



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

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

W.T.B. & T.S.

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

## THIS JOURNAL AND ITS SACRED MISSION

**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.

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**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.

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### GENERAL CONVENTION AT INDIANAPOLIS

As the time approaches the consecrated are preparing to journey to Indianapolis for the I. B. S. A. general convention. This will be the outstanding convention in America for 1925. It is held at the season of the year when most of the brethren take their vacations. This will increase the attendance. A large attendance is expected.

Monday, August 24th, will be assembly day. The first session of the convention will be a testimony meeting at 7:00 p. m., followed at 8:00 p. m. by the opening address.

The convention will continue until Monday, August 31st.

Music adds greatly to a convention. If you play any instrument suitable for the orchestra bring it with you and join the orchestra. Report to the chairman upon arrival.

Friday, August 28th, is set aside for service day. Brother Johnson of Columbus will be in charge of the service arrangements. Immediately upon your arrival enter your name and automobile with him for service. Everyone will wish to engage in the service work.

The public meeting will be held Sunday afternoon and will be addressed by the President of the SOCIETY. Service day will furnish an opportunity for further advertising this.

Come in a proper attitude of heart to receive a blessing and be a blessing to others. Leave behind all faultfinding, murmuring, criticism and gossip. These do not belong to the children of God. Come with a heart and mind in harmony with the Lord, praying always for all saints and for the blessing of this convention. The American brethren can take a good lesson from our brethren at the Magdeburg convention. Come to grow in knowledge and the fruits of the spirit. Attend the meetings and participate heartily. Come with a keen desire to be a faithful witness and to magnify the name of Jehovah. Enter fully into the joy and spirit of the Lord.

Let all the brethren throughout the earth who are unable to attend this convention present the matter to the throne of heavenly grace that the Lord will use it as a tremendous witness to his name and kingdom.

All detailed arrangements will be made for the comfort of those attending. For assignments and other information address Bro. L. L. Bulleit, 717-719 J. F. Wild Bldg., 123 East Market Street, Indianapolis, Indiana.

### SERVICE WEEK SEPTEMBER 7-12

I. B. S. A. Service Week will be September 7 to 12 inclusive instead of the last week of August as previously announced. This change is deemed advisable so that those who attend the Indianapolis convention may have ample time to return to their respective territories for participation in the great drive. Let each one pray the Lord's blessing upon our united efforts in this matter.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### THE WORK IN EUROPE

**T**HE proclamation of the kingdom message, in obedience to our Lord's command in Matthew 24:14, is close to the heart of every truly consecrated anointed Christian at this time. For this reason readers of THE WATCH TOWER are keenly interested in knowing how this work is progressing in various parts of the field. To this end, report is made of a recent tour in Europe by the President of the SOCIETY and others who accompanied him from America.

Sailing from New York on April 15th, on the "Beren-garia", we landed at Southampton on April 22nd, and a few hours later were in London. A convention of the British brethren had been arranged for London, April 24th to 28th inclusive. The attendance of the brethren from various parts of the British Isles averaged about twenty-four hundred. There was marked enthusiasm manifested from the very beginning.

The first day's session was held in the London Tabernacle; and at the conclusion of the day the expression was heard from many lips: "This is the best convention I ever attended." When the convention concluded it was the unanimous opinion that never had a more spiritual uplift resulted from the assembling of God's saints in the same period of time than at the London Convention. It was a blessed season of fellowship. The discourses by the various speakers were instructive and inspiring. The convention was addressed by the following brethren from America: Brothers Martin, Salter, Kendall, Macmillan and Brother Rutherford. The British brethren were Robinson, Scott, Lloyd, Tait, Dey, Senior, Bowland, Burton and Hemery.

#### PUBLIC WITNESS IN LONDON

Sunday evening the public meeting, held at the Royal Albert Hall, was addressed by Brother Rutherford. This was one of the world-witness days, the subject being "The Time of Deliverance". The meeting had been well advertised. The doors were opened at six o'clock. Long before the hour queues of people had formed in the streets waiting for the great hall to open. Notwithstanding the fact that rain was falling, they kept in line; and when the hall was opened there was a great rush for the seats; and every available space in this, Great Britain's most magnificent hall, was filled in a few moments, and thousands waited on the outside, vainly clamoring to enter.

This is the fourth time that Brother Rutherford has addressed the public in this hall. When he entered the hall the audience received him with enthusiastic applause. An electric voice amplifier had been installed, and every person in the great hall could easily hear. It was remarked by many that never before had an audience in Royal Albert Hall listened with such marked attention. They seemed to hang upon every word of the speaker, and frequently the air was punctured by handclapping when points appealed to them. When the speaker had finished, this great audience stood silently for a moment and then after prayer lingered about, seeming reluctant to withdraw. Many books were sold in the hall, and many on the outside to those who could not enter. Without doubt this was the most successful meeting held at Royal Albert Hall in recent years.

The convention on Monday was enthusiastic. The discourse related more particularly to service. Tuesday was Service Day. With burning zeal the brethren went forth to the work, returning in the evening bubbling over with joy. They had had many blessed experiences. Many exceedingly inspiring experiences were related by the workers. If space permitted we would like to recount all of them; but attention is called to only a few.

One sister reported that when she called at a house the lady asked: "Are you connected with the Bible Students who published a book called 'Millions Now Living Will Never Die'?" Being answered in the affirmative, the woman said: "There is living upstairs an old man past eighty years of age, who has a copy of that book and has worn it out reading it. He can quote it literally from beginning to end; he is so thoroughly devoted to it." This woman was anxious to buy, and did buy the "Harp" for the benefit of the old gentleman.

Another woman was canvassed by an Irish sister. This woman is a Catholic. She strenuously opposed the sister who canvassed her. Her husband stood by and listened to the conversation and finally interrupted, saying, "Wife, that is the truth. We must have those books." And he bought them.

The report of the total number of books sold at the meetings and during the drive is as follows:

Books sold at Royal Albert Hall.....	1469
Books sold on Drive Day.....	1780

The convention concluded Tuesday evening with every heart rejoicing. The brethren went home with a feel-

ing that we are nearer the kingdom and the time of our boundless joy.

#### GLASGOW

May 2nd and 3rd a local convention was held at Glasgow, Scotland, attended by about twelve hundred friends. This convention was addressed by Brothers Tait, Salter, and Hemery, and Brother Rutherford. The public meeting was held at the Coliseum on Sunday evening. As usual, it was raining in Scotland; but this in no way deterred the Scotch people from coming. They stood in line long before the time for the meeting; the hall being full thirty minutes before the hour appointed for Brother Rutherford to begin his public address. It was received with profound interest and, unusual for the Scots, with applause. Truly the people seem hungry for the message of the kingdom and are earnestly looking to the day when they shall be delivered into freedom and blessings which Messiah's kingdom is sure to bring. An overflow meeting was addressed by Brother Salter at the Palace Theatre. This was also an enthusiastic meeting. Books taken at the public meeting totaled 298.

The Scottish brethren are in fine spiritual condition, and are enthusiastically pressing on in advertising the King and his kingdom. It was a happy season of fellowship. It has always been a blessed occasion to visit Glasgow. Quite a number of brethren attended from Ireland, and joined in the enthusiastic fellowship and rejoicing in the prospects of the blessings that are before the Church.

At noon on the 6th of May our party boarded an airship at Croydon, Surrey, for Paris. Exactly on time we were off and quickly rose to a height of two thousand feet, which average height the ship kept all the way to Paris. The weather was ideal, the country beautiful, and the trip one of unusual pleasure. Twelve persons were aboard the ship, besides the pilot; and it was a very pleasant journey. Exactly three hours were occupied until our great air vehicle safely landed in Paris.

The public meeting was held that evening in Paris. Probably two thousand people attended. Before Brother Rutherford came to the platform the audience was in an uproar. The subject had been advertised, "The Frauds of the Clergy Exposed." A number of the Catholic clergy with their cohorts were present. While a greater mass of the audience were opposed to the clergy yet, as the French usually do, they were bantering with each other and paid no attention to the speaker; and it was impossible to address them. A sentence of approval was received by vociferous applause by those who opposed the clergy, and by hisses from the other side; and then they would banter each other so much that it became absolutely necessary to abandon the meeting. Quite a large number, however, turned in their names for literature; and it is hoped that the meeting will result in much ultimate good, notwithstanding the interference.

#### THE GOSPEL IN SPAIN

The principal object of the European trip this year was an earnest desire to carry the message of the kingdom to Spain and Portugal. For many years Spain has been completely dominated by the Catholics, and it has been impossible for the message of the kingdom to be carried into that country. Last year applications filed on behalf of Brother Rutherford to speak in Spain were refused by the government. This year Brother George Young was sent from South America; and by the influence of the British Ambassador he was introduced to the government officials and filed the application for Brother Rutherford to speak. After some days of deliberation the Spanish government, which is a military government, issued an order permitting Brother Rutherford to speak in Barcelona and in Madrid.

It is not permissible to distribute handbills or dodgers in Madrid, Spain. The advertising necessarily had to be done in the newspapers. This was quite expensive; but the papers carried the notices, even the leading Catholic paper in Madrid.

The first point in Spain was Barcelona, a seaport on the Mediterranean. This is the city in which the inquisition was practised in the darker times, probably in a more malignant manner than in any other part of the earth. The old church still stands in front of which many martyrs were burned at the stake. The rooms are there where they were first taken before the inquisition court, tried and convicted, then were taken out into the churchyard and burned. Before being burned they were compelled to take mass, whether they believed or not.

It is recalled that St. Paul visited Spain in the days of his ministry. He speaks of making a journey there (Romans 15:24); and doubtless it was at Barcelona where he landed and where he preached the Gospel. Early in the Christian era darkness settled down over this country, and gross darkness held the people, but now the time of deliverance has come. The message which the faithful Apostle delivered then is now due to go to the people again.

Brother Young, who had gone forward to make arrangements for the meetings, was rather dubious about being able to go through with the meetings. He had been told by men in authority that as soon as it was discovered what we were doing, we would be literally kicked out of Spain. Others had made threats of violence. The brother was troubled as to whether or not he should arrange for the meetings. To use his own words, he said: "Shall I arrange for these meetings and have Brother Rutherford come here? If he is killed, I shall be responsible for it." About that time a letter was received by Brother Young from Brother Rutherford; and in the letter a paragraph for his encouragement had been written in which was quoted the scripture, Isaiah 51:16, as follows: "And I have put my words in thy mouth, and I have covered thee in the

shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Continuing, Brother Young said: "When I read this text it so thrilled me that I said: Surely it is the Lord's will that I go ahead, and leave the result to him." The Lord rewarded his faith.

Eleven o'clock Sunday morning was the hour fixed for the Barcelona meeting. When our party approached the place of meeting, it was noted that several mounted police were present, also a special government guard. On entering the private room near the stage Brother Rutherford was met by the deputy governor, who greeted him cordially; and after some conversation together this official went on the platform with the speaker and remained throughout the entire discourse. Brother Young had engaged a gentleman who was an expert interpreter; and in order that the translation might be perfect it had been made in advance, and both parties read, first in the English and then in the Spanish. There was no disturbance during the meeting. At the conclusion the audience was asked to sign the address cards. Many of them came forward to the platform to hand them up to the speaker and to express their kind wishes. The number of addresses handed in at this meeting totalled 702. The attendance was upwards of 2,000. The deputy governor remained until after the meeting and expressed his great pleasure at listening to the discourse. We were very grateful in our hearts for this blessed opportunity of proclaiming the message of the Messianic kingdom in Spain and to see it received with such enthusiasm.

The same night our party took train for Madrid, arriving there on Monday forenoon. A public meeting had been arranged for Madrid for Monday evening in a theatre. It had been well announced in the newspapers. Arriving at the place of meeting we again found the military guard on hand. The governor of Madrid had sent the deputy governor to be present at this meeting. He greeted the speaker on his arrival, went on the platform, and remained throughout the entire discourse.

In one of the boxes was the British ambassador; and other men of importance, including Spanish officials, attended the meeting. The total attendance was approximately 1,200. The audience was attentive and respectful, and there was no disturbance. At the conclusion approximately 400 handed in their addresses. Doubtless trouble was avoided by reason of the presence of the military and the deputy governor. Knowing that the Lord has promised that all things shall work together for good to those who love him and who are called according to his purpose, we have reason to be thankful for the presence of this man of authority. It might not be amiss to suggest that the Lord took advantage of this condition to have the witness of his kingdom given before those in authority.

For some hours an opportunity to get the discourse published was being considered. Nothing can be pub-

lished in Spain without a permit from the government, particularly relating to lectures of this nature. We were somewhat perplexed to know what should be done. Immediately following the lecture the deputy governor and the speaker were in a private room off the stage in conversation. At that moment the proprietor of one of the large newspapers entered, and was introduced to Brother Rutherford. The occasion was seized; and this remark was made by Brother Rutherford to the interpreter: "Ask the governor if he does not think it would be well for the people of Spain to have this lecture published in the press." The governor immediately responded: "I see no objection to it and see no reason why it should not be published. I think well of it." The newspaper proprietor also seized the opportunity; and without difficulty it was there arranged for the discourse to be published in full in one of the largest newspapers in Spain. In addition to this it furnished a way for the distribution of the same thing in tract form throughout Spain, thus enabling the witness to be given in the isolated parts where otherwise it could not have been taken.

At the conclusion of the lecture the speaker invited all the audience who desired a kingdom of righteousness, in which they might receive the blessings promised in the Scriptures, to arise. The entire audience arose, and respectfully stood in silence; and the interpreter, who professes to be a consecrated Christian, offered a very beautiful prayer in conclusion. The audience then pressed forward to shake the hand of the speaker and to hand up their addresses.

Amongst the interested listeners was a Catholic priest, garbed in the robes of his ecclesiastical order. It was observed that he was keenly listening to every sentence. He had a kindly face; and in due course, taking his position in line with others, he came forward to the platform and extended his hand, smiling, and addressed the speaker. He then inquired at what hotel Brother Rutherford was stopping, and was informed of the place. That night after Brother Rutherford had retired, his telephone rang; and he was informed that this Catholic priest was in the office in the hotel, desiring to speak to him. He was requested to return the next day. The next morning this priest returned to the hotel and had a very pleasant visit with Brother Rutherford. He took occasion to state that he is not in harmony with the old view of the Catholic church that the Millennium is past; that he confidently expects the Lord soon; that there is a strong sentiment amongst many of the humbler Catholics, amongst the Moors and amongst other peoples of Southern Europe, that the Lord is about due; and he expressed a keen interest in what he had heard the night before. He left a request for further literature. He stated that because of his views upon the coming of the Lord he temporarily had been denied some privileges as a priest, amongst which was the right to administer the mass; but that these favors

had now been restored to him. He proved to be a very interesting person, and there is hope that he may yet see more of God's wonderful plan and rejoice therein.

The Spanish people, generally speaking, are a good people. They have been kept largely in darkness relating to religious matters; but there is great hope that they will readily take to the message of the kingdom, in the Lord's due time. It was a great joy to the heart of each one of us to mark the witness given in this country for the first time and to see it received with such interest. We took train from Madrid to the next appointment, giving thanks to God and going on with courage to give the witness in Portugal.

#### PORTUGAL

Brother Young had taken a theatre in Portugal for the public address. A short time thereafter, and a few days before the time of the meeting, a revolution started in which there was open conflict between the government and the revolutionists, a number being killed. This battle continued for a day and a half. As a result of this, the meeting to be held in the theatre was canceled. Brother Young then, through the influence of the British ambassador, took up the matter with the Portuguese government and obtained the government hall known as "No Ginásio do Liceu Camoes". Brother Young was informed that neither the British Bible Society nor any other Bible Society could obtain this government building for a lecture; but that because Brother Rutherford came from America and was somewhat known, the government granted its own building, above mentioned, for the holding of the public meeting. Opposers had informed Brother Young in respect to meetings in Spain and Portugal that if Brother Rutherford attempted to speak in this hall, the hall would be attacked with bombs. We trusted the Lord and went on.

We quote the words of Brother Young regarding conditions in Spain preceding the meeting in Spain: "The Secretary of the British Consul said: 'If the meeting is free, they will pack it with their own people; they will break the meeting up and kick you out of Spain.' He advised me not to try it. A lawyer, who was formerly Deputy of the House of Parliament in Spain, said: 'I have just come out of prison. I was speaking at a banquet the other night, and I was arrested, and put in prison for thirteen days. I would advise you not to hold any meetings here.' An interpreter, who assisted me in making the first arrangements, said: 'Is this conference in any way contrary to the Catholic Church? Because if it is, they will tear the place to pieces; and the speaker's life will be in danger.'"

Referring to conditions in Portugal preceding the lecture Brother Young said: "A young man who has become interested in the message, and who has been assisting me, was told by three different communists that 'if that American Judge tries to hold a conference in this city the place will be bombed.' Mr. Morton, the

Secretary of the British Foreign Bible Society, said that we would encounter much opposition putting out our literature in Portugal. The Assistant Secretary of the Interior of Portugal issued the permit to hold the meeting in the government building. Formerly his position was that of Ambassador to the Pope of Rome, representing Portugal."

There was some delay in the work of the translator in getting the copy translated; hence we were delayed a few moments in reaching the hall. Long before the time of the meeting the hall, which seats 2,000, was jammed to its full capacity. There were rope ladders on the sides, and men had climbed these and were hanging on. There were scarcely any women in the place.

When the speaker and his attendants entered the hall they were received with much applause. The lecture immediately began, and was progressing nicely when some misguided man started trouble. The audience was decidedly in favor of Brother Rutherford and tried to quiet the disturbance. The disturbance continued for some time. But after much laborious effort Brother Rutherford had gained their attention and asked them to listen to him for three minutes. He began by saying: "I am an American gentleman. I came to Portugal with the assurance that I was going to have the privilege of addressing gentlemen. I have a right to presume because you have come here that you are gentlemen. I want every man in this audience who considers himself a gentleman to please be seated, and all who are not gentlemen and who do not wish to hear, to kindly withdraw." This seemed to appeal to the pride of many who caused the disturbance, and they quietly sat down. Then the speaker progressed with his lecture. At ten minutes to twelve o'clock midnight the lecture concluded, amidst prolonged and vociferous applause.

Some of the most interested ones present were the University students. To a man they were in favor of Brother Rutherford. They were led by their college professor. Many of them cried out: "We want to know how to live forever on earth." Brother Rutherford announced to the audience that if they were interested in other literature on the subject to leave their names and addresses. In response to this, 1,252 persons left their names and addresses.

It was midnight when our party began to push through the crowd to get to a taxicab waiting to take us to the hotel. The great audience remained, thronging the speaker and crying out in approval. They followed him to his taxicab, surrounded it, and kept on applauding until the taxicab got out of sight. It was gratifying to see the people of Portugal, so long dominated by priests and kept in darkness, beginning to get some light concerning the kingdom that shall bring blessings to all the families of the earth.

The press was very kind. The next morning the papers carried articles, favorably commenting on the



lecture. We insert herewith translations from two of these papers. First, the *Oseculo* said:

#### FROM THE PRESS

"The conference [public lecture] of Judge Rutherford of New York city was on the subject, 'How to Live on Earth Forever.' Before the hour arrived the hall was crowded by students, public employes, army officers, laborers, and many leaders.

"The lecturer was delayed somewhat in arriving; and when Judge Rutherford, accompanied by his secretary, Mr. Salter, and his interpreter, Mr. Jose Moreira, arrived, the audience received them with much pleasure and applause. Judge Rutherford then explained his intention in coming to Portugal, and said that he had not come to exact money from the people nor to convert them, but only that they might listen to a message of consolation. After he started his lecture, he quoted Bible verses showing that soon there would be a great change of conditions in earth for the betterment of the people.

"At this point a man in the crowd cried out: 'The lecture is not what is advertised; it is religious propaganda.' Then the trouble started. The majority of the audience was against the disturber, and vociferously tried to quiet the disturbance. The lecturer then advised the audience that he was not here to deceive them, that he had been deceived by religious leaders like they had, and that he had chosen this subject because God was their greatest friend and that the time had come for their blessing. He informed them that he was their friend. He then went on to explain the cause of the great War and stated that another war was impending, and that all nations are preparing for it. Judge Rutherford finished his lecture about midnight, after taking the addresses of all persons, more or less, who were listening to him."

Another large Portuguese newspaper said:

"Some days ago the lecture had been announced, by all means of public announcement, that Judge Rutherford of New York city would show humanity how to live in peace and joy forever on earth. There came a great multitude of people, among them men of years, their eyes shining with the hope to live forever as they listened to the speaker, and many University students, with expressions of devoutness on their faces, crying out that they want to live on earth forever. The hall was far too small for the thousands of people expecting to hear. The American explained the great way to live forever in peace. Judge Rutherford was interpreted by Mr. Jose Moreira. The speaker, in a convincing manner, proved to his audience that he was here to render them helpful service. While the great audience was hanging on his words, a man in the crowd rose and protested. The great majority wanted the lecture to go on but the small minority said that it had to stop because it was Protestant propaganda. The noise was very terrible. A gentleman (who was a University professor) begged the people to be quiet and listen to the lecture. The lecturer then asked that they give him five minutes to speak, and proposed that everyone who would like to have the lecture to go on to keep silent, and for the others to withdraw. Then he told them that if they wanted the lecture in print to write their names on slips. Then on the table were placed by the people a great number of papers giving their addresses. Judge Rutherford rose again between the shoutings of the audience, asking those who did not want to hear to keep silence. When the great American leader turned to well-known prophecies from Isaiah, Jeremiah and Dan-

iel and explained to the audience that the way to live on earth forever in peace and happiness is to obey God's law, the disturbers again started a noise. But the conference went on to a finish, and the people listened with great interest to him and often applauded the speaker."

The *Diario de Noticias*, the other leading paper, of Lisbon, also carried a full report of the lecture the next day. The editorial notices announcing this lecture in printed form were published by the press as follows:

"The noted American lecturer, Judge J. F. Rutherford of New York, gave his great and inspiring lecture, 'How to Live on Earth Forever,' at 'no gimnásio do Liceu Camoes', Lisbon, Wednesday night. Upwards of 2,000 people filled every available space of the hall, and thousands were turned away unable to gain admittance.

"Although there was some interruption by a few misguided ones, the great number of the people received the lecture with profound interest. Time and again the audience applauded the speaker, and when he had finished there was a tremendous and prolonged applause. The great crowd followed the Judge to his taxicab, cheering him loudly every foot of the way and expressing their good wishes. So many people desired to hear but were unable to hear that we publish the lecture in full. All who desire a copy of the lecture may obtain the same by addressing a letter to the *OSÉCULO* newspaper."

This ended the effort in Spain and Portugal for the present. Immediately steps were taken for the publication of the "Millions" book in the Spanish and Portuguese languages. Advertisements were placed in the papers, so that names are expected from many other parts of these countries, and at this writing they are already coming in from persons who are ordering the "Millions" book.

We have much reason to be grateful to the Lord for using this opportunity of giving testimony to the kingdom message and for manifesting his decided approval and blessing upon those who participated in it, and upon the message itself.

The total number of addresses handed in by the people in Spain and Portugal is 2,354. This is rather unusual. We have great hopes that the Lord will raise up in those countries some true and faithful witnesses who will carry on the proclamation of the message until the end shall come.

The following day our party left Portugal, by way of Paris, for Bern, Switzerland, arriving there late Saturday, May 16th, where we were greeted by a number of friends. A two-day convention was on, attended by approximately 1,500 of the consecrated Swiss brethren. It was a glorious convention and a spiritual uplift for all who attended. With joy written upon their faces the dear ones separated on Sunday night, more determined than ever to faithfully follow the Master and proclaim the message of his kingdom.

Incidentally we here report that the following day an inspection was made of the new building just completed by the SOCIETY at Bern, Switzerland. It is a splendid structure of modern style, and furnishes ample

quarters for our Central European printing and book-binding plant, as well as for housing the hundred or more friends who are engaged in the work there.

#### SWEDEN

The next convention in order was Orebro, Sweden. Brother Macmillan, after visiting classes in Poland, had gone ahead to attend to some preliminaries at Copenhagen. The time was short and the distance long, and it was necessary for the journey to be made quickly. Consequently at 8:15 on the morning of May 21st, Brother Rutherford and Brother Martin took airship at Zurich, Switzerland, for Copenhagen. Stops on the way were made at Stuttgart, Leipzig and Berlin. On this journey we were in the air nine and one-half hours, sometimes flying at the rate of 120 miles per hour and from 3,500 to 4,000 feet above the earth. It was a wonderful trip, affording indescribable views of beautiful Switzerland and Southern Germany in particular. Over the placid lakes, the green forests, and the Black Forest of Southern Germany our airplane, like a mighty bird, sped on its way. It was a holiday; and all along the way crowds of people were out, cheering our ship and waving their handkerchiefs as it passed, not because we were on it, of course, for they did not know that, but because it was a happy day for many.

The journey was made without particular incident and without accident, except that we encountered a heavy wind in North Germany and Denmark, and our ship was delayed for one hour. Some alarm was felt at the airdrome; and when we arrived more than 100 people had come out to see if anything unusual had happened. We were the only passengers aboard; and when our ship alighted, the company of strangers sent up a great shout that the ship had arrived safely. We could not believe that this applause was for us, because they did not know us. They knew that we were two Americans coming from the south, and that was all. We were met with an automobile and had a thirty-minute drive to the ferry, where Brother Macmillan had induced the captain and harbor officer to hold the boat that crosses the bay to Sweden. Some 200 of the Danish friends were on the dock. These we did not have time to greet, except to wave our handkerchiefs as we rushed aboard the ship.

Two hours afterward we landed at Malmö, Sweden, and took a sleeping-car, which required us to change at five o'clock in the morning to a very ordinary car in which we journeyed to Orebro, arriving there 8:15 the morning of the 22nd, exactly twenty-four hours from the time we left Switzerland. This was a record-making trip for speed; but we were reminded how the Lord long ago foretold through his prophet that in the last days there would be much running to and fro. This prophecy is having an increased fulfilment in this, that nearly every country of Europe is putting in operation air service and a large number of airships. Germany

has built in the very midst of Berlin a great airship field where numerous ships go and come. We were informed that beginning in June an airship would arrive at that airdrome every ten minutes during the day from different parts of Europe. These airships are now used for commercial and passenger traffic. They may be used for something else in the near future.

The convention had already begun at Orebro, Sweden; but coming at such a rapid pace, we had arrived before expected. About 500 brethren attended the convention, which was addressed by Brothers Macmillan, Martin, Harteve, Lundborg, Eneroth, Lüttichau, Brother Rutherford, and others. While the attendance was not so great, it was a unanimous verdict that this was one of the most blessed conventions ever held in Scandinavia. The friends were joyful in the Lord, showing their appreciation of the privilege, which they manifested in activity in the service, as well as in their greetings of each other. It was also a blessed season of fellowship.

#### NORTHERN EUROPEAN OFFICE

It was deemed best for the interest of the work in Scandinavia and Northern Europe that a general office be established, known as the Northern European Office, which is to have general supervision of the SOCIETY's work in Norway, Denmark, Sweden, Finland, Lithuania, Latvia, and other states along the Baltic Sea. Into these latter named states the message is just now entering, and the hope is to spread the Gospel quickly through them. Brother Dey, of London, was requested to accept the post as the SOCIETY's representative and general manager for the Northern European Office; and after a few days prayerful consideration his answer was: "Here am I, send me." Brother Dey gives up an important government position in London to enter the service of the King of kings and to devote all of his time thereto. This new office will have general supervision of the publication of THE WATCH TOWER, in all the languages published, in the countries above mentioned, also the appointment of pilgrims and the organization of the service work. Brother Dey has general supervision of the work. This office is established at Copenhagen, Denmark.

#### COPENHAGEN

On returning from Sweden we stopped a day in Copenhagen and had a meeting with the friends, which was attended by about 400. It was a very happy time and a period of sweet fellowship with the brethren.

#### GERMANY

Pentecost time is a holiday season in Europe. The SOCIETY's manager at Magdeburg had early in the winter made an urgent request that Magdeburg have a convention for the German friends at Pentecost season. It was thus arranged. The convention began Friday, the 29th of May, and concluded Monday evening, June 1st.



It is difficult to find words to describe this convention. Visiting brethren from other parts of Europe and America were all heard to say: "It is marvelous; wonderful!"

#### THE MAGDEBURG CONVENTION

The first session of the convention opened with nearly 10,000 friends present. Brother Rutherford made the opening address, which the friends received with great joy and enthusiasm. The music was such as the Germans alone can make. There was an orchestra of 125 instruments; and each one who played was a consecrated brother or sister. The orchestra was led by a brother who is a professional orchestra leader. The singing was led by a professional chorister. The great audience seemed to have been trained; for the time was perfect and the singing inspiring. The main hall is a large machinery hall in which 8,000 friends were seated. A short distance away a tent was erected, and in this and in front of it were upwards of 5,000 friends seated. Another hall nearby with a capacity of approximately 1,000 was filled. Voice amplifiers were installed on the speakers' platform in the main hall, and these connected with other voice amplifiers in front of the tent and another in the small hall.

Brother Balzereit had conceived a unique idea: A large portrait of each speaker had been painted; and when he was speaking in the main hall, this portrait was hung in front of the audience at the tent and they could look at the face and hear his voice. In fact, those in the tent and in the smaller hall some hundred feet away could hear more distinctly than others who were in the main hall nearby. The company installing the voice amplifiers did splendid work and every word of the speaker could be distinctly heard.

By Sunday afternoon there were upwards of 14,000 brethren in these various halls. They were not walking about the grounds; they were listening to the discourses. No one seemed to be hunting recreation or a place for private conversation, but everyone was earnestly bent upon what the speakers had to say. They would sit quietly for hours, arise and sing, and sit down to listen again. In this regard it was a most remarkable convention. It probably did not exceed Columbus in numbers; but the writer has never attended a convention in which there was such a quiet, respectful, devout spirit shown by all present. There was no gossip, no disorder. The brethren everywhere on earth could take a good lesson from this convention. Never was such real devotion manifested in such a company, we believe. THE WATCH TOWER has time and again called attention to the fact that the Lord's people when assembled should be quiet and respectful, even while the speakers are not on the platform. It has been difficult for this lesson to be learned; but the German brethren have learned it. At least they practise it, much to their praise.

Another place had been provided for feeding the multitude. Sandwiches, sausage, water, coffee and light

beer were served at a nominal cost; and these dear souls would get some lunch in one hand and a mug in another and stand quietly about, eating their lunch. Then they would return to their seats in the meeting places. Adjoining the main hall are a number of buildings provided for the housing of machinery and cattle during the State Exhibition. These were provided with army cots, and thousands of the brethren slept on the ground in these cots. They were provided without cost to them. The sisters were in one great place and the brothers in another.

Many of these dear souls journeyed for long distances on bicycles; many others walked; some drove in motor cars and trucks for three hundred and four hundred miles. Many special trains had been arranged to bring the friends to this convention, and it was expected that the railroad companies would grant reduced rates; but at the last moment these rates were withdrawn. It was estimated that 24,000 friends would have attended the convention had the railroad rates been reduced so that they could have come at the minimum expense. Hence many in such large classes as Dresden could not come.

What the Lord has done for Germany since the war is marvelous in our eyes. Prior thereto the company was small. Today there are 32,000 subscribers to THE WATCH TOWER in Germany. How many more read it we do not know. There are 232,000 copies of the German GOLDEN AGE going out at each issue.

The public meeting at Magdeburg was held Sunday evening at 7:30. At six o'clock the strangers began to come and practically filled the main hall, while the friends filled the other hall and the tent, and thousands stood outside. In addition to the 14,000 and more brethren there were between 5,000 and 7,000 strangers who got within ear-shot of the speaker. It was an inspiring sight. When Brother Rutherford had finished his public address, he requested everyone present to arise who desired to see the kingdom of the Lord, such as he had described, established in the earth. Without a single exception that great audience rose, and stood in silence. Then they were asked to sing and, with the orchestra leading, everybody joined in song, after which Brother Hemery offered a prayer. And still the strangers lingered and seemed loathe to go away.

The convention was addressed by the following brethren: Brothers Balzereit, Martin, Cuno, Zimmer, Hemery, Salter, Buckholz, Herwendale, Decker, Binkle and Brother Rutherford. Without a single exception the great audience hung upon every word the speakers uttered.

On Sunday morning Brother Rutherford addressed the convention; and after reviewing the great privileges that had come to the people of the Lord and the number that had received the message of the truth since the war, he asked all in the audience who had received the truth since 1922 to rise. The result was astounding. Fully two-thirds of that great audience stood up, a great number of these being young men and young wo-

men. We were reminded of how the Lord had poured out his spirit at Pentecost; and now on this anniversary Sunday of Pentecost morning the spirit of the Lord was manifest upon the young men and maidens, so many of whom were showing forth his spirit; and of how some of the older ones were dreaming dreams and slacking their hand in the Lord's service. It really suggested the thought that the Lord would have his work done in due season, and that he would permit those to do it who really appreciate the privilege. Never was such a privilege given to human beings; and those who really enter into it with the right spirit are filled with joy, and appreciate the promise that "the joy of the Lord is your strength".

When Brother Rutherford had finished his address to the convention, in which he had stated that the Lord had stopped the war and held back the trouble to give an opportunity for a witness to the truth, and that the major portion of those present had come into the truth during that period of time, it was remarked by a number that that company of brethren were so enthused and devoted to the Lord's cause that they would willingly march into the cannon's mouth.

In the testimony meetings the friends respectively took their position before the voice amplifiers, and their testimonies bore witness to the joy of the Lord in their hearts. One of the most remarkable things was that practically every one who testified spoke of the joy he or she had in the Lord. Their faces were happy and were wreathed in smiles. They were not boisterous, but showed a deep devotion to the Lord and to his cause.

At five o'clock Monday afternoon the President of the SOCIETY made his final address to the convention. The chairman of the convention requested that Brother Rutherford wait until the friends arranged to bid farewell in their own peculiar way. It was not known what they were going to do. Between the entrance of the great hall and the main thoroughfare there is a wide street, probably 1,500 to 2,000 feet long. The friends had marched along the street and had formed two lines about ten or fifteen deep on either side, the entire length of the street, the line turning down into the main thoroughfare of the street, leaving between the two lines a narrow space. At the entrance of the hall were motor cars in which the speakers were to ride through this lane and receive the farewell of the brethren.

These motor cars were not used. It was thought to be rather unbecoming to ride while the others stood; so Brother Balzerit and Brother Rutherford, heading the line of speakers, slowly marched through this long lane of brethren on either side of the street, while all sang "God be with you till we meet again" and waved their handkerchiefs continually, the orchestra leading in this music. All along the way the brethren were shouting "Auf wiedersehen", "God be with you till we meet again," and "God bless you". When reaching the far end of the line and standing in a motor car, we looked

back over the sea of joyful faces and the waving handkerchiefs of 14,000 people. It created such a commotion in the neighborhood that men, women and children were looking out of windows, while many others climbed trees and many were out on the housetops, to look on. A large number of police were present, and they were very respectful and very orderly. The captain, with some of his lieutenants, stood at the far end of the lane at military attention when Brother Rutherford passed; and even these stern officers of the law could not resist a pleasant smile. Brother Martin remarked: "The Kaiser never had such a reception or farewell as this. He may have had an enforced one, but never such a voluntary one inspired by love."

This demonstration was not an honoring of a man or of any men, but was really a spontaneous outburst of loving devotion to the Lord, our King, and love for all who are standing shoulder to shoulder, battling for the cause of the kingdom. This great convention at Magdeburg will mark one of the green and joyful places of the Church along the way. It will not be forgotten. A few opine that its influence will be felt throughout Germany in the future and probably in some other places.

One of the foremost dailies at Magdeburg, Germany, the *Magdeburg Anzeiger*, gave a lengthy and interesting report of the great convention at Magdeburg, under the caption, "The International Bible Students at Magdeburg." We quote in part as follows:

"The International Bible Students have come from all parts of the fatherland to their centrally located headquarters at Magdeburg. Enormous crowds are attending the convention, and a conservative estimate of the audience at the great meeting addressed by Judge Rutherford, on the evening of Pentecost, gives the number as 20,000, including the 16,000 Bible Students that had come to Magdeburg. Mr. P. Balzerit, the chairman of the Bible Students, introduced the speaker; and Mr. Binkle, the representative of the Association in Europe, translated the discourse.

"Mr. Rutherford explained, while the audience listened in profound silence, that the empire of Satan has been governing the world right along, but that the kingdom of our Lord will soon make an end of everything evil, that, following the great impending time of trouble, the Messianic kingdom will be set up, where love will be enthroned, and where hate, selfishness, strife, death and sickness will be utterly abolished. When asked how many desired such a kingdom, all present raised their hands. The great hall, the smaller hall, and the large tent were crowded to capacity (effective loud-speaker arrangements conveying the message to every part of the grounds). All the Bible Students wore badges. They exhibited an admirable patience in the face of inadequate transportation facilities for handling such crowds without delay."

A Socialist newspaper at Magdeburg, in speaking kindly about the aims of the Bible Students, threw an interesting sidelight on the well-known socialistic viewpoint for the redemption of the world. We quote in part what the *Volksstimme* (Peoples' Voice), of Magdeburg, published about the International Bible Students:

"Large numbers of adherents of the International Bible Students have arrived from all sections of Germany on

Pentecost. Since the church played party politics after the war and sided with those who took advantage of the general distress, they could not give to people who need religion that which they required. As a result small sects have grown into great movements which have encircled the world. One of the largest of these is the International Bible Students Association. They are at enmity with the evangelical church because they do not approve of priestly dominion or the support of the ruling classes by the church. And the gentlemen of the church do not have much good to say about the Bible Students; for there is a competition which can be felt.

"The sacrificing spirit of these people is to be admired. They have come from all over Germany, from the remotest nooks and corners, suffering much privation in so doing. They are chiefly people from the proletariat, which naturally suffered most from the general distress of the times. But whether one must follow their faith in the prophecies of the Bible, is another question.

"As Socialists we also fight for the aim of the rule of justice and truth in the world. But as Socialists we know that the capitalistic order with its classes cannot be changed by the erection of the 'kingdom of Jesus'. Only a logical, economical development into socialism will introduce justice and truth into the world. The Socialists want to organize and fashion affairs with the help of science and technics and the great mental abilities of mankind, so that human egoism finds no possibility for action. This end cannot successfully be obtained merely by faith, but requires also fighting, aggressive fighting. This the Bible Students decline to do; for they are prevented by their faith in the coming reign of Christ.

"The great gathering was therefore not a gathering of workers, as we know that word, but rather a time for meditation, an hour of deliberation for the people, something which they need and require. The auditorium were filled to the last seat, and the speakers addressed the audience through a loud speaker. Music and general singing gave great solemnity to the occasion. The halls were beautifully decorated."

The truth has had a wholesome influence in this part of Germany. The office has been at Magdeburg only about two years. The class there has increased in numbers more than 200 since the convention one year ago. The work at the office and factory has greatly increased, more than 100 brethren now being employed in the work there; and arrangements are now under way to enlarge greatly the capacity for the manufacture of books and the printing of other literature for the spreading of the Gospel of the kingdom.

We were reluctant to leave Germany. There seemed to be a drawing that held us there, regardless of any nationality. In fact, the Lord's people know no national lines. Friends had come from England and Scotland, from Denmark and Finland, from Russia, and from Switzerland, as well as from America. They all enjoyed the sweet unity that should bind closer together the hearts of Christians. Late Monday night, June 1st, our train left Magdeburg for Cologne, Germany. There a special airplane awaited; and our party flew away to England, making the journey in a little more than three hours.

The Lord's blessings upon this European tour has been made manifest in a marked degree.

#### LATER REPORTS FROM PORTUGAL

Since the public meetings in Spain and Portugal the following letters have been received from Brother George Young who was left there:

Our loving Father has used your lecture to stir all Portugal, as it were, in one day. The message has been called to the attention of the people far and near. In addition to the 1,252 names handed in at the lecture over 50 came in by mail, and in reply to the newspaper announcements over 800 letters and postcards have been received. Each one of these had received the copy of your lecture. Many cards and letters of appreciation have been received and requests for more information. God has richly blessed the effort to proclaim the kingdom message. The number of interested friends is increasing daily.

Since April 1st over 86,000 "Where Are the Dead" and "Millions" tracts have been distributed in Lisbon and Porto; 397 books have been sold, and we have 100,000 assorted Portuguese tracts ready to go out in the other principal cities of Portugal. If it meets with your approval I can have one of the friends go to Funchal, capital of the Cape Verde Islands, and another to the Azores. I will await your approval. Funchal has over 30,000 people and the Islands 189,000. There are many Protestant churches there.

I have held a number of meetings with the interested in Lisbon, and the prospects for establishing a class are good. Looking to God for grace and guidance, will leave nothing undone to spread the message. God's power has been wonderfully manifest in opening the way for the lectures in both Spain and Portugal.

Martial law is still in force here. All public meetings of every kind are prohibited. Three nights after your lecture the Chief of Police was shot while leaving his house.

In closing I may say the past few weeks have been the most trying in my Christian experience. The arranging of three public lectures held simultaneously in three different cities over 700 miles apart, in nations of foreign language, under martial law, in the center of Papal power and with no brethren to help, coupled with the uncertainty of outcome, was a heavy weight. Yet our loving Father overruled all frailty to his glory. He opened seemingly impossible doors. His time had come for the public proclamation of his holy message in these dark countries—the first time since the days of the apostle Paul that such a public witness to the truth has been given in these lands.

Now I can look back with thankfulness and joy at the privilege of having been permitted to assist in this work; and when I say that after the second day in Madrid I had given up and was about to write you that I did not think it possible nor safe to go ahead with arrangements, you will realize how our loving Father providentially opened the way for this witness.

In another communication from Brother Young he writes as follows:

Greetings in the name of our Redeemer and Saviour! This is just a line to say that letters are pouring in from all over Portugal asking for a copy of your discourse. I had to drop everything and attend to the correspondence. I am glad to say that tonight we are mailing out over 2,000 letters, containing your lecture. Your lecture has stirred Portugal from end to end. Letters have come in from the Brazilian Consulate, from a Portuguese Marquis, from a General, and from Judges, Lawyers, Doctors, etc., etc.

From twenty to thirty people are now attending the studies here, nearly all former adventists. The prospects are good for establishing a permanent class in Lisbon.

## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR SEPTEMBER 2

*"Be not afraid, the Lord is with thee."—Dexteronomy 20:1.*

**J**EHOVAH had sent his people Israel into Egypt for a purpose. The government of Egypt had wickedly oppressed them for a long while. Their cries were heard in heaven. God sent his servant Moses into Egypt to deliver his people from the oppressors. The request was respectfully made before the government that the Israelites be permitted to go and worship their God. To this, and like requests, the government uttered defiance against God.

Pharaoh had said in reply to one of these requests: "Who is God?" And in substance God had declared that he would show the defiant ruler who Jehovah is. After a number of plagues had been visited upon Egypt the Israelites were delivered from the oppressor in a miraculous and spectacular manner. The government of Egypt fell. In his due time God gave the Israelites his fundamental law and statutes by which they would be governed in matters in general. In the course of instructions Jehovah said to them in the words of our text: "Be not afraid of them [the enemies]; for the Lord thy God is with thee."

The Israelites were used in a representative capacity. They represented the chosen nation of the Lord; that is, spiritual Israel called to show forth the praises of God. (1 Peter 2:9) The government of Egypt was the government of Satan, the god of that nation, and representatively stood for all organized powers of the evil world. Seeing that the Scriptures justify the conclusion herein stated, it is then proper to assume that the new creation is privileged to claim the precious promise of this text.

The little company of the Lord's people are daily going out to battle for the cause of righteousness by announcing the King and his kingdom. The world powers being under the control of their god, the enemy Satan, the representatives of the Lord are often oppressed, ill-treated and despitefully used. But they are not to fear, for the reason that they are engaged in the Lord's business and are under his care and protection. The Father of mercies and God of all comfort now says to these faithful representatives of his: "Be not afraid of thine enemies; for the Lord thy God is with thee." Therefore let each one engaged in the Lord's service be of good courage and press on.

### TEXT FOR SEPTEMBER 9

*"As he is, so are we in this world."—1 John 4:17.*

**W**RITING for the encouragement and comfort of the Church, St. John here directs attention to the Lord Jesus Christ. He here shows the oneness of Christ and his body members in this, that

Jesus is the Head and that his true and faithful followers constitute the Body. Whatsoever therefore the course taken by the Head must be the course of action taken by the members. Our Lord was in this evil world, but he was not of it. Satan is the god of this evil world; hence the righteous One could have nothing whatsoever to do therewith. For the same reason no true follower of Christ can sympathize or cooperate with the evil world. The allegiance of our Lord was wholly to the heavenly Father. Our allgiance likewise must be to Jehovah.

While in this world, Jesus devoted his time and his faculties to giving a testimony concerning his Father and his kingdom. That was his vocation. Nothing else he did. Such must be the vocation of each one of the faithful followers of Christ. It will be necessary for them to do some work to earn the necessities for bodily sustenance; but such is their avocation, not their vocation. Even while laboring with their hands the faithful body members give testimony concerning the King and his kingdom.

That which prompts such course of action is love. The only thing that hinders the operation of love is selfishness. The only reason one fears is because of self. He who fears cannot be perfect in love, for the very reason of his self-interest.

Having this in mind St. John wrote: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear."—1 John 4:17, 18.

Now since we are in this world, and our position is similar to that of our Lord when he was here, it becomes our privilege and bounden duty to declare the message of the kingdom. This is the day of judgment; hence now is the time above all times for the Christian to declare boldly and fearlessly the message of the King. Doing so, he will be comforted by the Lord, because he will be joyful in his heart; and joy in the Lord invariably brings both comfort and strength to the Christian.

### TEXT FOR SEPTEMBER 16

*"Thine eyes shall see the King in his beauty."—Isaiah 33:17.*

**J**EHOVAH delights in bestowing his favors upon those who honor him. His dealings with men show this even from the earliest days of the human race. The reason for this probably lies deeper than sometimes we have thought.

From the days of Eden Satan has been the enemy of God and of everything righteousness. He has defied Jehovah and put forth his greatest efforts to hold men within his grasp. God could have prevented him from doing this; but the fact that he has permitted him shows

that it is God's purpose to have his intelligent creatures learn that the course of the enemy leads to disfavor and ultimate death, while the righteous course, which the great Creator marked out for man, leads to life and happiness.

Jesus plainly says that "this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent."

In the text under consideration the prophet shows that there are sinners in Zion. This means that there have been some who have come into God's organization who have not been wholly faithful to him. Because of their unfaithfulness they become afraid. Those who really love the Lord will not be afraid. They trust implicitly in the Lord. These are the ones that are the beneficiaries of this precious promise.

The prophet Isaiah, in the 33rd chapter, shows how the faithful in the Church will be greatly favored by the Lord by being able to have a clearer vision of the Lord's dealings with his people, and especially when Christ comes to his temple. This of course does not mean a man seeing with his natural eyes, but that he will have a clearer understanding of God's great plan for the Church and for the deliverance of the world. This clearer vision will comfort him; and he will have joy in his heart, even as the prophet foreshadowed. These see the kingdom afar off; yet they rejoice greatly because of the full assurance that comes from the Lord's providential dealing with them; and patiently and joyfully they continue in the Lord's service until they receive the blessed command to advance to a higher place.

#### TEXT FOR SEPTEMBER 23

*"Let the children of Zion be joyful in their King."—Psalm 149: 2.*

**I**N ITS broader use, the term Zion means God's organization, which of course is always righteous. At times some become members of his organization who turn to unrighteousness. The term "Jerusalem" often means the same as Zion. Jerusalem, says the apostle Paul, which is above, is the mother of the antitypical Isaac class; viz., the Church. (Galatians 4: 26) It is this Zion, God's organization, that gives birth to the new nation, the kingdom of the Messiah, the new order of things. Of necessity this takes place when the Lord takes unto himself his power and begins his reign. This we understand transpired in 1914, and between that and 1918 Satan was cast out of heaven. The King of Zion is Christ Jesus, the Lord of lords.

When the Lord comes to his temple, and finds there approved ones, he invites such to enter into his joy. It is befitting that the bride class should rejoice in the

presence of the Bridegroom. The Psalmist here pictures this class as rejoicing in their King. This is exactly in harmony with St. Paul's statement: "Rejoice in the Lord alway: and again I say, Rejoice." (Philippians 4: 4) This joy is not in self nor in anything about us. The joy of the Church is in the Lord, and that joy is really the strength of those on earth who are part of Zion and who constitute a part of the chosen nation of the Lord.

Being joyful in the Lord, these go forth with the message of his kingdom, moved by love for him. Such cast aside all fear and are frankly outspoken in the publication of the message of the King and his kingdom, even as St. John said they would be.—1 John 4: 17, 18.

Let all the saints now be encouraged. Let them all be joyful in the Lord our King. Those who are thus joyful in their King will not refrain from telling others about him and the blessings his kingdom will bring.

#### TEXT FOR SEPTEMBER 30

*"God will teach us, . . . and we will walk in his paths."—Micah 4: 2.*

**W**HILE Satan, the enemy of God and righteousness, still exercises his power over men, it is impossible to teach all people the truth. Only those who have a desire for a better and happier condition will give heed to the message. When Satan is restrained, and his power over the people gone that he may deceive them no more, then the message of the truth will freely flow and be freely received by the millions of earth.

At this time it is the privilege of the anointed ones of the Lord to joyfully carry the message of the King to the teachable ones of earth, that they may see in advance the way that the Lord has prepared for them. It is their privilege and duty to comfort all such. It is also the privilege and duty of the anointed, as opportunity is afforded, to tell all the message of the kingdom, whether they heed or not. They are to be the witnesses of God on earth, to state to the people that when the judgments of the Lord are in the earth then the people will learn righteousness and oppression shall cease. This is a message of consolation, and it will find a place in the hearts of very many and bring peace to their troubled souls.

Let each one, then, of the anointed of God remember what the Lord has said to them: "Ye are my witnesses, that I am Jehovah." Therefore with gladness of heart go forth to testify concerning his holy name. Tell the people of the goodness of our God, and declare unto them that in his own due time God will teach them and they shall walk in his paths.

## PAUL AND THE PHILIPPIAN JAILER

—AUGUST 30—ACTS 16:16-40—

PAUL AND SILAS PUT INTO PRISON—IMPRISONMENT TURNED INTO JOY—PHILIPPIAN CHURCH PRECIOUS TO PAUL.

*"Believe on the Lord Jesus Christ, and thou shalt be saved."*—Acts 16:31.

**L**UKE gives no record of what Paul and Silas did during their first week in Philippi. They would certainly spend as much time as possible with Lydia and her household. At meal-times and when the day's work was done—and probably some business was even deferred for a season—the little company of evangelists and their earnest hearers would go over the things which Paul taught.

<sup>2</sup> When sabbath came around they all went to the riverside to the accustomed place of prayer. But as they were going they were met by a young woman who was possessed with a spirit of divination, and who turned and followed them, crying out, "These men are the servants of the most high God, which show unto us the way of salvation." (Acts 16:17) Since there is no good reason for thinking that this was the first time the young woman had seen Paul, it is to be assumed that during the week the brethren had been busy speaking to the townspeople, telling their message of the kingdom, and manifesting that they were servants of the living God.

<sup>3</sup> Apparently on this sabbath morning Paul took as little notice of the woman as possible; but day after day she persisted in following them about. This grieved him for the work's sake; for, even though she told the truth, Paul wanted no help from the demons. He determined to act, and to the evil spirit which possessed her he said: "I command thee in the name of Jesus Christ, to come out of her." (Acts 16:18) There was quick obedience to the command; the spirit left her. Apparently she was a slave, owned by a number of men, "her masters," who made profit by the debauchery of her mind. Their loss maddened them; they seized Paul and Silas and dragged them into court, and had them brought before the Roman magistrates. Pointing out that Paul and Silas were Jews, they laid charges against them, saying, "These men . . . do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans."—Acts 16:20, 21.

<sup>4</sup> The multitude, who were not Romans, but were easily deceived as crowds are by a cry of patriotism, were immediately stirred against Paul and Silas; and the magistrates being no less stirred rent off the clothes of the two good men and commanded that they should be beaten. This was readily done. Paul and Silas were beaten with many stripes then were cast into prison, the jailer having charge to keep them safe. He interpreted the charge as meaning that he should put a little trouble into his service, and he "thrust" them into the inner prison; and, to add to their discomfort, he made their feet fast in the stocks. Thus within a short time Paul and Silas were fast in the innermost place of the prison at Philippi.

<sup>5</sup> Beaten and wounded, disgraced in the eyes of the people, false charges laid upon them, their friends unable to help them, theirs was a sore case, and the happening could have been a sore trial to them. But so sure were they in the hands of the Lord that they did not specially concern themselves. At midnight they prayed and sang praises unto God. Their hearts were gladdened because they could suffer for their Master's sake, and for the honor of his name. All the prisoners heard them; for their singing was no quiet duet but the bursting forth of two hearts praising God in unison of heart and voice.

<sup>6</sup> Suddenly there was a great earthquake. The prison foundations were shaken, the walls tilted, locks and bars snapped, all the doors were thrown open, and every prisoner's bands were loosened from their fastenings. But as soon as that was done the foundations settled; the earthquake had done its work. The keeper of the prison, awaking out of his sleep and finding the prison doors open, drew out his sword to kill himself; for he expected, perhaps knew, that if the prisoners under his care escaped from whatever cause he must forfeit his life.

<sup>7</sup> The doors had been thrown in such manner that Paul in the inner prison could see what the man was about to do, and he cried with a loud voice: "Do thyself no harm; for we are all here." (Acts 16:28) The jailer, on hearing this, called for a light that he might go in to them in the inner place; then he ran in trembling, and fell before them. He brought them out, and speaking as to his superiors he said: "Sirs, what must I do to be saved?" (Acts 16:30) He knew of the things which had happened in the town, and of the charges that had been made against these men. He realized this strange thing was a divine manifestation in their favor, and therefore that God was taking note of what was done to them. The people, the rulers, and he himself had treated them badly. He was afraid. But there was more than fear; he was in a humble mind, as his cry indicates; he was ready to listen to their teaching. So, that same hour, Paul and Silas, bruised and sore as they were, but stimulated by this sudden intervention by the Lord, as every lover of God is when there is an ear opened for the truth, talked to the jailer.

<sup>8</sup> The jailer was told of the message of love, the good news of the kingdom, and had explained to him the way of the Lord. And he believed, and all his household, for they had been called to listen; and they were saved even as Paul had said: "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.*" (Acts 16:31) Then during those same dark hours the jailer washed their stripes; and when he had done that he and all his household were baptized. He then took them into his house and provided food, and they ate and rejoiced together.



<sup>9</sup> The next morning the magistrates sent their officers to the prison with instructions to the jailer to "let those men go". (Acts 16:35) Whether the earthquake had shaken the town or only the jail we do not know; it is evident that something had shaken the magistrates, for they had no care for or sympathy towards these men whom they had ruthlessly and unjustly thrust into prison. But Paul would not be so easily dismissed, and, incidentally, the magistrates needed a lesson. The freedom was declined; the officers were told to carry a message to their masters saying that they themselves should come and bring them out of jail since they had been unlawfully treated and condemned; they were Roman citizens, and therefore had rights which had been denied them. This had more effect on the magistrates than the earthquake had; for this, reported to Rome, would mean much to them, and they feared. A Roman citizen had certain rights which every representative magistrate must respect. Rome was brutal; but Rome was just in these things, and would not allow its representatives to trample on its instructions.

<sup>10</sup> It was not that Paul wanted to have them come and apologize for what they had done, but for the reason that had he and Silas accepted what was offered to them, they would have gone forth as pardoned criminals, and Paul would not have that on record if it could be avoided. It was not pardon he sought at their hands, but a clean record.

<sup>11</sup> Paul and Silas might have escaped this unjust punishment if, when charged, they had claimed their Roman citizenship and their rights. But neither would do that; for they would not escape suffering for their Master by such a claim. Now when that was past they presented their rights as citizens. If they had sought to avoid the suffering they would have lost that wonderful night's experience, and the whole Church would have been the poorer.

<sup>12</sup> The magistrates came and pleaded with them to come out of the prison, and brought them out openly into the city before the populace, and desired them to depart. Paul and Silas agreed. But they went to the house of Lydia, and after the brethren had been gathered they spent some time in comforting them, before they departed. We do not again hear of Lydia, nor of the jailer; but we know that the experiences of those days brought lasting good. A church was established there, and the church in Philippi was ever very true to Paul, and their interests were very near to his heart.

<sup>13</sup> The establishment of the church in Philippi, the first in Europe, seems as if it was to be typical. First there was sweetness of the joy of finding hearts ready for the truth, and the pleasure of instruction. Then came the experiences with the young woman obsessed with an evil spirit. Lastly there was the sharp experience of suffering at the hands of an unruly bench of magistrates backed by an equally unruly crowd of mischievous and thoughtless men. The first experience was the mes-

sage of the Lord. He knew of those few faithful women who met regularly to pray for some light; and his faithful servants got the joy of being his messengers, the means of answering the women's prayers.

<sup>14</sup> The other two experiences were immediately of the devil, but were overruled by the Lord for the advancement of His interests. The case of the young woman was an attempt on the part of Satan to discredit the message of the gospel. If he through her said the same thing as the apostles, there was nothing fresh in their message, and its source was tainted. Satan had followed the same plan with the Lord; and the Lord in casting out the demons had set the example of the manner of dealing with all such. (Mark 1:24) The other sharp experience was an endeavor to intimidate Paul and Silas, perhaps to cause them to think that they had made a mistake, and should return to Asia Minor. Probably these faithful servants realized this, and sang the praises of God asserting their faith and their purpose.

<sup>15</sup> The men who owned or controlled the obsessed woman are well represented in many today. Those men had not the slightest hesitancy in making gain by wasting her life and mentality. Her welfare was nothing to them; they wanted only the gain she brought them. They were true representatives of that great Babylon which deals in souls of men. (Revelation 18:13) As soon as they saw that their hope of gain was gone, they became virtuous patriots all at once. They professed to be law-abiding citizens. They haled Paul and Silas before the magistrates on the charge of being troublemakers of the city, teaching things contrary to the laws of the country. They were patriotic supporters of religion, law, and good order. It was a sudden zeal; but it has been seen of late years well-matched. And the same spirit still exists, and will surely exert itself as opportunity comes.

#### QUESTIONS FOR BEREAN STUDY

Had the little Philippian church reason for being a happy company? When the little company met on the next sabbath, did "Satan come also"? ¶ 1, 2.

Why was Paul grieved at having the truth thus proclaimed? What did he do, and what was the uproar that followed? ¶ 3.

What shameful experiences did Paul and Silas undergo? Were they disheartened? ¶ 4, 5.

What shook the foundations of the prison? What was the jailer about to do? What saved the jailer from death? ¶ 6, 7.

How did the imprisonment turn out for Paul and Silas, and the jailer and his household? In what particular way did the jailer show his appreciation? ¶ 8.

What was it that shook the magistrates? Was there a sense of justice in the Roman government, even though it was brutal and hard as iron? ¶ 9.

What was the object in Paul's bringing the magistrates to time? How could Paul and Silas probably have escaped the punishment which they received? Was there a noble example in this? Who follows it? ¶ 10, 11.

Were Paul and Silas in a hurry to leave town at the request of the magistrates? What were the good results from the Philippian experience? In what respect were these experiences pictorial? ¶ 12-14.

Who are represented in the owners of the obsessed woman? How did they seek to cover their pious fraud? ¶ 15.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER T. E. BARKER

Elma, Ia. ....	Aug 19	Lake Mills, Ia. ....	Aug. 26
Waucoma, Ia. ....	" 20	Estherville, Ia. ....	" 28
Fayette, Ia. ....	" 21	Superior, Ia. ....	" 30
Oelwein, Ia. ....	" 23	Estherville, Ia. ....	Sept. 1
Waterloo, Ia. ....	" 24	Inwood, Ia. ....	" 2
Clarion, Ia. ....	" 25	Alton, Ia. ....	" 3, 4

## BROTHER J. A. BOHNET

Dix, Ill. ....	Aug. 17	Indianapolis, Ind. ....	Aug. 24-31
Alma, Ill. ....	" 18	Vandalia, Id. ....	Sept. 1
Flora, Ill. ....	" 19	Patoka, Ill. ....	" 2
Rinard, Ill. ....	" 20	East St. Louis, Ill. ....	" 3
Clay City, Ill. ....	" 21	Carlyle, Ill. ....	" 4
Vincennes, Ind. ....	" 23	St. Louis, Mo. ....	" 6

## BROTHER H. H. DINGUS

Casper, Wyo. ....	Aug. 20, 23	Big Springs, Nebr. ....	Sept. 1, 2
Slater, Wyo. ....	" 25	North Platte, Nebr. ....	" 3
Cheyenne, Wyo. ....	" 27	Brady, Nebr. ....	" 4
Laramie, Wyo. ....	" 28	Overton, Nebr. ....	" 6
Cheyenne, Wyo. ....	" 30	Erleson, Nebr. ....	" 7, 8
Carpenter, Wyo. ....	" 31	Litchfield, Nebr. ....	" 8, 10

## BROTHER A. D. ESILEMAN

Henryetta, Okla. ....	Aug. 17	McAlester, Okla. ....	Aug. 24
Muskogee, Okla. ....	" 18	Stuart, Okla. ....	" 25
Stigler, Okla. ....	" 19	Wilburton, Okla. ....	" 26
Tamaha, Okla. ....	" 20	Lutie, Okla. ....	" 27
McCurtain, Okla. ....	" 21	Fanshawe, Okla. ....	" 28
Quinton, Okla. ....	" 23	Albion, Okla. ....	" 30

## BROTHER A. J. ESHLEMAN

St. James, Mo. ....	Aug. 19	Flat River, Mo. ....	Sept. 2
Leasburg, Mo. ....	" 20	Farmington, Mo. ....	" 3
East St. Louis, Ill. ....	" 21	Burch, Mo. ....	" 4
Terre Haute, Ind. ....	" 23	Frederickton, Mo. ....	" 6
Indianapolis, Ind. ....	" 24-31	Dexter, Mo. ....	" 7
St. Louis, Mo. ....	Sept. 1	Holcomb, Mo. ....	" 8, 9

## BROTHER M. C. HARBECK

Detroit, Mich. ....	Aug. 16	Brazil, Ind. ....	Sept. 1
Fort Wayne, Ind. ....	" 17	Pana, Ill. ....	" 2
Columbus, O. ....	" 18, 19	Decatur, Ill. ....	" 3
Dayton, O. ....	" 20, 21	Chicago, Ill. ....	" 4
Cincinnati, O. ....	" 23	Lake Mills, Wis. ....	" 5-7
Indianapolis, Ind. ....	" 24-31	Madison, Wis. ....	" 8

## BROTHER M. L. HERR

Holyoke, Colo. ....	Aug. 18	Waldo, Kans. ....	Aug. 27
Denver, Colo. ....	" 20	Solomon, Kans. ....	" 28
Cheyenne Wells, Colo. ....	" 21, 23	Abilene, Kans. ....	" 30
Russell, Kans. ....	" 24	Junction City, Kans. ....	" 31
Dorrance, Kans. ....	" 25	Randolph, Kans. ....	Sept. 1, 2
Salina, Kans. ....	" 26	Manhattan, Kans. ....	" 3

## BROTHER W. M. HERSEE

Stellarton, N. S. ....	Aug. 17	Charlottetown, P. E. I. ....	Aug. 29, 30
Sydney, N. S. ....	" 19, 20	St. Peter's Bay, P. E. I. ....	" 31
Glace Bay, N. S. ....	" 21, 23	Hazelbrook, P. E. I. ....	Sept. 1
Whitney Pier, N. S. ....	" 24	Amherst, N. S. ....	" 3
Long Hill, N. S. ....	" 26	Moncton, N. B. ....	" 4, 6
Pictou, N. S. ....	" 27	St. John, N. B. ....	" 7, 8

## BROTHER G. R. POLLOCK

Dayton, Wash. ....	Aug. 19	Seattle, Wash. ....	Aug. 26
Waitsburg, Wash. ....	" 20	Port Townsend, Wash. ....	" 27, 28
Walla Walla, Wash. ....	" 21	Seattle, Wash. ....	" 30
Yakima, Wash. ....	" 23	Olympia, Wash. ....	" 31
Ellensburg, Wash. ....	" 24	Aberdeen, Wash. ....	Sept. 1
Roslyn, Wash. ....	" 25	Centralia, Wash. ....	" 2

## BROTHER V. C. RICE

Lisbon, O. ....	Aug. 18	Bellaire, O. ....	Aug. 25
East Liverpool, O. ....	" 19	Wheeling, W. Va. ....	" 26
Negley, O. ....	" 20	Clarrington, O. ....	" 27
Power Point, O. ....	" 21	New Martinsville, W. Va. ....	" 28
Toronto, O. ....	" 23	Marietta, O. ....	" 30
Steubenville, O. ....	" 24	Stockport, O. ....	" 31

## BROTHER C. ROBERTS

Brandon, Man. ....	Aug. 3	New Liskeard, Ont. ....	Aug. 16
Souris, Man. ....	" 4	North Bay, Ont. ....	" 17
Frederic, Man. ....	" 5	Mattawa, Ont. ....	" 18
Winnipeg, Man. ....	" 7, 9	Huntsville, Ont. ....	" 19
Nakina, Ont. ....	" 11	Bracebridge, Ont. ....	" 20
Timmins, Ont. ....	" 13, 14	Toronto, Ont. ....	" 23

## BROTHER R. L. ROBIE

Logansport, Ind. ....	Aug. 19	Waynesburg, Pa. ....	Sept. 4, 6
Kokomo, Ind. ....	" 23	Canonsburg, Pa. ....	" 7
Indianapolis, Ind. ....	" 24-31	Kittanning, Pa. ....	" 8
Newark, O. ....	Sept. 1	New Kensington, Pa. ....	" 9
Wheeling, W. Va. ....	" 2	Greensburg, Pa. ....	" 10
Washington, Pa. ....	" 3	Pitcairn, Pa. ....	" 11

## BROTHER O. L. SULLIVAN

Sonora, Ky. ....	Aug. 17	Chicago, Ill. ....	Aug. 31
Cecilia, Ky. ....	" 18	Gratiot, Wis. ....	Sept. 1
Rineyville, Ky. ....	" 19, 20	Monroe, Wis. ....	" 2
Brandenburg, Ky. ....	" 21	Monticello, Wis. ....	" 3
Louisville, Ky. ....	" 23	Madison, Wis. ....	" 4
Indianapolis, Ind. ....	" 24-30	Lake Mills, Wis. ....	" 5-7

## BROTHER W. J. THORN

Pittsfield, Mass. ....	Aug. 17	Indianapolis, Ind. ....	Aug. 24-31
Utica, N. Y. ....	" 18	Chicago, Ill. ....	Sept. 1
Buffalo, N. Y. ....	" 19	Burlington, Ia. ....	" 2
Cleveland, O. ....	" 20	Omaha, Nebr. ....	" 3
Gallion, O. ....	" 21	Ravenna, Nebr. ....	" 4
Anderson, Ind. ....	" 23	Arvada, Wyo. ....	" 6

## BROTHER T. H. THORNTON

Lexington, Ky. ....	Aug. 16	Indianapolis, Ind. ....	Aug. 24-31
Frankfort, Ky. ....	" 17	Ashland, Ky. ....	Sept. 1
Shelbyville, Ky. ....	" 18, 19	War, W. Va. ....	" 2, 3
Jeffersonton, Ky. ....	" 20	Honaker, Va. ....	" 6
New Albany, Ind. ....	" 21	Coeburn, Va. ....	" 20
Madison, Ind. ....	" 23	Pennington, Va. ....	" 22

## BROTHER J. C. WATT

Alamogordo, N. Mex. ....	Aug. 10, 12	San Diego, Calif. ....	Sept. 6
Albuquerque, N. Mex. ....	" 14	Oceanside, Calif. ....	" 7
Phoenix, Ariz. ....	" 16	Santa Ana, Calif. ....	" 8
Yuma, Ariz. ....	" 17	Anaheim, Calif. ....	" 9
Los Angeles, Calif. ....	" 23	Brea, Calif. ....	" 10
Long Beach, Calif. ....	" 30	Whittier, Calif. ....	" 11

## BROTHER J. B. WILLIAMS

Clymer, N. Y. ....	Aug. 18	Elkhart, Ind. ....	Sept. 1
Erie, Pa. ....	" 19	Sturgis, Mich. ....	" 2
Cleveland, O. ....	" 20	Osego, Mich. ....	" 3
Springfield, O. ....	" 21	Kalamazoo, Mich. ....	" 4
Richmond, Ind. ....	" 23	Three Rivers, Mich. ....	" 6
Indianapolis, Ind. ....	" 24-31	Jackson, Mich. ....	" 7

## BROTHER L. F. ZINK

Lynn, Mass. ....	Aug. 16	Plymouth, Mass. ....	Aug. 23
Cliffondale, Mass. ....	" 17	North Duxbury, Mass. ....	" 24
Boston, Mass. ....	" 18	Plympton, Mass. ....	" 25
Quincy, Mass. ....	" 19	Taunton, Mass. ....	" 26
Stoughton, Mass. ....	" 20	New Bedford, Mass. ....	" 27
Brockton, Mass. ....	" 21	Fall River, Mass. ....	" 28

## BETHEL HYMNS FOR SEPTEMBER

Sunday	6	120	13	218	20	89	27	99
Monday			7	128	14	269	21	284
Tuesday	1	62	8	331	15	325	22	288
Wednesday	2	192	9	230	16	293	23	280
Thursday	3	296	10	277	17	326	24	88
Friday	4	212	11	279	18	87	25	168
Saturday	5	14	12	117	19	328	26	217

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

By Means of "The At-one-ment"

STUDY XII: THE SUBJECT OF THE ATONEMENT

Week of Sept. 6... Q. 118-124 Week of Sept. 20... Q. 133-141  
Week of Sept. 13... Q. 125-132 Week of Sept. 27... Q. 142-150