,  
 Lord Jesus, still support and cheer thine own.

When tempests rage, when human helpers fail,

How blest the hearts that trust in thee alone!

Thou art the same today and all the days,

Our source of strength shall be thy boundless grace."

# FIRST MIRACLE OF JESUS

—AUGUST 10—JOHN 2:1-11—

JESUS NOT A SOCIAL REFORMER—MIRACLES MANIFEST GOD'S GLORY—TRUTH REVEALED IN FULFILLED PROPHECIES—JESUS FOLLOWED THE UNOSTENTATIOUS METHOD.

*"Whatsoever he saith unto you, do it."*—John 2:5.

JESUS was now at Cana of Galilee. John says that it was the third day. Probably this means the third day after Jesus' departure from where John was baptizing. It is hardly possible to be the next day following the days mentioned in verses 29 and 35 of chapter one; for Jesus would travel on foot, and Cana was two or three days' journey from where John was baptizing. Jesus was now intent on his work, though hardly determined as to the form it would take. Reviewing his course we may almost certainly conclude that for the furthering of his mission he was in great part dependent upon opportunities of service as they presented themselves. His life shows that he was ever watchful and took every opportunity which came in his way. Jesus quite well understood that his course was not to be one of much demonstration. John the Baptist was a voice sent to cry. (Mark 1:3) But Jesus knew that it was said of himself: "He shall not strive, nor cry; neither shall any man hear his voice in the streets."—Matt. 12:19; Isa. 42:2.

<sup>2</sup>There was a marriage in Cana at the time of Jesus' arrival there, and he and his disciples were invited to attend. His mother was there from Nazareth, five miles distant. Probably Mary was a friend of the bridegroom's family, and was invited to the marriage; and Jesus, who had just come up from the Jordan valley with his disciples, was also invited. Perhaps Jesus knew of the marriage, and expected to meet his mother in Cana. But more probably he went to Cana to find Nathanael; for he, seeking the lost sheep of Israel, wanted to have this "Israelite indeed" associated with him in his work, and Nathanael was of the kind he had come to seek.

## JESUS NOT A SOCIAL REFORMER

<sup>3</sup>In the East a marriage feast frequently lasts a few days, and this probably did. During the feast the supply of wine ran short, perhaps because, with Jesus and his disciples, there were six or seven unexpected guests. There is no reason to suppose that much wine was drunk, nor that the wine was other than that ordinarily used, which, of course, was slightly alcoholic. Jesus was not a mere social reformer. He himself was always separate from the weakness of human nature; yet he lived amongst men in their ordinary vocations of life, and did not interfere with their customs.

<sup>4</sup>When the supply of wine was finished, Jesus' mother said to him: "They have no wine." Mary was what is called a practical woman, one who would see a need and make an attempt to meet it. It is evident that she felt herself at liberty to do something to meet a situation very embarrassing to the host; for to have a lack of wine on such occasions was considered as a lack of hospitality. Perhaps in part because she was an honored guest and a friend of the head of the house, Mary conceived the thought of asking her son to meet the need. She made no request to him, but her statement was enough to cause Jesus to understand that she expected him to do something.

<sup>5</sup>Jesus said to her: "Woman [or, as we should now speak, Lady], what have I to do with thee?" (John 2:4) There was no disrespect in this manner of addressing his mother, though a measure of rebuke was implied; for Jesus thus told his mother that the relationship which had now lasted from his infancy, and to which he had been subject for so many years, was now at an end. Not only was he mature in years, but when he left home he left behind his special earthly relationship. (Mark 3:34; cf. Psalm 45:10) Mary,

though the mother of the Son of God, was but the hand-maiden to do service to God, and had no right to expect that her first-born son must always be at her bidding.

<sup>6</sup>Jesus also said to her: "Mine hour is not yet come," thus indicating that he saw that in her desire to help him forward in his life's work his dear mother would force his hand. Mary, who knew that her son was specially sent of God, would almost surely expect him to do such miracles as had been done by the prophets of Israel, notably by Elijah and Elisha, both of whom had supplied families when in need. But Jesus could not permit her or anyone else to do this. Satan had tried this when he suggested that Jesus should open his mission by leaping from the pinnacle of the temple. The Lord would take these suggestions from neither enemy nor friend. He kindly yet firmly told her that she could not regulate his life, and as definitely said that he must choose his own hour and way for the beginning of his ministry. Yet his mother felt that there was no rebuff in his words; and that, having been appealed to, he would almost certainly do something. She therefore said to the servants: "Whatsoever he saith unto you, do it."—John 2:5.

<sup>7</sup>There were set for the use of the household six stone waterpots, each of the capacity of two or three firkins; and as a firkin may be reckoned at nine gallons, there was considerable capacity. Jesus commanded that the waterpots should be filled with water, and the servants filled them to the brim. Then he said: "Draw out now, and bear unto the governor of the feast." (John 2:8) When the governor had tasted it, he pronounced it the best that had been given at the feast; and he said to the bridegroom: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."—John 2:10.

## MIRACLES MANIFEST GOD'S GLORY

<sup>8</sup>John says that this was the beginning of Jesus' miracles; that by it he manifested forth his glory, and that his disciples believed on him. (John 2:11) It is evident that in this unusual circumstance our Lord saw an opportunity of doing something to help his disciples and, therefore, the interests of his mission. Later, Jesus taught his disciples to "give to him that asketh thee." (Matthew 5:42) He never refused a request for help; and when his mother told the need, it was sufficient for him; he began to supply it. But he had a much greater objective than that of supplying a local need. He wanted to give his disciples full reason to believe on him; and that result was gained. But he wanted even more than that: His desire was also to manifest forth his future glory; and this raised the miracle to a symbolic nature.

<sup>9</sup>It is evident that Jesus would show that the power he had from God was to be used for men. He came to be the Lamb of God, to take away the sin of the world; he came to be the Savior of the world; he came to be the friend of men, the friend even of sinners. Moreover, the incident shows that our Lord comes near to the human family in its pleasures, in its homely life; and that he knows how to transform the distresses and the limitations of the human family into those things which shall bring lasting joy. The world's water will, in due time, be turned by Jesus into wine, the wine of truth, and into the gladness of God.

<sup>10</sup>Our Lord's miracles were never wrought for himself,



but were always for others, and were in the direct interests of the kingdom of heaven. Most of them were for the removal of the pains, sorrows, and afflictions which have fastened themselves on the human family. Some were wrought because Jesus wanted to feed the multitudes; and all these were illustrations of the blessings of the kingdom when it would be set up among men, when the human family will be delivered from its pains, and when the blessings of heaven will be distributed with lavish hand. But the first miracle, at Cana in Galilee, was a pure work of grace, of kindness, and in relief of an awkward situation. It is a picture of the grace which will come to the human family through the presence of Jesus in his kingdom.

<sup>11</sup>The first miracle of Jesus was intended to manifest forth his glory. (John 2:11) It has ever pleased God to manifest himself by miracles. Evidently we are to understand that this is his way of convincing men of the divine power. True, Satan, God's opponent, has been permitted to simulate and to demonstrate supernatural power, as when the magicians in Egypt duplicated some of the mighty works done by Moses through the power of God. But there is no manner of ultimate comparison between the miracles wrought through Satanic agency and those by the power of Jehovah. As then in Egypt, so always, God has the preëminence, so that men may know that "this is the finger of God."—Exodus 8:19.

#### TRUTH REVEALED IN FULFILLED PROPHECIES

<sup>12</sup>The first age closed with a manifestation of the divine power. That the Flood was not caused merely by a convulsion of nature is shown by the fact that it was foretold to Noah and prepared for. (Genesis 6:13-22; 7:4) The birth of the nation of Israel was accompanied by the miracles which ultimately gave Israel their freedom. The miracles of sustenance in the wilderness, and the special manifestation against their enemies when they were conquering the land of promise, were all designed to convince them and the nations of God's power and care. Afterwards, when those demonstrations were matters of history, and sufficient for future confidence, great miracles were not frequent in Israel; but there was sufficient manifestation of the overruling care of God to convince his faithful people that the God of Israel was caring for them.

<sup>13</sup>With the coming of Jesus the day of miracles returned. John did no miracles (John 10:41); but Jesus wrought many, and all with the purpose of showing that with Jesus the kingdom of heaven began. His miracles, however, were not merely evidences; they had the purpose which is declared in the first—that of manifesting forth his glory. There has been no change of dispensation from that day till now; but the time for the establishment of the kingdom in power has come, and manifestations of the power of God may be expected. However, it is not by miracle that the truth will be first revealed, but by the fulfilment of the prophecies of God seen in his works in the earth.—Psalm 46:8, 9.

<sup>14</sup>The incident of this miracle gives us a view of the character of Mary, Jesus' mother. Unless we had had the few glimpses which the Gospels give to us, we might have thought of Mary as a quiet, meditative maiden and woman; but her relationship to Jesus as revealed in flashes of light here and there, not the least being the instance in our lesson of today, shows her to be a practical woman, one who while having a true meditative spirit, had also a clear and firm grip of family life and affairs.

#### JESUS FOLLOWED THE UNOSTENTATIOUS METHOD

<sup>15</sup>In this simple account there are many lessons and examples given for the instruction of the servant of the Lord.

There is a lesson of humility and lowliness of mind. Jesus might, according to the human mind, have expected more attention from his Father at the beginning of his ministry than he received. For this work, which was God's own mission. Jesus had, as it were, to find his own way—a lesson that the Church of God doing the Lord's work need not expect to get such an outward evidence of the divine favor as will leave no room for faith, nor to expect at any time such a standing amongst God's people that the testing of faith would be non-existent.

<sup>16</sup>Jesus entered into his work in what seemed to be a natural way. It is given to us to do that which seems reasonable, that which our hands find to do, resting assured that as we thus seek the Lord we shall find that his blessing and his manifestation are upon us. Our Lord Jesus realized the blessing of the Father upon him when the disciples received him as the one sent of God. He knew within himself that he was right with God, but their acceptance of him as the Promised One was a seal. So it is with the Church: The fact that the blessing of the Lord can lead the inquirer into such satisfaction of heart and clearness of faith through the present truth, is itself witness from the Lord that what we understand as present truth is in harmony with the divine will. In other words, fruit is the best evidence that the tree is alive and is in a healthy condition.

<sup>17</sup>Also the differing ways in which Jesus received his disciples to himself is instructive. Some he permitted to follow him, and seemed as if he had eyes behind him; for he seemed cognizant that Andrew and John were following him. Some were brought to him by loving hearts. Some, like Philip, were sought by Jesus himself. Whether therefore by the announcing of another, or by the witness of another, or by the direct seeking out of a disciple as the Lord sought out Philip, those who are his are brought to him. Some are brought to the truth by the colporteur work, some by public witness, some by the service work, and many by personal persuasion to come and see; but one way or another all the flock come home. And, as then, those who become his disciples soon get abundant evidence that they have come under the care of the Great Servant of God, and they also "believe on him."

#### QUESTIONS FOR BEREAN STUDY

Where was Jesus in today's lesson? What day was it? Was Jesus to make much demonstration in his work? ¶ 1.

What are the probable reasons for Jesus' being in Cana at this time? ¶ 2.

What is the Eastern custom of marriage feasts? Was Jesus a meddler? ¶ 3.

What prompted Mary to say to Jesus: "They have no wine"? ¶ 4. How did Jesus teach his mother that he was no longer under her bidding? ¶ 5.

What is the import of Jesus' words, "Mine hour is not yet come"? Did Mary understand him? ¶ 6.

What was Jesus' first miracle? What is a firkin? ¶ 7.

What does John say of this miracle? What other reasons were there for it? ¶ 8.

How did Jesus show that the power he had received from God was for man's benefit? How does the incident show that Jesus comes near the human family in its pleasures, and transforms its distresses into lasting joy? ¶ 9.

In the performance of miracles what object did our Lord have in mind? When will the miracles have antitypical fulfilment? ¶ 10, 13.

How are men convinced of divine power? Is supernatural power always from God? ¶ 11.

How were miracles used in the past? Why not so used now? ¶ 12.

How is the power of God manifested at the second advent? ¶ 13.

Name some of the characteristics of Mary, the mother of Jesus. ¶ 14.

What are some of the lessons in today's study? Does the Church still walk by faith? ¶ 15.

How did Jesus enter into his work? How should we enter into the Lord's work? What served as a seal that Jesus was right with God? How do we know that a fruit tree is in a healthy condition? ¶ 16.

Is the way Jesus selected his disciples instructive? How does it remind us of our own selection? What blessing is there in recognizing divine providence? ¶ 17.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Clay City, Ill. ....	July 15	Terre Haute, Ind. ....	July 30
Mitchell, Ind. ....	" 16	Oakland, Ill. ....	" 31
Middletown, O. ....	" 17	Arcola, Ill. ....	Aug. 1
Springfield, O. ....	" 18	Mattoon, Ill. ....	" 3
Columbus, O. ....	" 20-27	Alma, Ill. ....	" 4, 5
Indianapolis, Ind. ....	" 29	Vandalia, Ill. ....	" 6, 7

## BROTHER J. A. BOHNET

Mitchell, S. Dak. ....	July 10	Toledo, O. ....	July 28
Hartford, S. Dak. ....	" 11	Monroe, Mich. ....	" 29
Irene, S. Dak. ....	" 13	Adrian, Mich. ....	" 30
Yankton, S. Dak. ....	" 15	Dundee, Mich. ....	" 31
Corsica, S. Dak. ....	" 16	Ann Arbor, Mich. ....	Aug. 1
Columbus, O. ....	" 20-27	Ypsilanti, Mich. ....	" 3

## BROTHER B. H. BOYD

Frostburg, Md. ....	July 4	Fairmont, W. Va. ....	July 14
Lonacoming, Md. ....	" 6	Burton, W. Va. ....	" 15
Mt. Lake Park, Md. ....	" 7	Wheeling, W. Va. ....	" 16
Oakland, Md. ....	" 8, 9	Byesville, O. ....	" 17
Brandonville, W. Va. ....	" 10, 11	Cambridge, O. ....	" 18
Morgantown, W. Va. ....	" 13	Columbus, O. ....	" 20-27

## BROTHER J. W. COPE

Peru, Ind. ....	July 14	Nashville, Tenn. ....	July 30
Lima, O. ....	" 15, 16	Memphis, Tenn. ....	Aug. 1
Marion, O. ....	" 17, 18	Little Rock, Ark. ....	" 3
Columbus, O. ....	" 20-27	Atlanta, Tex. ....	" 4
Cincinnati, O. ....	" 28	Gladewater, Tex. ....	" 5, 6
Louisville, Ky. ....	" 29	Grand Saline, Tex. ....	" 7, 8

## BROTHER C. W. CUTFORTH

Sault Ste. Marie, Ont. ....	July 13	Leamington, Ont. ....	Aug. 3, 4
Warren, Ont. ....	July 14, 15	Chatham, Ont. ....	" 5
Columbus, O. ....	" 20-27	Sarnia, Ont. ....	" 7
Windsor, Ont. ....	" 30	London, Ont. ....	" 8-10
Harrow, Ont. ....	" 31	Stratford, Ont. ....	" 11
Pelee Island, Ont. ....	Aug. 1	Seaforth, Ont. ....	" 12

## BROTHER H. H. DINGUS

Beech Creek, Ky. ....	July 11	Cincinnati, O. ....	July 18
Beaver Dam, Ky. ....	" 13	Columbus, O. ....	" 20-27
Riney, Ky. ....	" 14	Brazil, Ind. ....	" 28
Elizabethtown, Ky. ....	" 15	Vandalia, Ill. ....	" 30
Sonora, Ky. ....	" 16	E. St. Louis, Ill. ....	July 31, Aug. 1
Louisville, Ky. ....	" 17	St. Louis, Mo. ....	" 3

## BROTHER A. J. ESHLEMAN

Omaha, Neb. ....	July 14	Davenport, Ia. ....	Aug. 1
Burlington, Ia. ....	" 15	Ravenna, Neb. ....	" 3
Peoria, Ill. ....	" 16	Clearmont, Wyo. ....	" 5
Sullivan, Ind. ....	" 17, 18	Billings, Mont. ....	" 7
Columbus, O. ....	" 20-27	Rapelle, Mont. ....	" 8
Erie, Pa. ....	" 28	Billings, Mont. ....	" 10

## BROTHER M. L. HERR

Benton Harbor, Mich. ....	July 9	Adrian, Mich. ....	July 16
Hartford, Mich. ....	" 10	Sandusky, O. ....	" 17
South Haven, Mich. ....	" 11	Newark, O. ....	" 18
Kalamazoo, Mich. ....	" 13	Columbus, O. ....	" 20-27
Battle Creek, Mich. ....	" 14	Wapakoneta, O. ....	" 28
Jackson, Mich. ....	" 15	Fort Wayne, Ind. ....	" 29

## BROTHER W. M. HERSEE

Stratford, Ont. ....	July 15	Beamsville, Ont. ....	July 31-Aug. 1
Sarnia, Ont. ....	" 16	Dunville, Ont. ....	" 3
Windsor, Ont. ....	" 17, 18	Simcoe, Ont. ....	" 4
Columbus, O. ....	" 20-27	Aylmer, Ont. ....	" 6
Niagara Falls, Ont. ....	" 29	Woodstock, Ont. ....	Aug. 8-10
St. Catharines, Ont. ....	" 30	Brantford, Ont. ....	" 12

## BROTHER H. S. MURRAY

Norfolk, Va. ....	July 4-7	Coco, W. Va. ....	July 14
Petersburg, Va. ....	" 8	Nitro, W. Va. ....	" 15
Richmond, Va. ....	" 9	Gallipolis, O. ....	" 16
Charlottesville, Va. ....	" 10	Nelsonville, O. ....	" 17
Clifton Forge, Va. ....	" 11	Lancaster, O. ....	" 18
Charleston, W. Va. ....	" 13	Columbus, O. ....	" 20-27

## BROTHER G. R. POLLOCK

Rockford, Ill. ....	July 15	Sharon, Pa. ....	July 29
Belvidere, Ill. ....	" 16	W. Middlesex, Pa. ....	" 30
Logansport, Ind. ....	" 17	Farrell, Pa. ....	" 31
Muncie, Ind. ....	" 18	Meadville, Pa. ....	Aug. 1
Columbus, O. ....	" 20-27	Erie, Pa. ....	" 3
Marion, O. ....	" 28	Warren, Pa. ....	" 4

## BROTHER B. M. RICE

W. Chelmsford, Mass. ....	July 10	Columbus, O. ....	July 20-27
Lowell, Mass. ....	" 11	Ashland, Ky. ....	" 28
Framingham, Mass. ....	" 13	Anderson, Ind. ....	" 29
Springfield, Mass. ....	" 14	Elwood, Ind. ....	" 30
Hartford, Conn. ....	" 15	Tipton, Ind. ....	" 31
Woodbury, Conn. ....	" 16	Kenosha, Wis. ....	Aug. 3

## BROTHER V. C. RICE

Milford, Conn. ....	July 9	Columbus, O. ....	July 20-27
Woodbury, Conn. ....	" 10	Ashland, Ky. ....	" 28
Torrington, Conn. ....	" 11	Charleston, W. Va. ....	" 29
Waterbury, Conn. ....	" 13	Clifton Forge, Va. ....	" 30, 31
Westfield, N. Y. ....	" 17	Lynchburg, Va. ....	Aug. 1
Ashtabula, O. ....	" 18	Norfolk, Va. ....	" 3, 4

## BROTHER C. ROBERTS

Hamilton, Ont. ....	July 13	Montreal, P. Q. ....	Aug. 5, 6
Beamsville, Ont. ....	" 14, 15	Rollingdam Sta., N. B. ....	" 7
St. Catharines, Ont. ....	" 16, 17	Moore's Mills, N. B. ....	" 8
Columbus, O. ....	" 20-27	St. John, N. B. ....	" 10
Belleville, Ont. ....	Aug. 3	Digby, N. S. ....	" 11
Brockville, Ont. ....	" 4	Kentville, N. S. ....	" 12

## BROTHER R. L. ROBIE

Ravenna, Neb. ....	July 13	Columbus, O. ....	July 20-27
Omaha, Neb. ....	" 14	Springfield, O. ....	" 28
Clinton, Ia. ....	" 15	Urbana, O. ....	" 29
South Bend, Ind. ....	" 16	Dayton, O. ....	" 30
Toledo, O. ....	" 17	Lima, O. ....	" 31
Marion, O. ....	" 18	Rockford, Ill. ....	Aug. 3

## BROTHER O. L. SULLIVAN

Tiffin, O. ....	June 27	Ashtabula, O. ....	July 28
Mansfield, O. ....	" 29	Westfield, N. Y. ....	" 29
Johnstown, Pa. ....	" 30	Buffalo, N. Y. ....	" 30
Lewistown, Pa. ....	July 1	Batavia, N. Y. ....	" 31
Paoli, Pa. ....	" 2	Rochester, N. Y. ....	Aug. 1
Columbus, O. ....	" 20-27	Newark, N. Y. ....	" 3

## BROTHER W. J. THORN

Newark, N. Y. ....	June 26	Columbus, O. ....	July 20-27
Auburn, N. Y. ....	" 27	Fostoria, O. ....	" 28
Cortland, N. Y. ....	" 29	Defiance, O. ....	" 29
Binghamton, N. Y. ....	" 30	Garrett, Ind. ....	" 30
Scranton, Pa. ....	July 1	Auburn, Ind. ....	" 31
E. Stroudsburg, Pa. ....	" 2	Fort Wayne, Ind. ....	Aug. 1, 3

## BROTHER T. H. THORNTON

Chicago, Ill. ....	June 24	Ashland, Ky. ....	July 18
Indianapolis, Ind. ....	" 25	Columbus, O. ....	" 20-27
Columbus, O. ....	" 26	Portsmouth, O. ....	" 28
Ironton, O. ....	" 27	Ironton, O. ....	" 29
War, W. Va. ....	" 29	East Radford, Va. ....	" 31
East Radford, Va. ....	July 17	Bristol, Tenn. ....	Aug. 1, 3

## BROTHER S. H. TOUTJIAN

Brazil, Ind. ....	July 15	E. St. Louis, Ill. ....	July 29
Indianapolis, Ind. ....	" 16	St. James, Mo. ....	" 30
Richmond, Ind. ....	" 17	Rolla, Mo. ....	" 31
Urbana, O. ....	" 18	Lebanon, Mo. ....	Aug. 1
Columbus, O. ....	" 20-27	Springfield, Mo. ....	" 3
Marshall, Ill. ....	" 28	Claremore, Okla. ....	" 4