



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

"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.

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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 21:25-34

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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ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10:00 o'clock a.m., Friday, October 31, 1924, to transact any business that may properly come before the said meeting.

(Signed) W. E. VAN AMBURGH, *Secretary*.

Brooklyn, N. Y., September 15, 1924.

MEMORIAL REPORT

It has been suggested that the Memorial report published in our issue of July 15 is misleading in that the title gives a larger number than the total number set forth in the columns following. The reason is that the title contains all that were reported, including those in classes of less than twenty; whereas the list of classes contains only such as reported twenty and more.

DELAYED MEMORIAL REPORTS

Through a misunderstanding of our request that the Memorial Reports be forwarded to this office, the following reports appeared in the French edition of THE WATCH TOWER only:

Berne, Switzerland	310
Strasbourg, Alsace-Lorraine	150
Mulhouse, Alsace-Lorraine	105
Sarrebruck, Saar Basin	10
Bienne, Switzerland	63
Denain, France	51
Thoune, Switzerland	50
Paris, France	46
Sin-le-Noble, France	41
Lausanne, Switzerland	35
Sulzbach, Saar Basin	34
Berthoud et Wasen, Switzerland	33
Geneva, Switzerland	31
Neunkirchen, Saar Basin	30
Lievin, France	27
Langnau, Switzerland	24
Völklingen, Saar Basin	23

Including those classes which reported less than twenty participants, the total number was 1,436. This increases the grand total participating this year to 65,105.

MUSICIAN WANTED

A brother, unencumbered, who is a first class pianist and accompanist and who could act as announcer, would have splendid opportunity for service at the SOCIETY'S radio station. Any brother who is fully devoted to the Lord and who possesses these qualifications please communicate with us, addressing Radio Department.

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

BROOKLYN, N. Y. (Afternoon Meeting Only, Masonic Temple)	October 12
PITTSBURGH, PENNSYLVANIA	November 2
Class Secretary—Charles M. Stewart, 317 Grace St., Mt. Washington Station, Pittsburgh, Pa.	
TORONTO, ONTARIO	November 9
Class Secretary—W. G. Brown, 1489 Danforth Ave., Toronto, Ont.	

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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THE TEMPTATION—FALL AND VICTORY

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren."—James 1: 13-16.

THE Scriptures clearly teach that Satan is the Arch-Tempter. His purpose in seducing or tempting one is to obtain control of the one tempted. Wilful and intentional yielding to the temptation results disastrously. He who endures the temptation and withstands the Tempter is rewarded with the crown of life.

²A temptation that calls forth such extreme penalty or such high reward must be something more than the daily delinquencies and trespasses to which all fallen creatures are subject. It must be something that involves loyalty to God. This conclusion is supported by the Scriptural statement that Jesus "was in all points tempted like as we are" tempted (Hebrews 4: 15), but was holy, harmless and without sin. The temptation of Jesus, therefore, furnishes a guide to the interpretation of this scripture.

³Satan always places his temptation before those who claim to be, or are supposed to be, in harmony with God. But the temptation did not begin with Jesus.

⁴Adam and Eve, when in Eden, were in harmony with God. They were the creatures of God, and therefore his representatives. To them God had given his law. The law of God is his expressed will. They knew it was lawful to eat of every fruit except that which was in the midst of the garden of the Lord. Eve said to Satan: "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Satan induced her to believe that death would not result. Then he saw to it that the temptation to eat and to be disloyal to God was presented to her from three different viewpoints, to the three different faculties of her being, thereby hoping to succeed in causing her to be disloyal to God and to become his subject. The three faculties of her being to which the temptation was presented were, to wit: body, mind, and will.

⁵The body is the organism of flesh. Mind is the intelligence, or that faculty of the being by which the creature reasons and reaches a conclusion. Will or

purpose is the faculty of determination to do or not to do a certain thing.

⁶"The woman saw that the tree was good for food." She reasoned: That will be good for my body or organism. I will use my powers now for the gratification and welfare of my flesh.

⁷"And [the woman saw] that it was pleasant to the eyes." It appealed to her fancy; that is to say, she was pleased with its external appearance. It was beautiful to look upon, and she desired it. To herself she said: I will have this most beautiful fruit.

⁸And she saw that it was "a tree to be desired to make one wise." It appealed to her pride or sense of her own worth and importance, and she desired to be wise contrary to the law of God. So she determined to act, reasoning: I will eat and become wiser than other creatures, yea, as wise as God himself.

⁹Upon all three points Eve was tempted, and upon all she yielded and fell. So impressed was she with her own importance then that she gave the fruit to her husband, and he did eat. He saw that she had disobeyed God, yielded to the devil; and he joined her in the transgression. On his part it was a deliberate and wrongful act, contrary to God's expressed will; and death resulting therefrom pictures destruction, the fate of those who are wilfully disloyal to God.

¹⁰That these three methods of temptation are applied by Satan to all who are in harmony, or who claim to be in harmony, with God, is clearly shown by the words of the Apostle as follows: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." — 1 John 2: 16, 17.

¹¹At the time St. John wrote these words Satan was the god of the whole world. The inspired Apostle says that all things in the world, used to induce one to become disloyal to God and his righteous arrangement.

are presented to us as an appeal to the flesh, meaning the body or organism; to the desire of the eyes, meaning that which appeals to the fancy or vanity and causes desire for it because of appearance; and to the pride of life, meaning the desire to show one's own importance and inherent virtue by being able to accomplish the desired purpose without considering God or his ways of doing it. To yield to these temptations means to be disloyal to God and to suffer the extreme penalty. To endure and overcome the temptations and the Tempter means to gain the greatest prize. These abstract principles must apply to all in due time.

TEMPTATION OF JESUS

¹²It has been the purpose of Satan at all times to destroy the seed of promise. When Jesus was baptized in the Jordan, without doubt Satan heard the words from heaven approving Jesus as the Son of God. He knew, therefore, that Jesus was Jehovah's representative on earth; and he also knew that God requires loyalty of all who will be approved of him. At once Satan set about to induce Jesus to be disloyal to the Father. For forty days Jesus was in the wilderness preparing for the great work which his Father had set before him. Round him were the wild beasts, that harmed him not. The angels ministered unto him. Satan saw that Jesus was the favored one of Jehovah, His beloved Son. Cunningly he set the temptation before Jesus. It will here be observed that Satan again employed the same methods of presenting the temptation before Jesus that he had employed with Eve.

¹³First, to the body or organism, in this: Jesus was hungry, and Satan knew this. Satan said to him: "If thou be the Son of God, command this stone that it be made bread," and eat of it to satisfy your hunger. Here was a temptation to satisfy the desire of the body, or organism, and thereby keep himself from starving to death and to use his power selfishly for his own satisfaction. Jesus withstood the Tempter and the temptation, and declared his loyalty to God, saying to Satan: "It is written, That man shall not live by bread alone, but by every word of God," meaning that loyalty to God is the essential thing to life. Against this temptation, Jesus gained the victory.

¹⁴As to the mind, in this: Satan now presented before the mental vision of Jesus all the nations and kingdoms of the world. It was Satan's, his organization. To Jesus he said: "This is mine and I can give it to whomsoever I will." In other words, he said to the Master: 'Jehovah acknowledges that I am the god of this world, and I have a right to dispose of it. You have come to be the king of the world. It will take you a long time to accomplish your purpose. I will give it to you now and you can become king immediately, the only condition being that you will worship me.' This was a temptation presented to the mind of Jesus through the eye because he could see the glory of the earth and

the glory it would be to take over the control of the world at once and become the liberator of the people, and make them beautiful. To this temptation Jesus answered: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4:1-12.

¹⁵Jesus withstood the Tempter and overcame the temptation. He yielded not to the desire of his eyes, and gained the victory.

¹⁶Then Satan appealed to Jesus' pride of life. He tempted his will, hoping to induce him to be wilfully disloyal to God by ignoring the Father's provision. In substance Satan now said to him: 'If you proceed in your meek and lowly way, you will have great difficulty in convincing the people that you are the King. Look at the mighty and rich men in this land. Take note of the Sanhedrin, the politicians composing the great supreme court of this nation. Look at the Pharisees and other great men who do the religious thinking for the people. These are the three ruling factors, and they are mine. You will have to do some thing to overshadow their greatness if you really expect to convince the people that you are sent from heaven to be their king. Why not demonstrate to the people that you are sent of God? Go up to the top of that temple in Jerusalem, and jump down into the valley. It is written by your God that he will give his angels charge over you and keep you; that in their hands they shall bear you up, lest you dash your foot against a stone. They will surely protect you, and then the people will know that you are sent from heaven.' This temptation would appeal to the pride and was intended to induce Jesus to gain for himself a great name by taking a different course from that which the Father had marked out for him. Jesus never wavered in his loyalty to God. He replied: "Thou shalt not tempt the Lord thy God." Again he overcame the temptation, and drove away the Tempter, and gained the victory.

TEMPTATION OF ECCLESIASTICISM

¹⁷Ecclesia means a called out, separate class or body of people. It is the name applied to the Church. Ecclesiastic means of or pertaining to the Church. The Lord Jesus organized the Church of God, the apostles being the twelve foundation stones. The true Church of God constitutes the antitypical seed of Abraham through whom God has promised to destroy Satan and to bless all the families of the earth. All who have taken the name of Christ Jesus claim to belong to the Lord, and some of them actually do belong to the Lord. A like temptation comes to them all, and will make manifest the loyal or approved ones of God.—Hebrews 12:27.

¹⁸Jesus Christ is the great Shepherd of the flock of God. (Hebrews 13:20; 1 Peter 2:25) In the organization of the Church the Lord provided for under-shepherds, designating them as elders and teachers. Upon

these is enjoined the duty and obligation of feeding the flock of God and to unselfishly look well to the interest of such (1 Peter 5:2-4), and not to lord it over the people of the Lord. Contrary to the Word of God, the elders or shepherds of the denominational church organized Councils, Synods, Presbyteries, and like bodies politic, elected their own members to the high offices of Popes, Cardinals, Bishops, Doctors of Divinity, Reverends, etc., and thus formed and created what is properly termed the ecclesiastics of Christendom. This means the high personages in the denominational churches, Catholic and Protestant. God did not tempt these men so to do. Of their own desire were they led to this step, and thereby laid themselves open to the great Tempter, who promptly presented the temptation to them similar to that which was presented to Eve and Adam and later to Jesus Christ; namely, the lust of the flesh, the lust of the eyes, and the pride of life.

¹⁹First, as to the lust of the flesh or body: The power gained by the ecclesiastics in the church by reason of their position they have used for their own selfish purposes. They have fed themselves, and let the flock of God go without attention. (Ezekiel 34:8) Selfishly they have advanced their own private interests, permitted the people to go without spiritual food, and thereby caused a famine in the land for the hearing of the Word of God. Yielding to the temptation to use their powers for selfish purposes, they fell.—Amos 8:11.

²⁰The lust of the eyes (the mind): Desiring to possess the seductive things of this world, and to be admired by men rather than to be approved of God, they have yielded to the lust of the eyes; they clothe themselves in scarlet and long flowing robes, deck themselves with jewels and have arrogantly assumed a form of godliness while denying the power thereof. They fell ready victims to this temptation.

²¹Pride of life: Jesus instructed his representatives to preach the gospel of his kingdom and to wait patiently his second coming, when he would establish the kingdom. He admonished them to keep themselves separate from the world. The ecclesiastics, or clergy, have boldly assumed to represent the Lord on the earth. Satan held before them the temptation that, as the Lord's representatives, they could establish the kingdom of God on earth without waiting for the second coming of Christ, the condition being that they should join hands with the commercial and political powers of earth, which were already under the control of Satan. This appealed to their pride of life. To them it was a wonderful thing to bring the capitalists and the politicians into the church. They yielded to this seductive temptation, and set about immediately to obtain control and rulership of the world without the aid of the Lord and contrary to His Word. They met the conditions. They have worshiped the devil, sanctified war, and for pay acted as recruiting officers of war, and resorted to other devilish methods to gain their selfish and ambitious ends. They

have ignored God and the Lord Jesus, and have waxed rich and powerful, while associated with their allies and under the direction of the super-mind of the god of this world. As Jesus foretold, they say: "I am rich, and increased with goods, and have need of nothing," when in truth and in fact they are "wretched, and miserable, and poor, and blind, and naked." (Revelation 3:17) They have fallen to the temptation, and have carried out their part of the arrangement to blind the people to God's purposes. They stand self-confessedly guilty before God and man.

FALSE DOCTRINES

²²The ecclesiastics, to wit: Popes, cardinals, bishops, reverends, doctors of divinity, and theological professors, have claimed the exclusive right and authority to interpret the Scriptures, and deny the right of any one to preach the gospel except such as are ordained by them. They have set aside the pure doctrines of God's Word and have constituted themselves, through their various organizations, the fountains of doctrines, which doctrines they have sent forth as a river, claiming such to be a life-giving stream for the benefit of the people; whereas in truth and in fact theirs has been a message of fraud and deceit, and a stream of sickness and death. By these false and deceptive doctrines the people have been blinded to the true character and purposes of God, and his great plan of salvation has been hid from their eyes.

²³Claiming for themselves the exclusive authority to interpret the Scriptures, for a long time the ecclesiastics kept the people in ignorance of the texts of the Bible by discouraging them in studying it; but now in this day of greater education, when the people might read and understand the Scriptures, these ecclesiastical leaders boldly and flippantly deny the inspiration of the Word of God. Foreknowing that they would take this course, God caused his prophet Jeremiah to write concerning them: "They have forsaken me, the fountain of living waters [source of life and truth], and have hewed them out cisterns [man-made systems and doctrines], broken cisterns, that can hold no water [really contain no life-giving truth]."—Jeremiah 2:13.

²⁴In proof thereof we cite the following:

²⁵The Bible teaches that man was created perfect, and because of sin was sentenced to death, thereby losing perfection of organism and the right to life.

²⁶Ecclesiastics teach that man is a creature of evolution, never fell, and never lost the right to life by reason of sin.

²⁷The Bible plainly states man is mortal; and that because of Adam's sin all are born sinners subject to death.

²⁸Ecclesiastics teach that all men have immortal souls, which cannot die, which doctrine is supported only by Satan's great lie.—John 8:44.

²⁹The Bible plainly teaches that the wages of sin is death, and that death and destruction is the punishment of the wilfully wicked.

³⁰Ecclesiastics teach that there is no real death, and that the punishment of the selfish and wicked is conscious torment, eternal in duration, and that to escape such terrible punishment the people must join their church denominations.

³¹The Scriptures plainly teach that Jehovah is God, the great First Cause; and that Jesus Christ, his only begotten Son, is the Redeemer of mankind.

³²Ecclesiastics teach the unscriptural, God-dishonoring doctrine of the trinity.

³³The inspired Word of God declares that Jesus Christ is the ransom of all, and that all members of the human race, in due time, shall have an opportunity to know about the ransom and receive its benefits.

³⁴Ecclesiastic teachings of evolution, human immortality, eternal torment, and the trinity are a denial of the ransom by implication; and now the chiefest among them deny that Jesus was any more than an ordinary man, deny that there is any value in his sacrifice, deny the only Lord God and the blood of the Lord Jesus Christ, by which mankind is redeemed.

³⁵The Scriptures teach that Christ Jesus is King, and the only one who has the right and authority to rule the earth in God's due time.

³⁶Ecclesiastics teach the divine right of earthly kings, who are made by big business, to rule the people; and the ecclesiastics have joined hands with big business and big politicians to enforce this rule and to control the peoples of earth because, they say, it is the divine arrangement for them to rule.

³⁷Jesus constituted his apostles as the foundation of the kingdom, and the Scriptures teach that the apostles have no successors.

³⁸Ecclesiastics have fraudently claimed to be the successors of the apostles, and thereby have arrogated to themselves great authority and have attempted to deceive, and have deceived, the people.

³⁹The Bible teaches and emphasizes the second coming of Christ, the great Prince of Peace, that he will take unto himself his power to reign; admonishes all the followers of the Lord to proclaim this message of his coming kingdom faithfully, and to advocate and follow peace with all men.

⁴⁰The ecclesiastics teach and advocate war; they have sanctified war and wrest the Scriptures to justify their conclusion; they have repeatedly had their portraits made with, and exhibited with, great warriors of the world; they have turned their church edifices into recruiting stations; they have received and accepted filthy lucre in consideration of rendering service for recruiting young men for the war; they have wilfully preached them into the trenches. And now when the evidence is plain and conclusive that the old world has ended,

that the Lord for the second time is present, and that the kingdom of heaven is at hand, the ecclesiastics ignore the proof, and scorn, ridicule and persecute those who dare tell the truth to the people. Instead of bidding welcome to the King of glory, and telling the people of his kingdom and the blessings it will bring, they openly unite with the devil in his schemes to control the peoples of the earth in a compact designated as The League of Nations, and piously and fraudulently declare it to be the "political expression of God's kingdom on earth".

⁴¹Thus they have sent forth to the people a very river of death-dealing doctrines, and now should drink themselves the nauseating potion, because they deserve it at the hand of the Lord.

⁴²Jesus declared himself to be the true vine, and that his followers are the branches and are therefore a part of that vine. He foreknew how the apostate ecclesiastics would fall before the temptation of Satan; and of this he testified aforetime through his holy prophet Jeremiah, as follows:

⁴³"Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done; thou art a swift dromedary traversing her ways; a wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst; but thou saidest, There is no hope: no; for I have loved strangers, and after them will I go."—Jeremiah 2:21-25.

⁴⁴The ecclesiastics having fallen before the temptation of Satan, having proved their disloyalty to God, having joined hands with the advocates and makers of war, and by force and coercion having controlled the people, acknowledging that they have preached the young men into the trenches, must then take the responsibility which the Lord has laid upon them when he says of them, through his prophet, thus: "In thy skirts is found the blood of the souls of the poor innocents."—Jeremiah 2:34.

COMMISSION OF THE CHURCH

⁴⁵A commission means a warrant of authority commanding the performance of certain duties. The divine commission given to the Church is set forth in Isaiah 61: 1-3. This is made certain by the acts of Jesus when first on earth. At the beginning of his ministry, he entered a synagogue at Nazareth; and taking this prophecy of Isaiah, he read as follows and applied it to himself, to wit: "The spirit of the Lord is upon me;

because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18,19) The other part of that commission he did not read. The part which immediately follows, where he stopped reading, is: "To proclaim the day of vengeance of our God; to comfort all that mourn." (Isaiah 61:2) In God's due time that part of the commission must be performed.

⁴⁶We now have the proof conclusive that we are in the day of God's vengeance, and that countless millions mourn. Is it not certain that this is the day in which God would have this part of the commission performed? Who will do it?

⁴⁷The Scriptures conclusively show that the faithful followers of Jesus Christ are his witnesses and therefore, as witnesses of God, are clothed with authority to make proclamation of his message. (2 Corinthians 5:20; Matthew 24:14; Isaiah 52:7; Revelation 17:14) As his accredited ambassadors they must speak with authority, and in doing so have arrogated nothing to themselves. They are merely the mouthpieces of the Lord, as a voice in the wilderness. There can be but one message; there can be but one class to declare that message; and this they must declare in harmony with each other and with the Lord. Are you one of that class? Will you joyfully do your duty?

THE PRONOUNCEMENT

⁴⁸The time for a positive declaration seems to have arrived. It is chiefly against the ecclesiastics, the anti-typical Pharisees, and their allies. From 1874 to 1914 the second presence of the Lord was proclaimed; and the great fundamental truths, which have long been hid by false doctrines, were brought to light. The ecclesiastics, generally, resented the truth, and maligned and persecuted those who declared it. In 1914 the Lord assumed his authority as King; and in proof thereof he exhibited to the world a complete fulfilment of his own prophetic words, to wit: World War, famine, pestilence, revolutions, Israel's favor, etc.; which proof is so clear, cogent, and convincing that no one has cause or excuse to err. The ecclesiastics scoffed at and rejected the proof, and persecuted the witnesses. They have been repeatedly warned by the Lord, and have failed to heed the warning; and now the statement of the Lord in Psalm 82 seems due to be understood and made known. It will be found that the Psalms of Asaph have to do with the second presence of the Lord. We here consider this one, verse by verse:

⁴⁹"God standeth in the congregation of the mighty: he judgeth among the gods." The mighty are anti-typical of those who sat in Moses' seat; namely, the ecclesiastics — popes, cardinals, theological professors, doctors of divinity, right reverends, the producers and

dispensers of false doctrines, who claim to represent the Lord and yet who support the devil and his organization.

⁵⁰"He judgeth among the gods." The word "gods" here means mighty ones, and is often applied to judges. (See Exodus 22:28, margin.) The ecclesiastics have assumed to judge everything concerning the Church and the Word of God, and to pronounce judgment concerning the world. Now it is God's time to judge them; so the Lord says to them: "How long will ye judge unjustly, and accept the persons of the wicked?" The ecclesiastics have sought, received and accepted the great men of the world, the profiteers, professional politicians, and other persons of the Wicked One, and have made such the chief ones of their flock and their fellow associates and allies, while they have unjustly judged the poor and meek, and pushed aside and scorned the honest searcher for truth.

⁵¹They have fed themselves and clothed themselves in fine raiment, that they might associate with these worldlings and have let the flock of God starve. They have accepted their bribes to sanctify war. They have attempted to perpetuate their own memories in the devil's organization by having their portraits and statues made and exhibited, together with the great men of Satan's organization. Throughout all Europe the great paintings and statues of war and warriors are sanctified by being stamped and approved by the presence of the clergy. These have judged unjustly concerning those who have attempted to know the truth or to tell the truth to the sin-cursed world. They have caused the arrest, imprisonment, and death of many such innocent ones. This they did openly during the war.

⁵²Then Jehovah admonishes them to do right in these words:

⁵³"Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked." The great opportunity was given the ecclesiastics from 1914 to 1918 to defend the poor, and to do justice to the afflicted and needy, and to tell the truth to the people concerning the Lord and his kingdom. But they heeded not the Word of the Lord, nor the proof brought to light before them, but went deliberately on with Satan's organization. Then the Lord says concerning them: "They know not, neither will they understand: they walk on in darkness: all the foundations of the earth are out of course." Here the Lord speaks of their deliberate refusal to heed him and his truth.

⁵⁴Adam observed that mother Eve had been deceived by the devil, and deliberately joined her in transgression. The nominal church has always been pictured as an impure woman. The church system having fallen to the wiles of the devil, the ecclesiastics seeing and realizing this fact have like Adam deliberately gone on in the devil's way and spurned the Lord and His

Word. They were warned by being given the facts, and the law of God in the Bible. They were warned to separate themselves and come out for the Lord and the truth and to declare the truth to the people; but they heeded not. With eyes open and with deliberation they went on in darkness. They linked hands with Satan and his organization, denied the right of Christ to set up his kingdom, as he foretold, and in an attempt to show their superior wisdom and in defiance of the law of the Lord, and without God, they have joined together with big business and big politicians in a combination called the League of Nations, thus to set up a kingdom of their own, by which to rule and control the people of the earth. Thus they have proven their wilful disloyalty to the Lord God and to the Lord Jesus Christ.

⁵⁵The Lord's judgment then is set forth in these words:

⁵⁶"I have said [of and concerning you], Ye are gods [mighty ones]; and all of you are children of the Most High [because of your privilege of representing me; and you have despised this great privilege and followed your own selfish counsel and, like Adam, have deliberately joined the devil and his organization.]"

⁵⁷Continuing, Jehovah says:

⁵⁸"But [now because of your disloyalty] ye shall die like men, and fall like one of the princes." The word here translated "men" is from the same identical word translated "Adam" and is used also concerning hypocrites, common sort, of like degree. Adam was a deliberate sinner, for whom there would have been no more hope for life, except and for the great ransom sacrifice. There is now no other ransom sacrifice provided. (Hebrews 10:26-29) Only two princes are definitely mentioned in the Scriptures; and these are Michael, the Prince of Peace, or Prince of Life, who stands for the people and is the people's Deliverer, and Satan, the prince of the evil world, and prince of darkness. Prince Jesus fell a sacrificial death; Prince Satan shall be forever destroyed.

⁵⁹The Psalm concludes with Asaph as the speaker. Asaph was David's chief singer. During the Lord's second presence Brother Russell was the Lord's chief singer in the Church, telling the people the message of the kingdom. The SOCIETY has represented the Lord since Brother Russell went home. He declared that it was organized for that purpose. Asaph cries to the Lord in these words:

⁶⁰"Arise, O God, judge the earth: for thou shalt inherit all nations." It is a cry of the Lord's people to the Lord for him to arise and deliver the people from the Oppressor. The earth is the Lord God's, and the time has come for him to rule, and it is his right to rule all the nations. It is the cry of the Church to the Lord to carry his work on to a fulfilment and to accomplish his determination and purpose. (Revelation 11:18) The true members of the Church will be equal to the occasion.

THE TEMPTATION—THE OVERCOMERS

⁶¹The temptation that comes to others has likewise come to the true followers of Jesus. But God has provided a way for the true saints to escape, and that way is to remain absolutely loyal to the Lord and faithfully proclaim his message to the end. — 1 Corinthians 10:12-16.

⁶²The temptation is presented now in three ways, and must be resisted and overcome by every one who will be of the kingdom.

⁶³First, as to the body: The true followers of Jesus must refuse to use their spiritual powers for personal gain but must joyfully feed the flock of God, daily presenting their bodies living sacrifices, their reasonable service. — Romans 12:1; 1 Peter 5:2-4.

⁶⁴As to the mind: The true child of God must be absolutely invulnerable to the influence of the glamour of the world, and refuse to heed the flatteries of men; he must have no sympathy with the world, the devil's organization; nor shall he fear to be counted as the off-scouring of the earth, nor to be despised and rejected amongst men. His allegiance must be unswervingly to Christ. He must be loyal to Jehovah, to Jesus, to his Word, and to his work.

⁶⁵As to the will: The true child of God must have no self-pride or self-ambition to run ahead of the Lord. He must be anxious and willing to follow where the Lord leads and to do what the Lord directs. He must be absolutely loyal to the King and to the interest of the kingdom.

⁶⁶The adversary is using all of his powers against the Church, and the temptation is strong. It is a blessed privilege to now show our loyalty to our king. St. James says to those who are vainly fighting for the truth: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." — James 1:12.

⁶⁷The war is on between the beast and the Lamb. It is a war to the death. Satan is not bound, but is still plying his arts. In his own due time the Lord will be the victor in the conflict; and those who share with him the victory will be called the chosen and loyal ones even unto death.—Revelation 17:14.

⁶⁸Christ Jesus won the victory over the great temptation. Ecclesiastics, as his claimed representatives, fell before the same temptation. The true followers of Christ Jesus, that stand with him victorious, must be victors likewise in the temptation. To such he says: "In the world ye shall have tribulation; but be of good cheer: I have overcome the world." — John 16:33.

⁶⁹And again: "This is the victory that overcometh the world [Satan's organization], even our faith." (1 John 5:4) This means a faithful, loyal devotion to the Lord which can be prompted only by love, the complete expression of unselfishness.

⁷⁰There is but one God, the Father, and one Christ

Jesus, the Redeemer of man; and all who will be victors and stand with him in glory must be baptized into his death. And, following this course, they shall rise triumphant in glory and share with the Lord in delivering and blessing the peoples of earth. And in all the ages to come they shall share with him in his glory.

"Now the test is on. Now the Church must fulfil its divinely given commission by declaring the vengeance of our God and comforting those that mourn and who desire to be comforted. Blessed is the privilege of the Christian in this day!

QUESTIONS FOR BEREAN STUDY

1. Who is the arch-enemy of mankind? If yielding to temptation results disastrously, and withstanding temptation results in everlasting life, do these refer to the daily shortcomings to which we are subject? ¶ 1-3.
2. To what three faculties did Satan appeal in tempting Eve? ¶ 4-9
3. Whom does Satan especially attack in his temptations? ¶ 10, 11.
4. When and how did Satan tempt Jesus? ¶ 12-16.
5. Is ecclesiasticism tempted just as Jesus was? ¶ 17.

6. What is the duty of the under-shepherds? What have the denominational shepherds been doing? How were they tempted? ¶ 18-21.
7. Who are the ecclesiastics, and what have they been doing? How have they kept the people in ignorance? What is the evidence? ¶ 22-38.
8. Can the ecclesiastics advocate war and faithfully represent the Prince of Peace? ¶ 39, 40.
9. Should the ecclesiastics be made to drink their own mixture? ¶ 41.
10. What is the significance of the true vine and its branches? What is the degenerate plant? ¶ 42-44.
11. What is a commission? Where is the commission to the Church found? What class only will declare the vengeance of God? ¶ 45-47.
12. Why is now the appropriate time to declare the vengeance of God? Are the ecclesiastics without excuse? ¶ 48.
13. Who are the mighty of Psalm 82? Who are the gods? ¶ 49, 50.
14. What have these "mighty ones" been doing? ¶ 51.
15. How have they been admonished, and how have they turned the deaf ear. ¶ 52, 53.
16. In what respect do the ecclesiastics resemble Adam? ¶ 54.
17. How is the Lord's judgment set forth? ¶ 55-58.
18. How does the Psalm conclude? Is there encouragement here for the Lord's true sheep? ¶ 59, 60.
19. How is the temptation to disloyalty overcome? ¶ 61-65.
20. What is the reward of those who endure temptation? Is the war between the beast and the Lamb to the death? Who will be victor? ¶ 66-68.
21. What is the victory that overcomes the devil's organization? What course must be followed to be triumphant? ¶ 69-71.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 5

"The Father, . . . who hath translated us into the kingdom."—Colossians 1: 12, 13.

SATAN is the prince of darkness. As god of the evil world he has ruled in darkness, and all his ways have been evil. As human beings we were all born in that condition of darkness.

Christ Jesus is the great light that leads the true seeker into endless life and happiness. As Christians we were granted the privilege of seeing that great Light and of believing on him. We giving ourselves wholly to the Lord in consecration, receiving the imputation of his merit, being presented to the Father, being justified by the heavenly Father and begotten of his spirit, thereby the great Jehovah God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Now our citizenship is in that blessed heavenly kingdom. Our unqualified allegiance is to the King of kings and his kingdom of righteousness.

We are made ambassadors for that kingdom, and clothed with a warrant of authority to represent the King and the interest of his kingdom. It is our duty and privilege joyfully to obey the command of the King. We are commanded to proclaim the day of vengeance of our God against the powers of darkness and to comfort those that mourn. To do this we are commanded to preach the good news to all the nations of the earth as a witness. Could anything be more plainly pointed out for the Christian to do? Could there be a more blessed service in which he could engage? In view of these plain statements of the divine Word, how can

anyone justly claim membership in that kingdom and at the same time remain silent and inactive? Let us remember that merely to study the Word of God and to bask in its blessed sunshine is not sufficient. To do that alone is selfishness. If we have the love and zeal peculiar to the Lord's house it will be impossible for us to remain silent. — Psalm 69: 8, 9; Hebrews 3: 6.

Let us see to it that we receive not in vain this great favor of God. Since it has pleased the Lord to commit to us some of the interests of his kingdom, let us prove true and faithful to the commission and render a good account. If so be that we hold fast the beginning of our confidence with rejoicing even unto the end, then we shall enter the house of the Lord and there behold his face and forever inquire in his temple.

TEXT FOR NOVEMBER 12

"He shall reign for ever and ever.—Rev. 11: 15.

APPROXIMATELY August 1st, 1914, marks the end of the Gentile times. It likewise marks the time for the coming into power of "him whose right it is" to rule the earth. — Ezekiel 21: 27.

A voice symbolically means the proclamation of a message. Voices would therefore mean the proclamation of messages or statements of truth. Jesus had long ago told his disciples that the time of the end of the world would be marked by the happening of certain things which he enumerated to them. The happening of these events, therefore, would constitute the physical facts in fulfilment of his prophetic words. It is often

true that facts speak louder than words. The transpiring of the events foretold by the Lord would therefore be voices or messages from heaven.

The scripture reads: "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ." (Revelation 11:15) In other words, the right to rule this world has come to the Christ of God, and he shall rule forever. The happening of the events foretold by the Master, exactly on time when they should be expected, constituted the messages or voices from heaven from the Lord himself to the watching Christians, showing that the time has come for the ruler of this evil world to be ejected, and for the Ruler of righteousness to take his power and rule. It was then and there that the ouster proceedings began. From that time forward the Christian should especially look up and lift up his head because of the evidence so clearly set forth that the day of deliverance is at hand, and that the reign of the King of glory begins, which shall never end. — Daniel 7:14.

This message is good news, not only to the Church, but to all who have desired righteousness and a righteous government. For this reason Jesus commanded his followers to preach this gospel of the kingdom to all the world for a witness to all nations before the end. (Matthew 24:14) The word "end" here is from the Greek word "*telos*", meaning a definite point of time; that is to say, a definite or final conclusion. This also makes clear the work of the Church in harmony with the commission to proclaim the day of vengeance of our God against the unrighteous rule, and to comfort those that mourn by telling them of the righteous King and his kingdom.

It matters not whether this work is accomplished by 1925 or years later. The only question for the proper consideration of the Christian is to give this message throughout the world as a witness before the finale. It is good news of great joy, and the time has begun when it shall be brought to the attention of the people and be heard.

If it were right and proper for St. Paul to beseech the Church to be active in his day, then with stronger reason it is the right and duty of the Christian to urge upon each other now the necessity of zealous and joyful activity in the fulfilment of the commission given to the Church.

In connection with giving this message Jesus said: "He that endureth to the end the same shall be saved." (Matthew 10:22) The word "end" here is from the same Greek word "*telos*" and must be properly construed to mean that the Christian must endure until the gospel is preached to all nations as a witness; and to endure means that he must be active.

No Christian who appreciates the time in which we are living can now be unduly concerned about chronology. Even if we had no chronology, the physical facts given to us in fulfilment of prophecy shows where we are; and the way is clearly marked. With gladness of heart let us then to the task.

The World War, famine, pestilence, revolutions, etc., that began to transpire in 1914 mark the beginning of sorrows and the time of the King to exercise his power. His reign of righteousness shall continue forever, and shall bring eternal joy, peace and life. Let us tell this good news to mankind, and thus advertise the King and his kingdom.

SHOULD NOT GROW SLACK IN READING

QUESTION: Is it profitable to get behind with the reading of THE WATCH TOWER? Some of the friends boast that they have not read their WATCH TOWER for two or three months.

Answer: The one who asks the question might answer it himself by asking, Why is THE WATCH TOWER published? Is it for the benefit of worldly people or for the benefit of Christians? If for the benefit of Christians, do we believe that the Lord is directing its publication? If the Lord is directing its publication, then it must be for the benefit of his people, the Church; and if this is true, then it is the food that the Lord provides for the building up of the Church in the most holy faith. If that be true, then to ignore it or to boast that one had not read it would be a boast that one was going directly against his own interests.

Almost every mail brings letters of commendation from brethren who read THE WATCH TOWER with great

profit. Many classes use the leading article and the Sunday School lessons as regular Berean studies, all of which classes report profit. The wise person is the one who feeds upon what the Lord provides. A foolish person is one who ignores it. We do not believe that any one consecrated to the Lord can ignore what the Lord has provided for the church and expect to walk in the light and grow strong in the Lord and the power of his might.

In this connection we furthermore say that every class that ignores the STUDIES IN THE SCRIPTURES shows a retrograde movement; whereas every class that is earnestly putting forth an effort in Berean studies to acquire more knowledge through the STUDIES IN THE SCRIPTURES and other publications of the SOCIETY shows progress.

The facts, then, are decidedly in favor of reading THE WATCH TOWER regularly and attending the Berean lessons regularly.

THE PRODIGAL SON

—NOVEMBER 2—LUKE 15:11-12—

PARABLE SHOWS THE LOVE OF GOD—PRODIGAL SON RETURNS HOME—RIGHTLY SEEN,
PARABLE SUPPORTS OTHER SCRIPTURES.

"I will arise and go to my father."—Luke 15:18.

THIS parable has been called the pearl of parables; and certainly no other so powerfully tells of the love of God nor so quickly touches the human heart. In the Sermon on the Mount Jesus had set the law of the kingdom he preached as the highest standard; and, like Sinai's law, it demanded full obedience. Nor was provision made for failure, except in this: That when praying to God, the disciples might appeal to him for forgiveness of transgression, but only as the suppliant already forgave those who trespassed against himself.

²The law of the Sermon on the Mount required more righteousness than the Pharisees had. What then of the outsider, of the sinner and the wrong-doer? Did Jesus' revelation of the Father make no provision for sinners, for forgiveness of transgressors even of those who had deliberately taken a wrong course? How could the publicans and sinners come near to God! Today's study gives the answer. Jesus came not only to establish the righteousness of the law (Isaiah 42:21) and to re-emphasize the requirements of God, but to tell of the love of God for *sinners*.

³Here we may say are two extremes: None could approach Jesus in the purity of his life, and never was righteousness with its requirements set on so high a pinnacle; yet Jesus was a friend to publicans and sinners; and though he did not consort with them, he sometimes ate with them, and often talked with them. This Sunday is called the World's Temperance Sunday by a great section of Christendom; and in that connection a publican is the keeper of a drinking saloon, and the sinners might be his regular customers. But this, of course is not the meaning of the association in the parable. The publican of Jesus' day was the local tax-gatherer, a man despised because he took a means of living which acknowledged the hated Roman government, and because, very frequently, he was an extortioner who defrauded and robbed the people. The Pharisees themselves robbed the people; but they did it under the cloak of religion and patriotism (Matthew 23:14), whereas the publican was quite openly out to get as much as he could. The sinners were those who cared little or nothing for the scribes and Pharisees, and who because of this, were so named by them, and often truly; for they were associated with those who cared as little for the righteousness of the Law as they did for the hypocrisies of the Pharisees.

PARABLE SHOWS LOVE OF GOD

⁴It is evident that the Jews of Jesus' day were fallen far from the ideal of Israel. Indeed, they were like the Gentiles: The rich and those in power were always seeking to do good to themselves (Psalm 49:6-14); the priests enjoyed all the favors which they could get; and the common people were often careless, and were neglected except as they were subjected to taxation either for the priestly class or by the Roman government. The pride and self-exaltation of the leaders of the people did not serve to elevate the people whom they professed to teach, and before whom they set themselves as examples. Indeed, their haughty bearing and class consciousness served to lower the general standard of life; for it damaged the people by making a greater chasm between the higher and the lower classes in the social scale.

⁵But Jesus was as much at ease in the company of these despised people as when, seated with his disciples on the

mountain, he declared the righteous requirements of God. Without lowering his standard one iota he nevertheless could be at peace with them. When therefore Jesus showed himself a friend of publicans and sinners they listened to him gladly. He had a message from God for them; for God, his Father, in sending Jesus among men saw what could be done with the human family, saw it restored and made happy and at one with him. Jesus, who came to carry his message, saw the heart of the people and the possibilities in them. He also knew them for what they could be. Luke says that one day, when many of the Pharisees and scribes and many of the people were gathered together, "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." (Luke 15:1,2) Jesus then spoke a series of parables, of which that of the Prodigal Son is the center and chief.

⁶After illustrating the love of God by the parable of the Lost Sheep, and the earnest care of God for his lost children by a woman's anxiety for her lost piece of money, Jesus showed by this incomparable parable how the heart of God yearns over and longs for his lost children. The sheep was property; the money was value; and God wanted nothing of his to be lost. But the child begotten of one's own life has much more value than property, and the prodigal human family are shown to be children dear to the heart of God.

⁷But while telling this parable, Jesus let the Pharisees know of the danger in which they stood; and by the picture he showed them their own pitiable condition. As the publicans and sinners drew near to him, he made them see the love of God, and that God was waiting to receive them, and indeed was looking for them as a father longingly looks for the prodigal son's return. Jesus said: A certain man had two sons. The younger of them, and the livelier of the two, feeling the restraint of home, and having a desire to get out into the wide world to enjoy something of its pleasures, asked his father for the portion that would fall to him, as the custom of the East allowed. The father raised no objection and agreed to the request; and as soon as he had realized his property, he divided his living between them. Without any further delay the younger son left home and went abroad. He went far away, and began to spend his money in the indulgence of his natural appetites. But soon his money was spent; and then he found himself without friends and with no means of helping himself, save by taking the menial and (what must have been to a Jew,) the obnoxious task of feeding swine for a Gentile. To so low a condition had he come that he would gladly have shared with the swine in the food they had. No doubt he did so, but did not get sufficient to satisfy his hunger.

PRODIGAL SON RETURNS HOME

⁸In this hard condition "he came to himself." (Luke 15:17) Hitherto he had been so excited with the things he had seen and heard, with his traveling and spending, and with the frivolity and luxury of his life, and then with the changed circumstances, that he had not sought to reflect. There had been no special reason why he should stop to do so. But now when he had insufficient food, was lonely, badly clothed, and with a task which gave him cause and some time for meditation, he began to think. He thought

of his father's home and of the servants there, who though only hired were well clothed and fed and had his father's care, while he perished with hunger. He determined to go to his father and confess his sin against heaven and before his father. He would tell his father of his own unworthiness, and ask that he might be made as one of the hired servants.

⁹There was no presumption in this. He knew that he was his father's son, and felt that he might ask for the status of a servant. His words signify true repentance. He started for home; but lo, when he was a long way off, his father saw him. He had been on the lookout; for he knew his boy and expected some day to see him on the road coming home. The father hastened to meet him; and instead of pouring out reproaches, he put his arms around his son, fell on his boy's neck, weeping and kissing him. The son began to tell his father that which he had made up his mind to say. The father brought him home, hardly listening to his words, and commanded that the fatted calf should be killed, and that the whole household should have a time of rejoicing; for his son who "was dead" was now "alive," he who was lost was found.—Luke 15:24.

¹⁰There is no portion of Scripture which so clearly sets forth the longing of the heart of God as this story does. And Jesus was glad to be able to tell the publicans and sinners, for whom the parable was chiefly meant, that though they in their wilfulness were like the prodigal, and though they had consorted with those who were outside the covenant of Israel, yet God loved and cared for them; and that if they would but hear the words of Jesus they, too, would be able to come to their Father, and would meet with the same kind of loving welcome. They would see from Jesus' illustration that God receives such back without reproach. When there is true repentance there is no need for reproach; for godly sorrow is doing its work.—2 Corinthians 7:10.

¹¹Jesus told in his story that the elder son was not at home when the prodigal returned, and that he did not return until the feasting was going on. When he knew the cause of rejoicing he would not go into the house, even though his father appealed to him to soften his hard heart and share in the rejoicing. He miserably stated that he had remained at home, and had never acted as his younger brother had done, yet no fatted calf had ever been killed for him. He professed a righteous love for his father; but the love of a happy union never asks for a fatted calf to be killed. The father mildly reproached him. He said: "Son, thou art ever with me, and all that I have is thine." (Luke 15:31). 'Come and let us rejoice together over your brother restored, my lost son found.' But he would not. The elder son represented the Pharisees; and Jesus showed them that though they had not openly transgressed as the publicans and sinners had done, they were of a meaner mind and heart than those whom they despised; and that these despised ones were getting nearer to the heart of God much more quickly than they.

RIGHTLY SEEN, SUPPORTS OTHER SCRIPTURES

¹²Because Jesus said nothing in this parable of the need for a sin-offering, for an atonement covering, as necessary to the forgiveness of sin, there are many who claim that the thought of making sin atonement before reconciliation can be effected between God and the sinful human family is contrary to the teachings of Jesus and to the mind of God. There are those who claim that the apostle Paul was the originator of the doctrine of a ransom and sin atonement, and that he did much to mislead the church in this matter. They erroneously claim that God requires nothing more than an acknowledgment of sin; or even that nothing

more is required than the desire to return home, expressed or unexpressed. But from the absence in this parable of any direct reference to sin atonement no one has a right to argue that God has no such arrangement. The words of Jesus do not stand alone. He was an expounder of the Word of God, and he had come to magnify the Law and the Prophets by bringing them to fulfilment (Matthew 5:17), though because of limitation in his disciples he did not then set forth the doctrine of his revelation.—John 16:12, 13.

¹³No true disciple of Jesus will do other than follow his Master's example. He will accept the Scriptures, which Jesus held as the Word of God, and will be guided thereby. There is no teaching of those Scriptures clearer than this: That remission of sin is necessary to reunion with God, and that remission comes by means of sin atonement. Jesus himself, who gave us this parable, said that he came to give himself a ransom for many (Matthew 26:28; 20:28); and John his forerunner said of him: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) Clergy unbelievers who deny the fall of man refuse to believe the Lord whom they profess to serve; and they cannot be expected to believe in or desire to have sin atonement. There is nothing that touches the pride of the human heart so quickly or so powerfully as to have to acknowledge that a man can get back into harmony with God and into life only by the death of Jesus Christ on his behalf.

¹⁴When the world has come to realize its beggarly and hopeless condition, and when by means of the present message of truth it has been taught that which it does not yet know, namely, that it once had an honored place in the Father's home, it will then learn that this same message is the voice of the Father calling it. It is by this means that he has, as it were, left home to go out on the road to meet his banished children. Jesus came and has again come to declare his Father's love. He died not only to prove his own fidelity, but in order to become a ransom for all; and then by means of his faithful followers who have had exactly the same spirit, and who have followed in his footsteps, God will declare his love to all, and the world will come to realize it, and to know that they may go back to home and safety and rest, with the long and bitter experience of evil behind them for ever. And the Church says of her service: "Sweet is the work, my God, my King."

QUESTIONS FOR BEREAN STUDY

1. Which is called the pearl of parables? What is the provision for the forgiveness of transgressions? ¶ 1.
2. What was one of the objects of Jesus in giving this parable? ¶ 2.
3. Who were the publicans and sinners of Jesus' day? ¶ 3.
4. What is the characteristic of those in power? Does pride of leaders elevate the people? ¶ 4.
5. Was Jesus composed in any kind of company? Did Jesus have a message for the publicans and sinners? ¶ 5.
6. What was illustrated in the parable of the Lost Sheep? In the Lost Coin? In the Prodigal Son? ¶ 6.
7. What should the Pharisees have learned in the parable of the Prodigal Son? What was the course of the prodigal son? ¶ 7.
8. What brought the young man to his senses? What was commendable in him? ¶ 8.
9. Was the father of the prodigal son a good man? What is meant by: "My son was dead, and is alive again"? ¶ 9.
10. Is reproach needed where there is godly sorrow? How does this parable give the answer? ¶ 10.
11. How did the elder son behave himself? Who did the elder brother represent? Who had the meaner mind and heart. ¶ 11.
12. How is this parable sometimes viewed? Did Paul originate the doctrines of the ransom and of the atonement? ¶ 12.
13. What is necessary before there can be reunion with God? What is necessary for remission of sins? Is real sin atonement accomplished by the death of bulls and goats? ¶ 13.
14. How may the world come to know its beggarly and hopeless condition? In what way has God gone out to meet his banished children? What has Jesus accomplished by his death? ¶ 14.

THE FEEDING OF THE FIVE THOUSAND

—NOVEMBER 9—JOHN 6: 1-15—

FIVE THOUSAND FED BY MIRACLE—MIRACLE TURNED INTO GREAT TEMPTATION—JESUS NOT UNMINDFUL OF PEOPLE'S NEEDS—
ORDER, ECONOMY AND SERVICE TAUGHT.

"I am the bread of life."—John 6:35.

AFTER the return of the disciples from their first missionary tour, Jesus desired to take them with himself into a quiet place that they might rest awhile. He decided to go across the sea of Galilee, and accordingly they took ship. But there was no privacy for Jesus; for many had seen the little company set sail across the lake, and so excited were the people that great numbers immediately started to go around the head of the lake. Probably Jesus had not a favorable wind; for when he stepped ashore on the other side the people were waiting for him. (Mark 6: 33) Some from the nearer villages had brought their sick, and these Jesus healed. Then he began to teach the people. Each of the Gospels has an account of what followed; but all read differently, though they are not inharmonious one with the other.

²John says that when Jesus saw the multitude, he asked Philip where bread for so large a number could be bought; but he adds that Jesus said this to prove Philip, "for he himself knew what he would do." (John 6: 6) The three synoptic Gospels say that when the day was wearing on, the disciples went to Jesus to remind him that the people were far from home and, being in a desert place, had no opportunity there to buy food. They said to him: "Send the multitude away, that they may... buy themselves victuals." (Matthew 14: 15) Perhaps also they had some concern for the Master; for he had gone there to rest, and had been busy with the people all day. They got an unexpected answer. Jesus said: "They need not depart; give ye them to eat." (Matthew 14: 16) Philip said: "Two hundred pennyworth of bread is not sufficient for them, that everyone of them may take a little." (John 6: 7) Then to the disciples Jesus said: "How many loaves have ye? Go and see." (Mark 6: 38) When they came back Andrew said: "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"—John 6: 9.

FIVE THOUSAND FED BY MIRACLE

³Though Jesus himself knew what he would do (and evidently our Lord had this miracle in mind from the time the opportunity showed itself), yet the disciples could see nothing but the difficulties which so readily presented themselves. None of the accounts say whether or not the lad was there to supply the disciples' need. Most probably his mother, on seeing the crowd go past her door, sent her boy after them to sell her little store of loaves, and the fishes which were to serve as a relish to the bread. But the crowd had been too intent upon seeing and hearing Jesus to want food; and the lad had probably not given much concern to his sales. Curious as a lad would be, he was to the fore, seeing what was doing.

⁴The Lord bade the disciples get the people seated by companies upon the green grass. It was Passover time and therefore springtime. (John 6: 4) They sat down in ranks by hundreds and fifties, according to the Lord's instructions. (Mark 6: 39, 40) Then the Lord took the five loaves and the two fishes which the disciples had bought from the lad; and, looking up into heaven, he blessed the food and gave thanks (John 6: 11, 23), a fact which John emphasizes. Then he broke the loaves and likewise divided the two fishes, and gave them to his disciples, who in turn served the food out to the people; and all ate and were satisfied.

⁵How the bread and fishes were multiplied we are not

told. However, it was not a mere taste that each person had, but an evening meal to suffice for the long journey home; for numbers of them would have many miles to walk to the east side of the sea of Galilee before they could find their night's rest. When the meal was finished, the Lord ordered that the fragments of food should be gathered; and twelve baskets were filled. The miracle kept the disciples very busy; for there were 5,000 men besides women and children; each of the men serving would probably have nearly 500 persons to serve with food.

MIRACLE TURNED INTO GREAT TEMPTATION

⁶This was the greatest miracle of Jesus' ministry hitherto, and it greatly excited the people. They were ready to make him their king, and would have been glad to do so. Jesus immediately took steps to stop this wrongly placed enthusiasm, however. He knew that in his Father's time he was to be King of the Jews, but that his appointment thereto must not come through any such means as this. He at once sent his disciples away. They were to return by boat to the other side while he sent the people away. He dismissed the people, for it was now evening time; and he went up into the mountain to pray.

⁷No doubt Satan made this wonderful incident a time of temptation for Jesus. Vistas of possible blessing and quick service for the people would be thrust upon him; and, as in the wilderness of temptation, so now the tempter came. Jesus found his refuge in prayer, and there in communion with his Father he got strength and guidance for his way. It was a wild night; and as through the darkness he saw his disciples wrestling with the storm, he saw his Father's way for him. Not yet, not in such fashion would he be made King.

⁸There are valuable lessons here for the servant of the Lord. One is that there are no set times for service for those who, consecrated to God, are in the service of Jesus. Opportunities come and must be taken. Jesus, seeking the quiet of the desert place across the lake, found waiting for him there a crowd that kept him busy all through the hot day. Consecrated to do the will of his Father, he was ready to serve. Even so we his disciples are to realize that we are not our own, and that if God in unexpected ways and times puts opportunities of service before us they must be taken.

⁹It follows that for those who are entered into the service, there are no set times for *resting*. Rest, like service, must be taken as it comes, but with this difference, that service is sought as that to which we are called, while, when opportunity affords, rest is but the refreshment to help us to more service. The great secret of serving God in rest is to be in harmony with his will. If we fret about our circumstances or are dissatisfied with the Lord's arrangements for his work, there is sure to be hurtful friction. Then we get sore in spirit, and are like the horse whose harness is ill-fitting, or like a man with an ill-placed yoke; then there comes pain in service.

¹⁰If we are not satisfied with the work which God has put into our hands, we should immediately subdue our spirit and submit ourselves to the righteousness of his will, and serve with our might. Of all the company Jesus had least rest, which is usual; for those who carry responsibility know that they must serve and do so with gladness of heart; even as he said to his disciples: "He that is great-

est among you shall be your servant." (Matthew 23:11) This was the aim of Paul, and must be the aim of every acceptable servant. The proof of true service is in the Master's words: "I delight to do thy will, O my God."—Psalm 40:8.

JESUS NOT UNMINDFUL OF PEOPLE'S NEEDS

¹¹We cannot help noticing the dullness of the disciples. It was because they were dull that Jesus said to them: "There is no need to send the people away; give ye them to eat." And because of this he wanted to prove Philip. It is evident that none of the disciples saw the possibility of Jesus supplying the bodily needs of the people as well as their spiritual need, nor did this thought occur to them even when he said there was no need to send them away. Nor when he said: "You give them their meat," did they ask him how they were to do it. Andrew's almost piteous comment, "There is a lad here with five loaves and two fishes: but what are they amongst so many?" shows that they were sorely concerned between the realized needs of the people and the Master's strange bearing towards them. The disciples ought to have remembered the miracle of turning water into wine, and the many wonders they had seen him do. He wanted to make them think and to quicken their minds to a realization of his responsibility in all that he did.

¹²Then there is an important lesson respecting non-interference in the Master's business. The disciples' going to Jesus as they did to tell him of the people's need, was entirely uncalled for. He was not an enthusiast who forgot time and place in the earnestness of his zeal. The disciples were taking the Master under their guidance, and there was no occasion for them to do that. They thought that he was so earnest in what he was saying and doing and in his desire to instruct and help the people that he had forgotten their physical needs. There was no occasion for them to think thus. They might well have understood that the Lord, however busily engaged, was as thoughtful for the general need as he was respecting his particular purpose; and since it is disclosed that the intention to feed them was in his mind, the interruption of the disciples was of the nature of an intrusion, as no doubt later the disciples acknowledged to themselves.

¹³Besides that, our Lord had compassion on the people; he intended to show the truth of his statement in the Sermon on the Mount when he said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33) Also there is evidence in the life and miracles of Jesus of a purpose to offset all the Old Testament miracles. Moses had given bread from heaven, Elijah had multiplied the cruise of oil and some meal, Elisha multiplied oil. It seems as if all the miraculous works wrought by the prophets of old must be done by Jesus as evidence that he was the greatest of all.

¹⁴There are always some apparently well-meaning persons who are ready to break with some suggestion of their own into a good work going on. Later they come to see that their suggestions were not necessary, and were in the nature of interference with the Lord's work. The Lord could not reckon to take his disciples into his confidence and explain what he intended to do. The Lord is not now with us in a personal presence to be seen by the natural eye, but the circumstances are much the same now as then. He is represented by the means he has arranged for the diffusion of the truth and for the guidance of his people. Every consecrated child of God has liberty to make suggestions concerning the work of the Lord, but the Lord has not arranged

for either individuals or companies of individuals to attempt the re-arrangement of what he has in hand.

ORDER, ECONOMY AND SERVICE TAUGHT

¹⁵The Lord lets his people wrestle with difficulties, even some which seem of his own making, as when he asked his disciples difficult, and to them strange, questions. But he does this to let us realize our own inability and our lack of imagination and faith; and then he uses our feeble efforts. Our business is to be watchful for service and, waiting upon him, to be in readiness to take whatever directions he may give and to leave direction to him. Then by this miracle the disciple learns not only of the resource of Jesus and how the disciples can best be of service to the Master, but also the necessity of orderliness in service.

¹⁶The orderliness of the miracle is to be noted. The crowd was made to sit down in order. A crowd never shapes itself, but always needs guidance. If left to themselves the people would have sat down without any order, and would not all have gotten served that day. So Jesus caused the disciples to make the people to sit down, with proper avenues through the crowd so that there could be readiness of service. Many of the Lord's dear people seem afraid of order, and some are rather rebellious about it. They think their liberty is being interfered with unless they may do exactly what they wish.

¹⁷The disciple also learns to have care and economy in service; and the Lord showed that waste is a sin. It ought to be said that many are very lacking in economy. The Lord said: "Gather up the fragments that remain." (John 6:12) This order was not given merely for appearance sake, nor that the place might not appear to be littered. It was real economy. For whom were the fragments gathered? Quite evidently for the apostles. They would eat, and take gladly, the broken meat which had been left on the green grass. The Lord showed that he was not a waster of the good things given by heaven.

¹⁸In the great work of breaking the bread of life to the hungry multitudes the Church has a great work before it. This will take much energy, cost much money, and the fact of the Master's example should always be kept before the Church. Then it will serve to best advantage, each doing what he is appointed to do when working with his brethren, and all serving in orderliness and care under the guidance of the Head, our returned Lord.

QUESTIONS FOR BEREAN STUDY

1. What is the setting for the miracle of today's lesson? ¶ 1.
2. Of what were the disciples concerned? How did Jesus prove Philip? How many loaves and fishes were found? ¶ 2.
3. Did Jesus evidently have this miracle in mind? What did the disciples see? In all probability what brought the lad there with the loaves and fishes? ¶ 3.
4. What instructions did the Lord give? Then what did he do? How many were fed? ¶ 4, 5.
5. In their enthusiasm what did the people want to do for Jesus? Was there a temptation here for Jesus? How did he overcome it? ¶ 6, 7.
6. What are the lessons the servants of the Lord may learn from this miracle? ¶ 8, 9.
7. How may we subdue the spirit of rebellion as it may arise in our hearts? ¶ 10.
8. Did the disciples appear dull in the presence of Jesus? Did Jesus use a method that would quicken their minds? ¶ 11.
9. Were the disciples wise in telling Jesus the needs of the people? ¶ 12.
10. Was Jesus conducting himself in harmony with his teaching? Is it probable that Jesus was offsetting the Old Testament miracles? ¶ 13.
11. Are there usually well-meaning people around who meddle? Is the invisible Lord represented in the means he has arranged for the diffusion of the truth? ¶ 14.
12. When the Lord permits his people to wrestle with difficulties, is there a valuable lesson to be learned? ¶ 15.
13. Is order a quality of mind to be desired? Does a crowd shape itself? Is order something to shun? ¶ 16.
14. Should the Lord's people learn true economy? For whom were the fragments gathered? ¶ 17.
15. What is the work of breaking the bread of life? How should it be done? ¶ 18.

LETTERS FROM AFIELD

HAPPY IN THE LORD

DEAR BROTHER RUTHERFORD:

At least once a year I desire to express my Christian love for you, and my deep appreciation of your joyful service for the Lord, the truth and the brethren.

I daily pray that the Lord will enable you as a new creature, a saint of God, to fulfil your vow of continuing to sacrifice the flesh and its interests, so that after you have served others you yourself may be found worthy of a place among the overcomers. I also daily pray the Lord's richest blessings upon you as the appointed servant to herald and cause to be heralded the message of Messiah's kingdom. I believe your appointment is not by man but by Jesus Christ.

A great door and effectual has been opened unto you, but in your way have been many adversaries. In some respects your position has brought you harder trials than Brother Russell's did to him; for enmity from among members of the "household of faith" is harder to bear, I believe, than that coming from outsiders. But "the spirit of glory and of God resteth upon you".—1 Peter 4:14.

The WATCH TOWER has spread us a bountiful feast all through the year. The parables of the Pounds and of the Talents were rich, but "Virgins Fair" to me has been the gem in the whole setting. I cannot tell you the real heart blessing I received from consideration of that parable. Although in perfect accord with all the arrangements of the SOCIETY and glad for its every advance in heralding the kingdom, delighted also in the privilege of continuing in the colporteur work, yet withal I did not seem to have the intensity of zeal now as I had in finding the wheat up to 1918.

Therefore I had prayed for and craved a keener vision of the present service; and now, thank God, since reading the "Virgins Fair" article this vision is mine. I have entered into "the joy of the Lord" which he must have had when he came to the Jordan to do the will of God, which was the accomplishment of the Father's original purpose of having a perfect earth and a perfect race upon it, enjoying everlasting life.

I realize that participation with Christ toward this end is my high privilege now, and will be in the "thousand years." This "joy of the Lord" is my present strength. In order to render a joyful performance of this daily sacrificial service we must have a deep heart's comprehension of it. "Let the saints be joyful in glory, let them sing aloud upon their beds—let the high praises of God be in their mouths." These are wonderful words of life impelling us to sacrifice our all now, just as much as when we were "gathering from all for the calling high". O happy privilege now! I'll continue to "take the cup of salvation," continue to faithfully pay my vows to the Most High. Pray for me to this end if you please.

The above words sound so expressionless compared to the "soul's awakening" I had to the majesty of the present "Service". It was a joy like unto what I anticipate the marriage with the Lamb will be. For several days it filled my mind as I was absorbing the thought of what it means to each one of us to be engaged in restoring the world back to God's likeness. "I'll go where you want me to go, dear Lord, I'll be what you want me to be"—anywhere, anyhow, I will serve if I can only have part in this great purpose. As you say in "Virgins Fair" an appreciation of this service now will enable us to labor on, content with the due time for the Lord to take the Church; and it does take out all the restless craving and in its place leaves a calm waiting attitude until the Lord's time. By his grace I'll continue to heartily cooperate with the

SOCIETY in all its works to the full extent of my ability. I will avoid all criticism, both personal and of the SOCIETY.

I trust and pray the coming year will bring you many, many blessings of heart fellowship with our Lord, and as you daily "walk with him in white" you may rejoice in the sunshine of his smile. We realize the steady tax upon your physical strength with so much speaking and so much traveling. May the Lord's grace abound toward you all the coming year.

SR. EDITH MASON, *Colporteur.*

REJOICING IN PRESENT TRUTH

DEAR BROTHER RUTHERFORD:

I have just finished the first reading of "A Ransom for All", in the March 1st WATCH TOWER. I am very much impressed with the reasonableness and Scripturalness of the interpretation of the parable of the "Sheep and the Goats" and the other articles which have grown out of it. You may remember the difficulty I had over "Law Covenant Benefits" two years ago. I became perplexed then, but have been gradually coming out of the maze for some time. I do not feel quite clear yet; but I am more convinced than at any time since our Pastor was taken from us that I am on the right track when following the WATCH TOWER. I have faith that prayer, study and diligent use of opportunities for service will soon make me clearer and firmer in the truth than I have ever been. I should like to go more into detail, but I consider your time too precious. This much will enable you to rejoice with me, I am sure. Manna texts of February 8 and 9 came to me very opportunely and with a pointed message.

WILLIAM E. HULLINGER, *California*

LIGHT SHINES BRIGHTER

DEAR BROTHER RUTHERFORD:

I will take a few minutes of your time to tell you how I appreciate the WATCH TOWER, especially the article of the parable of the "Sheep and Goats".

Indeed, the light shines brighter and brighter as we draw closer to the perfect day!

Recently we have heard some finding fault with the interpretation of this parable; even elders have found fault. This caused me to study the article over again very carefully, and the sound reasoning and Scriptural proof are evidence enough to me that it is meat in due season.

My experience in the colporteur work also proves to me that there are no doubt as many today of this goat-like class as there will be at the end of the Millennium.

This week I canvassed two homes; one large and fine, the other small and poor. A man answered the bell at the first. I told him that I had called to show him the Home Bible Study Course which the International Bible Students Association were putting out. He had reached for the book, but the minute he heard International Bible Students he stepped back into the house, crying, "International Bible Students! No, no, no!" Afterwards I learned I had been talking to the Westminister Presbyterian preacher.

The next house canvassed was the little poor home. A lady came to the door. I told her the same thing. She said: "Come in. Sit by the stove, and get warm." She was so glad to get the Harp Bible Course, as it was just what was wanting to answer her many Bible questions.

I appreciate whatever my heavenly Father gives me through his channel. I will "neither murmur nor repine". Many have found fault with the HARP, but I am finding great blessings in placing it in the homes.

Sister Thomas joins in sending you much Christian love.

G. M. THOMAS, *Oregon*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER				BROTHER B. M. RICE			
Portland, Me.	Oct. 26	East Wilton, Me.	Nov. 2	Austin, Minn.	Oct. 22, 23	St. Paul, Minn.	Nov. 2
South Windham, Me.	" 27	Hallowell, Me.	" 3	Whalen, Minn.	" 24, 26	Glenwood City, Minn.	" 3
Auburn, Me.	" 28	Pittsfield, Me.	" 4	Tunnel City, Wis.	" 27, 28	Amery, Wis.	" 4
Lewiston, Me.	" 29	Guilford, Me.	" 5	Black River Falls, Wis.	" 29	Hillsdale, Wis.	" 5, 6
North Jay, Me.	" 30	Abbot Village, Me.	" 6	Ellsworth, Wis.	" 30	St. Croix Falls, Wis.	" 7
Wilton, Me.	" 31	Mapleton, Me.	" 7	Minneapolis, Minn.	" 30	Centuria, Wis.	" 9
BROTHER J. A. BOHNET				BROTHER V. C. RICE			
Pownal Center, Vt.	Oct. 19	Poughkeepsie, N. Y.	Oct. 26	Elko, S. C.	Oct. 20	Jacksonville, Fla.	Oct. 29
Watervliet, N. Y.	" 20	Newburgh, N. Y.	" 27	Augusta, Ga.	" 21, 22	Waldo, Fla.	" 30
Albany, N. Y.	" 21	Middletown, N. Y.	" 28	Ridgeland, S. C.	" 23, 24	Williston, Fla.	" 31
Brainard, N. Y.	" 22	Port Jervis, N. Y.	" 29	Savannah, Ga.	" 26	Homassassa, Fla.	Nov. 2
Stottville, N. Y.	" 23	Eldred, N. Y.	" 30	Sereven, Ga.	" 27	Zephyr Hills, Fla.	" 3
Kingston, N. Y.	" 24	Brooklyn, N. Y.	Nov. 2	Waycross, Ga.	" 28	Tampa, Fla.	" 4, 5
BROTHER B. H. BOYD				BROTHER C. ROBERTS			
Shelby, O.	Oct. 17	Clyde, O.	Oct. 24	South Rawdon, N. S.	Oct. 20	East Hall's Harbor, N. S.	Oct. 27
Mansfield, O.	" 19	Bellevue, O.	" 26	Halifax, N. S.	" 21	Auburn, N. S.	" 28
Tiffin, O.	" 20	Attica, O.	" 27	Liverpool, N. S.	" 22	Middleton, N. S.	" 28
Postoria, O.	" 21	Sandusky, O.	" 28	Bridgewater, N. S.	" 23	Joggin Bridge, N. S.	" 30
Findlay, O.	" 22	Danbury, O.	" 29, 30	Torbrook, N. S.	" 24	Digby, N. S.	" 31
Fremont, O.	" 23	Cleveland, O.	Oct. 31, Nov. 2	Kentville, N. S.	" 26	St. John, N. S.	Nov. 2
BROTHER C. W. CUTFORTH				BROTHER R. L. ROBIE			
St. Catharines, Ont.	Oct. 26	Aylmer, Ont.	Nov. 2	Hammond, Ill.	Oct. 19	Patoka, Ill.	Oct. 27
Niagara Falls, Ont.	" 27	Tilsonburg, Ont.	" 3	Decatur, Ill.	" 20	Dix, Ill.	" 28
Welland, Ont.	" 28	Courtland, Ont.	" 5	Taylorville, Ill.	" 21	Belleville, Ill.	" 29
Dunnville, Ont.	" 29	Delhi, Ont.	" 6	Pana, Ill.	" 22, 23	East St. Louis, Ill.	" 30, 31
Simcoe, Ont.	" 30	Belmont, Ont.	" 7	Oconee, Ill.	" 24	St. Louis, Mo.	Nov. 2
St. Williams, Ont.	" 31	St. Thomas, Ont.	" 9	Vandalia, Ill.	" 26	Kane, Ill.	" 3
BROTHER H. H. DINGUS				BROTHER O. L. SULLIVAN			
Spicards, Mo.	Oct. 20	Lawrence, Kan.	Oct. 31	Marlboro, Mass.	Oct. 23	Keene, N. H.	Oct. 30
Kansas City, Mo.	" 22, 26	Topeka, Kan.	Nov. 2	Worcester, Mass.	" 24	Wildor, Vt.	" 31
Independence, Mo.	" 24	Manhattan, Kan.	" 3, 6	Nashua, N. H.	" 26	Hanover, N. H.	Nov. 2
St. Joseph, Mo.	" 27, 29	Randolph, Kan.	" 4, 5	Pittsfield, N. H.	" 27	Newport, Vt.	" 3
Hopkins, Mo.	" 28	Riley, Kan.	" 7	Manchester, N. H.	" 28	St. Johnsbury, Vt.	" 4, 5
Leavenworth, Kan.	" 30	Clay Center, Kan.	" 9	Milford, N. H.	" 29	Morrisville, Vt.	" 6, 7
BROTHER A. J. ESHLEMAN				BROTHER W. J. THORN			
Mt. Vernon, Wash.	Oct. 14	Bellingham, Wash.	Oct. 26	Belfield, N. Dak.	Oct. 22, 23	Mohall, N. Dak.	Nov. 3
Friday Harbor, Wash.	" 15, 16	Lynden, Wash.	" 27	Dunn Center, N. Dak.	" 26	Minot, N. Dak.	" 4
Anacortes, Wash.	" 17, 21	Everson, Wash.	" 28	Bismarck, N. Dak.	" 27	Grenora, N. Dak.	" 5, 6
Oak Harbor, Wash.	" 19, 20	Bellingham, Wash.	" 29	Max, N. Dak.	" 28	Zahl, N. Dak.	" 7, 10
Vancouver, B. C.	" 22, 23	Seattle, Wash.	" 30	Minot, N. Dak.	" 29	Bonetrail, N. Dak.	" 9
Blaine, Wash.	" 24	Bremerton, Wash.	" 31	Sherwood, N. Dak.	Oct. 30-Nov. 2	Minot, N. Dak.	" 11
BROTHER H. E. HAZLETT				BROTHER T. H. THORNTON			
Long Oak, Tex.	Oct. 15	Grand Saline, Tex.	Oct. 23, 24	Mobile, Ala.	Oct. 15	Hattiesburg, Miss.	Oct. 24, 25
Greenville, Tex.	" 14, 16	Terrell, Tex.	" 26	Deer Park, Ala.	" 17	Poplarville, Miss.	" 27
Simms, Tex.	" 17	Corsicana, Tex.	" 27	Waynesboro, Miss.	" 19, 20	Picayune, Miss.	" 28
Atlanta, Tex.	" 19	Teague, Tex.	" 28	Enterprise, Miss.	" 21	Shidell, La.	" 30
Gladewater, Tex.	" 20	Normangee, Tex.	" 29, 30	Vosburg, Miss.	" 22	Bogalusa, La.	" 31
Big Sandy, Tex.	" 21, 22	Marquez, Tex.	" 31	Laurel, Miss.	" 23	Zona, La.	Nov. 2
BROTHER M. L. HERR				BROTHER S. H. TOUTJIAN			
Bradner, B. C.	Oct. 17	Victoria, B. C.	Oct. 26	Santa Maria, Calif.	Oct. 19	Seabright, Calif.	Oct. 28
Vancouver, B. C.	" 19	Seattle, Wash.	" 28	San Luis Obispo, Calif.	" 20, 21	Hollister, Calif.	" 29
New Westminster, B. C.	" 20	Ellensburg, Wash.	" 29	Paso Robles, Calif.	" 22, 23	San Jose, Calif.	" 30
Courtenay, B. C.	" 22	Wapato, Wash.	" 30	Pacific Grove, Calif.	" 24	Palo Alto, Calif.	" 31
Ladysmith, B. C.	" 23	Yakima, Wash.	" 31	Watsonville, Calif.	" 26	San Francisco, Calif.	Nov. 2
Malahat, B. C.	" 24	Walla Walla, Wash.	Nov. 2	Santa Cruz, Calif.	" 27	Redwood City, Calif.	" 3
BROTHER W. M. HERSEE				BROTHER L. F. ZINK			
Yorkton, Sask.	Oct. 24	Wakaw, Sask.	Nov. 3, 4	New Richmond, Ind.	Oct. 22	Jasonville, Ind.	Oct. 29
Tuffnell, Sask.	" 26, 27	Tisdale, Sask.	" 6	New Goshen, Ind.	" 23	Linton, Ind.	" 30
Viscount, Sask.	" 28	Swan River, Man.	" 9	Brazil, Ind.	" 24	Bicknell, Ind.	" 31
Saskatoon, Sask.	" 29, 30	Minitonas, Man.	" 10	Bridgeton, Ind.	" 26	Vincennes, Ind.	Nov. 2
Prince Albert, Sask.	" 31, Nov. 2	Durban, Man.	" 12	Terre Haute, Ind.	" 27	Montgomery, Ind.	" 3
				Dugger, Ind.	" 28	Washington, Ind.	" 4
BROTHER J. H. HOEVELER				BETHEL HYMNS FOR NOVEMBER			
Little Rock, Ark.	Oct. 12	Poplar Bluff, Mo.	Oct. 19	Sunday	2 110 9 43 16 142 23 276 30 253		
Havana, Ark.	" 13	Minimum, Mo.	" 26	Monday	3 318 10 69 17 293 24 39		
Danville, Ark.	" 14	Batesville, Ark.	" 28	Tuesday	4 312 11 265 18 287 25 219		
Roland, Ark.	" 15	Marcella, Ark.	" 29	Wednesday	5 174 12 263 19 48 26 36		
Ferndale, Ark.	" 16	Flippin, Ark.	" 30, 31	Thursday	6 187 13 180 20 146 27 137		
Judsonia, Ark.	" 17	Cotter, Ark.	Nov. 2	Friday	7 8 14 63 21 175 28 320		
				Saturday	1 Vow 8 140 15 132 22 109 29 27		
BROTHER H. S. MURRAY				BROTHER G. R. POLLOCK			
Emporia, Va.	Oct. 24	Long Island, Va.	Nov. 2	Elmira, N. Y.	Oct. 22	Carbondale, Pa.	Oct. 29
Petersburg, Va.	" 26	Chatham, Va.	" 3	Alba, Pa.	" 23	Honesdale, Pa.	" 30
Crewe, Va.	" 27	Danville, Va.	" 4	Towanda, Pa.	" 24	Cortez, Pa.	" 31
Keysville, Va.	" 28	Leaksville, N. C.	" 5	Wilkes Barre, Pa.	" 26	Benton, Pa.	Nov. 2, 3
Victoria, Va.	" 29	Roanoke, Va.	" 6	Scranton, Pa.	" 26, 27	Nanticoke, Pa.	" 4
Republican Grove, Va.	" 30, 31	War, W. Va.	" 7	Throop, Pa.	" 28	Hazleton, Pa.	" 5

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

Study VIII: "The Channel of the Atonement"

Study IX: "Its Baptism, Witness and Seal"

Week of November 2...Q. 54-58 Week of November 16...1-5

Week of November 9...Q. 59-63 Week of November 23...6-11

Week of November 30...Q. 12-18