



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

VOL. XLVI SEMI-MONTHLY No. 19
Anno Mundi 6054 – October 1, 1925

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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 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY
18 CONCORD STREET □ □ BROOKLYN, N.Y., U.S.A.

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

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

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

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

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

Entered as Second Class Matter at Brooklyn, N.Y. Postoffice, Act of March 3^d 1879.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The At-one-ment"

STUDY XIII: "HOPES SECURED BY THE ATONEMENT"

STUDY XIV: "THE NECESSITY FOR THE ATONEMENT"

Week of Nov. 1 . . . Q. 28-31 Week of Nov. 15 . . . Q. 39-44

Week of Nov. 8 . . . Q. 32-38 Week of Nov. 22 . . . Q. 1-5

Week of Nov. 29 . . . Q. 6-9

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., Saturday, October 31, 1925, to transact any business that may properly come before the said meeting.

[Signed] W. E. Van Amburgh, *Secretary*,
Brooklyn, N. Y. September 1, 1925

SOUTHERN CONVENTION

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

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

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

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

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Wilmington, N. C., October 22-25, J. A. Price, P. O. Box No. 406.
Buffalo, N. Y., November 15. H. A. O'Brien, 119 Riley St.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLVI

OCTOBER 1, 1925

No. 19

THE LOVE OF THE CREATOR FOR HIS CREATURES

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:1-3.

THERE is a personality and an attractiveness about the Bible which touches the hearts of the simple and the mighty, the unlearned and the seer, the peasant and the king. It is the comfort and consolation of the contrite and broken-hearted in all walks of life. It is unlike any other book in the world.

² In divine simplicity the first sentence, "In the beginning God created the heaven and the earth," presents to our view the great Architect and Creator of the universe outlining, constructing and setting in order the millions of solar systems of the heavens, and giving to each its realm and laws. As our knowledge of the vastness of the heavens increases, we stand in silent awe and marvel at the wisdom, power and ability of Jehovah God thus manifested by his handiwork. Truly, all nations are as the small dust of the balance, less than nothing.—Isaiah 40:12-17.

³ In simplicity the narrative continues, adding detail upon detail to the word picture of how Jehovah completed the preparation of the earth as a home for the habitation of man. When all was ready he brought forth man in his own image and likeness, perfect in organism and in mental faculties, and gave him dominion over things of the earth. It would be difficult to conceive of a picture embodying a more wonderful contrast than that of the great Sovereign of the Universe in fellowship with his tiny creature, man.

⁴ God placed Adam in perfect surroundings, with everything desirable and delightful, and with full opportunity for the enjoyment of all his physical and mental faculties. A special instructor from the heavenly courts was commissioned to advise him of his privileges, of his relationship to his Creator and of his duties and responsibilities as the earthly representative of Jehovah, that he might be properly fitted to fill his position as king of earth. Thus did Jehovah lay the foundation for another province in his vast domain of the universe.—Psalm 8:4-6.

⁵ Then the Bible presents us the sad picture of Adam's

deflection and of the terrible results which quickly followed. Nevertheless the touch of personal compassion is readily noticeable. Though Adam must suffer expulsion from Eden, his perfect home, the loss of his kingdom, and eventually death, yet God provided him with clothing as a protection outside the garden and arranged that he might find food and the necessities of life until he should return to the dust.

⁶ Next follows the heart-breaking narrative of the first homicide; that of Cain slaying his own brother, Abel. Yet the picture is again toned by a personal message from the Creator to Cain the sinner. Doubtless much more occurred than is recorded, but we have sufficient to show that God was not unmindful of his creatures.

⁷ Of Enoch it is related that he "walked with God". Enoch desired to serve God to the best of his ability and the Lord rewarded him by translating him. The picture serves to show us the tender touch of Jehovah's personal interest in individuals who serve him.

⁸ Then is given the picture of the Flood and of God's special care over Noah and his family because of the fact that he was a righteous and upright man. The details of this as mentioned in Genesis bring out in bold relief the power and protection which Jehovah exercises in behalf of those who love and obey him.

TYPICAL CHARACTERS

⁹ Next come the call and promise to Abraham and the many delightful experiences of God's watchfulness and care over him, even in his daily life. We are told that some of Abraham's experiences were designed to picture a future work which God purposed for the people of the world. The picture is continued in the life of his son, Isaac. We are told of the manner in which Isaac's beautiful bride, Rebecca, was found; and the New Testament informs us that the incidents relating thereto shadowed forth a greater Isaac and Rebecca who were to be the heirs of a greater than Abraham.—Galatians 4:28, Romans 8:17.

¹⁰ The family feud between Jacob and Esau is brought to our attention, also the blessing which Jacob desired and received because he believed God. Then follows the thrilling story of Joseph and his brethren, portraying many significant incidents in their daily lives. We are told how that Jehovah permitted Joseph to be unjustly imprisoned, and then how he used a heathen monarch, Pharaoh, to exalt this same Joseph to a position next to the throne of Egypt.

¹¹ Why should Jehovah manifest such personal interest in these wee specks of humanity, even in the little affairs of their daily lives? St. Paul, in Romans 15:4, answers the question: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Again, in 1 Corinthians 10:11: "Now all these things happened unto them for examples: and they are written for our admonition." Joseph pictured a greater Joseph, Christ Jesus, who was sold by his brethren, but whom Jehovah thereafter exalted to a position next to the throne of the universe. (Hebrews 12:1, 2) For similar reason the Bible narrates God's dealings with other faithful men of the past. And how the lowly in heart rejoice in such evidences of divine care and affection and long to be recipients of similar evidences of divine notice! Did not God plant love in the human heart? Surely then, he must rejoice when he sees it developing in the hearts of his creatures.—Proverbs 3:12; 11:20; Hebrews 1:8, 9.

¹² Time would fail us to mention the many typical characters of the Bible and the significantly recorded incidents of God's dealings with them. Even little children are sometimes referred to; for example, the childhood of Moses, Samson and Samuel. Moses stands out as one of the most prominent figures of the Old Testament. Through him God organized the Jewish people into a nation and then settled them as a nation in the land which he had promised to their father, Abraham. To that nation God gave a wonderful code of laws. These laws enter into the minute relationships of man with man, even to their food and raiment. Why such particularity unless God were personally interested in them?

¹³ For over sixteen hundred years God dealt with the Jews as a nation. Their history shows a great lack of appreciation on their part. They were continually backsliding and going after other gods; but whenever they repented and called upon Jehovah he sent them deliverance. We marvel at the patience manifested by Jehovah for so long a time, and the continuance of his personal care over them despite their defections. Although God dealt with the Jews collectively as a nation, he also dealt personally with many individuals. The fathers and mothers of Samuel and Samson; David, Solomon, and all the prophets, are examples. Then we have the beautiful story of Ruth, and later of Queen Esther, and many others.

CHRIST A MONUMENT OF LOVE AND LOYALTY

¹⁴ When Christ came to fulfil the many prophecies recorded of him, he manifested a personal love, loyalty and obedience to Jehovah that stand as the greatest monument of personal affection and devotion recorded in history. God loved his Son Jesus, and Jesus loved his Father, Jehovah. Through Jesus God sent this message of love to the world: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." While on earth Jesus was constantly giving the touch of personality to those with whom he came in contact. The many incidents recorded are for our edification and encouragement, consolation and comfort.

¹⁵ God's Word abounds with invitations for his children to come near unto him and with promises of help when in need, comfort when in distress, protection when in danger, and joy when in sorrow. We note the touching tenderness of the Lord's words to his disciples as recorded in the 14th to the 17th chapters of John. The epistles of the apostles abound in similar expressions. On one occasion the disciples were hindering some mothers from bringing their little ones to the Lord. Jesus rebuked them and said: "Permit the little children to come unto me, and forbid them not; for of such [like] is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them."—Mark 10:14-16.

¹⁶ In Matthew 11:28-30 is recorded one of the most loving invitations in Holy Writ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Thousands upon thousands can testify to the truthfulness of these words. In Matthew 10:29-31 is another touching expression: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs on your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows." These and many others were his words of encouragement to his disciples, and through them to his church. They imply in no uncertain language that God and Christ have a very personal interest in every member of the church, even in their daily experiences. The words of Jesus, and the incidents recorded of his experiences and those of the disciples, are means for our sanctification. In the touching prayer of Jesus, just before his crucifixion, he says: "Sanctify them through thy truth: thy word is truth. . . . And for their sakes I sanctify myself, that they also might be [truly] sanctified through thy truth."—John 17:17-19.

¹⁷ The epistles abound in instruction as to individual action in the Christian's daily life and as to our re-

lationship one to another. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31) "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Colossians 3:17) Note also the loving words of Jesus, in Matthew 6:30-33: "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no [anxious] thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

¹⁸ As a loving parent sends his son away to school and wishes him to give his undivided attention to his lessons while in school without having to worry about the providing of food and clothing while there, so our heavenly Father in sending his children through the school of Christ desires that they worry not over temporal necessities. We are to remember that our Father will see to it that we have sufficient to eat and drink and wear. This does not mean, however, that we may be careless in our daily avocations. On the contrary we are to realize that our daily avocations are a part of our schooling.

¹⁹ Whether our duties have to do with the keeping of the home, or the providing for the home; whether we serve in an office, or shop or factory, or in whatever line of work we may be engaged, we must give proper diligence to doing all of these things as unto the Lord. We are to manifest as much of the spirit of the Lord as is possible with our imperfect bodies and minds. Every one of us radiates an influence upon every other person with whom we come into contact. As the apostle expresses it: "Ye are our epistle written in our hearts, known and read of all men." As each loving parent takes delight in the development of his child, even though the child be a heavy expense, yet he is greatly pleased to see the child put forth every effort to take advantage of each opportunity to reach his mark.

²⁰ The Apostle Paul calls our attention to our heavenly Father's interest in us, in Hebrews 12: "Therefore, surrounded as we are by such a vast cloud of witnesses, let us fling aside every encumbrance and the sin that so readily entangles our feet. And let us run with patient endurance the race that lies before us, simply fixing our gaze upon Jesus, our Prince Leader in the faith, who will also award us the prize. He, for the sake of the joy which lay before him, patiently endured the cross, looking with contempt upon its shame and afterward seated himself—where he still sits—at the right hand of the throne of God. Therefore, if you would escape becoming weary and faint-hearted, compare your own sufferings with those of him who endured such hostility directed against him by sinners. In your struggle against sin you have

not yet resisted so as to endanger your lives; and you have quite forgotten the encouraging words which are addressed to you as sons, and which say, 'My son, do not think lightly of the Lord's discipline, and do not faint when he corrects you; for those whom the Lord loves he disciplines: and he scourges every son whom he acknowledges.' The sufferings that you are enduring are for your discipline. God is dealing with you as [with] sons; for what son is there whom his father does not discipline? And if you are left without discipline, of which every true son has had a share, that shows that you are bastards, and not true sons."—Hebrews 12:1-8, *Weymouth*.

²¹ Our chief concern is towards knowing and doing the will of God in regard to ourselves. As St. Paul says: "Wherefore, my beloved, . . . work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do of his good pleasure." (Philippians 2:12, 13) "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Hebrews 2:1) "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Corinthians 13:5.

"WHATSOEVER YE DO" DO UNTO HIM

²² Every one who has been begotten of the spirit of God is anxious not only to secure the approval and love of Jehovah for himself, but also to tell as many others as possible. He is especially desirous at the present time to be a messenger of the King and to herald the good news of the kingdom on every possible occasion.

²³ Some of the Lord's people are physically so situated, by reason of home work or office work, that they have almost no time to go out in the Lord's service. They are inclined to become discouraged and to think that they will have no share in the kingdom. This is a mistake. God has so arranged that if we are fully consecrated to him and put forth our best efforts to serve him, he counts our sincere desires and best daily endeavors as works done unto him. Even at our best we are all unprofitable servants, therefore there is no one bringing any profit to the Lord.

²⁴ This does not mean that we should neglect opportunities for entering the Lord's service to the extent of our ability. Indeed there are many ways in which we all can herald the kingdom message: By word of mouth to our neighbors or shopmates, to customers, to those who wait upon us in the hospitals, handing out announcements of meetings or calling attention of those we meet in the street-cars or offices to the books, being careful, however, not to use the time of our employer. Some can lead classes, others can attend the classes, not only for their own benefit but also for the assistance and encouragement of others. Let each of us do with

our might what our hands find to do. If our Father sees that we can render better service in some other location or condition, he can easily make the change for us.

²⁵ The touching story of the Apostle Paul's severe experience is exceedingly stimulating to every follower of the Lord. God specially overruled in many of his experiences and set him forth as an example to the church in order that we might be encouraged and understand that God is also overruling our individual experiences. Our experiences are developing us that we also may say with St. Paul: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 Corinthians 1:3, 4.

²⁶ We know of a brother who was naturally inclined to be downcast at times. The adversary always tried to take advantage of him at these times of mental depression and endeavored to beat his courage down. On such occasions he refused to think of the discouraging conditions or prospects, and kept repeating to himself: "God loves me; God loves *me*. I have the words of God himself, and the words of Christ, and many evidences of divine care and protection in my daily life. I know that God and Christ love me. Did not Christ say, 'If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him'? And am I not trying to keep his words?" In this way he would overcome the attacks of the adversary, and soon would regain the sweet spirit of peace and rejoicing in the Lord.

"THE FATHER HIMSELF LOVETH YOU"

²⁷ We often come to the place where we know not which way to take. At such times we are to stand still and see the salvation of the Lord. But in the meantime we should not cease to seek for wisdom, as the apostle says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5) Jesus' own words to us, as recorded in Luke 11:9-13, give us further encouragement: "And I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . If ye then, being evil, know how to give good gifts unto your

children; how much more shall your heavenly Father give the holy spirit to them that ask him?"

²⁸ The adversary would be pleased to have us believe that our Father does not care for us individually. But as we read his Word and see his tender touch recorded all the way from Adam to the present time, and as we review our own experiences, we feel our courage returning, our strength increasing, our faith growing firmer, and our love becoming sweeter. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him." "As the Father hath loved me, so have I loved you; continue ye in my love." "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 14:21; 15:9; 17:23) Let us never forget the assurance: "The Father himself loveth you."

QUESTIONS FOR BEREAN STUDY

- How is the Bible unlike any other book? What does the first sentence of Genesis present to our view? ¶ 1, 2.
Briefly describe the Genesis word picture of man's creation. Who was the specially appointed instructor for man in Eden? ¶ 3, 4.
When man fell into sin was he wholly abandoned by Jehovah? What dealings did God have with the sinner Cain? ¶ 5, 6.
God's rewarding of Enoch and of Noah illustrate what? ¶ 7, 8.
Were the daily lives of Abraham and of Isaac divinely overruled? How and why? What other Old Testament characters were individually dealt with by Jehovah? ¶ 9, 10.
Why does God manifest such personal interest in humanity? Have children ever been specially dealt with by the Lord? ¶ 11, 12.
What relationship existed between God and the Jewish nation? Did he deal with them collectively or individually, or in both ways? ¶ 13.
What is the greatest monument of love recorded in history? Where is recorded the most loving invitation in Holy Writ? Mention other similar expressions of the Lord and state what they imply. ¶ 14-16.
What are some of the Lord's instructions covering the Christian's daily life? Should the Christian be full of care? Should he be careless? How should we regard our daily avocations? ¶ 17-19.
What is the lesson of Hebrews 12:1-8? What should be our chief concern? ¶ 20, 21.
How will our appreciation of the Lord's love for us manifest itself? If we are incapacitated for service, what does the Lord expect of us? Are there ways in which everyone may advance the interests of the kingdom? How? ¶ 22-24.
What benefit do we get from St. Paul's severe experiences? How may we overcome mental depression? ¶ 25, 26.
Will all our prayers for guidance be answered? What are the requirements? ¶ 27.
What is one of the things the adversary would have us believe? Mention some of the Lord's special assurances of his love for us. ¶ 28.

O wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong.
He stills the sigh and awakens the song;
The sorrow that bore me down he bears,
And loves and pardons, because he cares.

Let all who are sad take heart again:
We are not alone in our hours of pain.
Our Father stoops from his throne above,
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety; for he is nigh.
Can that be trouble, which he doth share?
Oh, rest in peace; for the Lord doth care.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 4

*"Thou hast . . . girded me with gladness."
—Psalm 30: 11.*

THIS is a psalm of David. Its application must be to the church, which David pictured. David had been in suffering and distress. He cried unto the Lord for mercy and help. His prayer was granted. Then David added: "Thou hast put off my sackcloth, and girded me with gladness." This may be applied to the individual member of Christ as long as such an one is a member of the body. It also certainly applies to the collective members of the body of Christ while on earth.

Individually the Christian sometimes finds himself in sorrow and distress. The enemy seems to overwhelm him. Then he cries unto the Lord for help and mercy. That is a time when another one in Zion may go to his brother's aid and thus fulfil his divinely-given commission to comfort those in Zion by giving unto such beauty for ashes and the oil of joy for sadness. With the mind of the mourning one thus embellished with the beauties of God's holiness, and refreshed by his precious promises, he responds: "Thou hast turned for me my mourning into dancing: . . . and girded me with gladness." It is a blessed privilege for one member of Zion to thus be an instrument of comfort to another.

In 1917 the whole church was in distress. Soon thereafter the Lord came to his temple; and later the members of the church who were watching and praying became aware of this fact. The approved ones came under the robe of Christ's righteousness; and having the assurance of being clothed with the garments of salvation, these greatly rejoiced in the Lord and continue to rejoice. Then they could say: "Thou hast put off my sackcloth [emblem of distress] and girded me with gladness." The girdle is a symbol of service; and, spoken of here as a girdle of gladness, it symbolizes that these joyfully engage in the service of our Lord.

They are greatly honored by the Lord and appreciate this honor. They rejoice to be acting under the supervision of the Bridegroom. As they continue faithfully to serve him with gladness of heart they sing: "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever."

Our privilege is to extol the heavenly Father and glorify his name. We have been rescued from sin and death through the precious blood of Christ, and by accepting God's way of salvation we have been justified and inducted into the body of Christ, and now have access to the throne of heavenly grace where we may meet God and thank him for translating us out of the kingdom of darkness into the kingdom of his dear Son. Why should we not extol and praise him?

TEXT FOR NOVEMBER 11

*"In his temple doth everyone speak of his glory."
—Psalm 29: 9.*

THE words of this text are from the sweet singer of Israel, forecasting the song of praise upon the lips of the temple class in the end of the age. The faithful followers of Jesus Christ go to make up the temple of God. (2 Corinthians 6: 16) The Lord comes to his temple for the purpose of judgment, which includes, of course, the examination and accounting with those who have made a consecration to do God's will. To the faithful ones the Master says: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matthew 25: 21.

These begin to appreciate the fact that they were called out of darkness into the glorious light and favor of God that they might show forth his praises. (1 Peter 2: 9) They hear the command of the Lord Jehovah to them, saying, 'Ye are my witnesses that I am God.' On the other side the veil the temple class actually behold God's glory. On this side the veil the members by faith behold his glory. Beholding his glory has a wonderful transforming influence upon the true saints, and none others can behold his glory. The transforming of the mind is a thing of no small moment; it is of the greatest importance, for by it we are changed from one degree of glory to another degree of glory. It is the process by which human aims and ambitions become less attractive, and the heavenly hopes and aspirations become more and more real. It is thus, by living in harmony with out covenant of sacrifice, that we prove what is that good and acceptable and perfect will of God.

Seeing then that the transforming work must go on we gladly cooperate in that work.—1 John 3: 2.

All the members rejoice that every good and perfect thing comes from his gracious hand; that he is the Creator of heaven and earth; that he is the one worthy to be praised; and they delight to honor him with their little all. The saints this side more and more appreciate the fact that Jehovah has honored them by making them his witnesses, and from this they receive great consolation. They begin to experience the fulfilment of the blessed promise God has made to them through the mouth of the prophet; namely: "The Lord will give strength unto his people; the Lord will bless his people with peace."

With confidence, peace and joy they are dwelling in the temple of the Lord, in the place of favor. Of them the prophet wrote: "In his temple doth every one speak of his glory." It follows then that all who are enjoying the precious fellowship of our present Lord, who are in the happy condition of the temple class, are joyfully speaking of the glory of God, delighting to be his witnesses and making known to others that he is the great Jehovah, and that his kingdom is at hand.

PAUL'S FAREWELL AT MILETUS

—NOVEMBER 8—ACTS 20:1-38—

PAUL'S INSTRUCTION TO ELDERS—GREATEST DANGER POSSIBLE WITH LEADERS—PAUL'S GREAT CHARACTER SHINES RESPLENDENTLY.

"Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."—Acts 20:35, A. S. V.

AFTER the uproar in Ephesus, which was caused by silversmiths who pretended that the worship of Diana was in jeopardy when they were merely serving their own interests, had ceased, Paul called upon the disciples, embraced them, and departed for Macedonia. He traveled extensively in that region, and then went into the neighborhood of Corinth. There he stayed three months. When he was about to sail to Syria the Jews made a conspiracy against him; so he and a party, including Timothy, returned through Macedonia. They left Philippi just after Pentecost, crossing by Troas. There they stayed for some days.

² Upon the first day of the week when the disciples came together to break bread, Paul preached to them. And because they were to depart on the morrow and might not meet again, he continued his speech until midnight. There were many lights in the upper room, and the air grew hot. A young man who was seated in a window sank into a deep sleep and fell from the third loft, and was taken up for dead. Paul went down and falling on him and embracing him said: "Trouble not yourselves; for his life is in him." (Acts 20:10) They renewed their fellowship, eating together, and talking until the break of day.

³ Paul's party sailed from Troas; but he decided to go on foot to Assos, the next port of call, rather than sail around the promontory. From point to point the little coasting vessel sailed until they came to Miletus. Either Paul did not wish to be delayed by a call at Ephesus, or the ship did not call there. He desired if it were at all possible to be in Jerusalem at Pentecost. But he much desired to see the elders of the church at Ephesus; and he sent a request to them to meet him at Miletus, which was about thirty miles distant, but along a good road. They came; and in words which have become a notable part of the instruction of the church of God, Paul addressed them. He spoke of his ministry amongst them, reminding them of his manner of life since the first day he came to them; how that with all humility of mind and with many tears, and through dangers which had arisen through the lying in wait of the Jews, he had served them and the Lord.

⁴ Paul reminded them that he had kept back nothing that was profitable, but had taught publicly and from house to house, testifying both to the Jews and to the Greeks respecting repentance towards God and faith towards the Lord Jesus Christ. (Acts 20:18-21) He then told them of the purport of his journey. He knew that he must go into Jerusalem, for he was bound in spirit; for in every city on his journey the holy spirit

had witnessed through the brethren that bonds and afflictions awaited him there. "But," he added, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

⁵ The apostle told them that he knew well that all would not see his face again, and that he wished therefore to place on record that he was pure from blood of all men: for he had not shunned to declare to them the whole counsel of God. He kindly urged the brethren, and he warned them, to take care of the flock over which the holy spirit had made them overseers, to feed it. He told them that grievous wolves would enter in, not sparing the flock: and that of themselves men would rise seeking to draw disciples after them. (See Acts 20:29, 30.) He urged them to remember his own course, how that for three years night and day with tears he had endeavored to build them up that they might find an inheritance among those that are sanctified. He reminded them that he had coveted no man's silver or gold or apparel, and that they knew his own hands had ministered unto his own necessities and to those who were with him, in order to give an example to all leaders, and thus prove to them the otherwise unrecorded words of the Lord Jesus, "It is more blessed to give than to receive."

⁶ Then kneeling down Paul prayed with them all; and they wept sore, falling on his neck and kissing him, sorrowing most of all because he had said that they should see his face no more. They accompanied him to the ship; and the parting, while sorrowful because they were saying farewell to Paul, yet was relieved because they were all happy in their common bond of love of God and their knowledge of the Lord Jesus.

⁷ Without doubt Paul had a special purpose in calling the elders of Ephesus to meet him. The fact of the full record shows that it was the Lord's purpose to have Paul's words on that occasion made an instruction to the whole church. Paul knew that the greatest danger to the church would come through those who were favored with some position in the church; for it was also true then that great temptations to pride and self-seeking fall on those men who are privileged to stand in any prominence amongst their brethren. (See James 3:1.) The elders of the ecclesias were privileged by their position to be shepherds of the flock, and Paul knew that there would arise those of whom Ezekiel spoke—shepherds who would feed themselves by eating

the flock. Hence Paul warned the brethren, and urged them to copy his example, to help the weak.

⁸ Since the days of the apostles the leaders of the ecclesias have ever been the most vulnerable part of the church. It is apparent to any observer conversant with the Word of God that the clergy of the churches have been false shepherds, even as the prophets foretold. They have led the sheep astray from the truth of the Word instead of leading them in the way of light and truth, and they have fed themselves of the flock instead of feeding it. The clergy system has been an enormous weight for the flock to carry. (Ezekiel 34:10) But while it is easy to see the defects of the clergy class and system, it is not so easy to see that the elders of the ecclesias which have been formed since the time of the Lord's return have themselves often failed in like manner. It has to be said that many who have been elected by their brethren to lead in spiritual things have taught their own thoughts instead of the things God has given to his church, and either have misled the flock or have confused it; and that some have had the same spirit as the clergy class, and have sought advantage for themselves or have exalted themselves as if they were called of God to some special position of authority.

⁹ The fact that the Scriptures give the ecclesias authority to appoint their elders is a clear indication that the appointment is subservient to continued fitness in service. The appointments are acknowledged of God, but are not specially by him. His own appointments, such as those by which Paul and the apostles were made leaders in the church, are of a different category and are not subservient to the wishes or will of any ecclesia.

¹⁰ The disposition of an elder should ever be that of a caretaker, or a shepherd over the Lord's flock. There is a happiness in giving out which cannot be found in receiving, however happy may be the circumstances in which the gift is received. God himself is gracious and the greatest giver of all, and he has made it so that those who are most like him have the greatest joy. It is partly for this reason that there is now so much joy amongst the Lord's people, because they have the grace of gratitude and thankfulness in large measure, and thereby go forth with joy to tell the peoples of the coming of that golden day when God will bless the earth according to his promises. Let all elders of the churches, all who have the privilege of leading the brethren in the grace and in the work of the Lord, take Paul's warning: "Take heed to yourselves, therefore, and to all the flock among whom the holy spirit made you overseers, to feed the church of God, which he acquired by the blood of his own [Son]." (Acts 20:28, "Diaglott") There is a great responsibility attached to this privilege; for the church of God is his own, purchased with the blood of his dear Son, and he will hold all responsible for their privilege of serving their brethren.

¹¹ The grandeur of this great servant of Jesus Christ is never more clearly seen than in this testimony which

in simplicity and in humility Paul bears to himself. For three years, both night and day he had labored in Ephesus. It was with tears he labored because of his desire for the good of the Lord's people there. But his laboring was not all sorrow; it was done in joy; for nothing but a great gladness of heart could have sustained him under the conditions and trials which the work of his Master entailed. He knew his suffering for the cause of his Master was not at an end; for he said that in every place in which he called on his way to Jerusalem the holy spirit bore witness through the brethren that bonds and afflictions awaited him. He expected to finish his course with joy, but in order to do that he counted his life not dear to himself, but wholly at the disposal of his Master. It was immaterial to him how he lived, how or when he died, if he could but continue to serve the One who had given his life on Paul's behalf.

¹² When Paul had given his charge he knelt down, and they knelt with him, and he prayed with them all. They all wept sorely; they felt for themselves as those who were losing a loved counsellor and guide. The troubles which were to come on him were not on their mind so much as was their own loss. This is no matter for surprise; for the great spirit of Paul lifted itself and the minds of his hearers above his own troubles. No faithful and true servant of the Lord will let future difficulties or trials known or unknown hinder his present service for the Lord; for he says: "My times are in thy hand; my God, I wish them there."

QUESTIONS FOR BEREAN STUDY

What were some of the movements of St. Paul in today's lesson? What took place on the first day of the week at Troas? How was a sad experience overruled and turned into joy and sweet fellowship? ¶ 1, 2.

Where next do we find Paul? With whom did Paul have a conference? What was the burden of Paul's speech? What was he determined to do? ¶ 3, 4.

What did Paul want to place on record? What does it mean to be "pure of the blood of all men"? Of what were the brethren warned? What were they urged to do? ¶ 5.

At the parting of Paul, why was there weeping? And why were these brethren happy? ¶ 6.

Why was such a full record given of this conference? From what source does the most danger in the church come?

What is the business of the elders in the church? ¶ 7.

What kind of shepherds are the clergy? With what are the denominational systems mostly burdened? In what way have elders sometimes misguided the church? In what way are the clergy and false elders alike? Have the elders authority over the church, or should the elders be subservient to the ecclesias? ¶ 8, 9.

Where does the deepest happiness lie? Why is there much joy amongst the Lord's people now? ¶ 10.

When we enter into the spirit of this conference which Paul had with the elders, what is it that becomes perfectly plain to us? What is it that gladdens the heart amidst trials and difficulties? What was the supreme test placed upon St. Paul? ¶ 11.

Weeping sorely at the parting, what was the principal thing upon the brethren's minds? Why did the anticipated difficulties and persecution of St. Paul dim into comparative insignificance? ¶ 12.

PAUL'S ARREST IN JERUSALEM

—NOVEMBER 15—ACTS 21: 17 TO 23: 30—

"If any man suffer as a Christian, let him not be ashamed."—1 Peter 4: 16.

ST. PAUL HAD TESTIMONY OF SPIRIT—PAUL SPEAKS IN SELF-DEFENSE—COMPROMISING POSITION ONE OF WEAKNESS.

CHANGING from ship to ship, and with many happy experiences on the road as they met the little company of disciples, Paul and his company arrived in Cæsarea. There they were received by Philip the evangelist, one of the seven deacons; and they stayed with him some days, for they were in good time for Pentecost. Philip had four unmarried daughters living with him who, consecrated to the Lord, were blessed of the Lord with the spirit of prophecy. We know not how they prophesied, but it is apparent that the Lord honored them as they sought to serve him.

² While the company was there, a prophet named Agabus came down from Jerusalem, who when he arrived took Paul's girdle from him and bound his own hands and feet and said: "Thus saith the holy spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." (Acts 21: 11) It is evident that there was a difference in standing between the prophet Agabus and the four daughters of Philip. At the most they would be privileged to get some understanding of some portion of the Word of God; but Agabus was used of the holy spirit to foretell such events as were necessary for a witness. When Paul's companions heard these things, they and Philip's household and the church of that place combined to urge him not to go to Jerusalem. But Paul said: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Luke says that when Paul would not be persuaded, "We ceased, saying, The will of the Lord be done."

³ Paul's reason for his determination is clear. The witness of the spirit was that bonds and afflictions awaited him in Jerusalem. He read the spirit's mind more clearly than the others did. The fact that the spirit witnessed that bonds and afflictions awaited him there was proof to him that he was to be in Jerusalem. Here are submission, faith, devotion; and the insistence of the brethren that he should escape the trouble made difficulty for him. When he had first determined to go to Jerusalem we may say he was guided by his own spirit—it seemed proper to go; but when he had started, he had in this strange way the witness of the Lord that his decision was right. There is no reason to suppose that Paul thought that his visit to Jerusalem was in itself a subject for prayer. His work had been committed to him; and as a good steward he would seek to do his best, always seeking his Master's blessing.

⁴ Sometimes, as in Paul's case, when the servant of the Lord has determined upon a course which he believes would have his Master's approval, he does not find outward signs of approval; but the testimony of ap-

proval comes, even though it be by a declaration that bonds and afflictions follow the course taken. To Paul the call was clear, and like his Lord he set his face to go to Jerusalem. (Luke 9: 51) The last witness, by Agabus, saying that Paul should be delivered into the hands of the Gentiles was to him a further confirmation of the way of the Lord; for by this he saw that the Lord had a new plan for him; and he would as soon have fled from the face of the Devil as fly from the bonds and afflictions which would bring him into his Lord's will. In due time they arrived in Jerusalem, and the brethren received them gladly.

⁵ The following day Paul accompanied the brethren unto James, with all the elders of the church present. The statement is rather singular; for the natural expectation would be to read that the brethren *accompanied Paul*. It looks as if Paul had a minor place in the reception. (Acts 21: 18) He saluted the brethren and then told of the things God had wrought among the Gentiles by his ministry. They heard it and glorified the Lord, and then said unto him: "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." (Acts 21: 20, 21) Admitting that the Gentiles were free from the Law, they suggested that Paul should show that he had not forsaken the teachings of Moses nor the customs of the Jews. They desired him to join with four men who were about to get their clearance from a vow such as he himself had previously taken, and from which on his last visit to Jerusalem he had ceremonially cleared himself according to temple usage. This he could do by paying the charges for these men. They wanted him to show the people that he was a good Jew. Paul, of course, stood for the teachings of Moses, as his Master had done; but he did not stand for the exactitudes and ceremonies of the Law. However, believing that possibly he might in this way help the brethren in Jerusalem to see in him a true lover of God, he agreed.

⁶ It is evident that the church in Jerusalem was not yet clear concerning the difference between Christ and Moses in respect of law and ceremony, and Paul's acceptance of their proposal is probably open to question. His agreement brought the trouble upon him which Agabus had particularly declared, and which had been witnessed by the holy spirit in all the places where he had ministered on his journey to Jerusalem. The immediate effect of his agreement was his separation from the church for a period of seven days, the period of

time necessary for those who sought release from a vow.

⁷ Nor did it accomplish the purpose desired; for when the seven days were almost ended some Jews of Asia, probably of Ephesus, saw him in the temple and immediately raised an outcry, saying, "Men of Israel, help: this is the man, that teacheth all men every where against the people, and the law, and this place." (Acts 21:28) They thought because he had been seen in the city with Trophimus, an Ephesian, that he had also brought him, a Greek, into the temple and thus polluted it. Immediately there was a great uproar, and Paul was roughly handled. The crowd gathered about him to kill him; but while the rabble was increasing in numbers, and the noise in intensity, the Roman chief captain who was in charge of the city, hearing of the commotion immediately ran down to the temple precincts. No doubt the haste of the chief captain saved Paul's life; for the rabble was beating him.

⁸ Paul was bound; and then the captain demanded of the people who he was and what he had done; and some cried one thing and some another. Partly to deliver Paul from their hands, and understanding that he must have done something to irritate the people, he commanded that Paul be carried to the castle. On the steps, while yet the people were crying for his life, Paul spoke to the chief captain in Greek. With that mastery over men which came partly through his confidence in God, he had no difficulty in gaining the chief's permission. Turning round to the people, and with an orator's gesture addressing them in their own Hebrew tongue, he obtained a hearing. He told the people of his birth, of his training at the feet of Gamaliel, their then greatest teacher, and of his zeal towards God and for the law. Zealous, he said, as they were that day, he had persecuted the followers of Christ even unto death; and he related to them in considerable detail his journey to Damascus, and how Jesus of Nazareth appeared to him.

⁹ They listened to all that he said until he told how the Lord said to him: "I will send thee far hence unto the Gentiles." (Acts 22:21) The moment Paul spoke of the Gentiles the mob lost control of themselves, tearing off their garments and throwing the dust of the ground into the air as if they were in a paroxysm of righteous anger. Perhaps they thought they were. The chief captain, believing that there must be something serious in this man to cause the multitude to become so excited, bade that Paul should be examined by scourging; but on the centurion's preparing to do this he was asked by Paul if it was lawful to scourge a Roman uncondemned. This altered the situation. The centurion was alarmed and spoke to the chief, and the chief at once became courteous.

¹⁰ Paul's action in acknowledging the temple does not seem to have been a wise course. However, in the providence of God it probably became the means of freeing the church in Jerusalem from the bondage in which it was held. It is evident that up to this time neither

the apostles who dwelt chiefly in Jerusalem, nor the elders of the church there, including James the Lord's brother, the most influential of the leaders of the church, nor the brethren generally had seen clearly the difference between the dispensation of the law and the dispensation of grace. (John 1:17) They clung to the temple, to its hours of prayer, and to its associations of fellowship. In this we may surely say that they did not give the true value to the fact that God's great sacrifice had been offered to him in heaven, and that the temple in Jerusalem no longer represented God. Jesus, on leaving it for the last time had said: "Your house is left unto you desolate."—Matthew 23:38.

¹¹ After this tumult the temple disappears from the New Testament. It is probable that this incident taught all the church in Jerusalem that there must be a clean cut from all that represented Judaism; and as tradition relates that Andrew and Thomas and Peter went far afield, it is probable that it also freed the brethren for that wider service.

¹² Here certainly is a lesson for today. Any weakening of the position of the message of truth that would in any way pander to the weakness of former association with Babylon or with the affairs of this world is sure to prove hurtful. No good can ever come to anyone by weakening the truth in order to readjust friendly relationships with the existing order of things. Some who know the truth would say; 'State it less abruptly, make matters easier; show that we are good Christians and do this in such a way that those who now oppose the truth may understand our good motives.' All this is misdirected sympathy. The time has again come when the servants of Christ must warn all who will hear to save themselves from the tribulation which is hastening on this present generation. (Matthew 24:34) To fail to do this is to fail in a clear obligation to the trust which comes with a knowledge of God's present work.

QUESTIONS FOR BEREAN STUDY

Where did St. Paul and his company tarry for awhile before going on to Jerusalem? What was the prophecy of Agabus concerning Paul? What was Paul urged to do? What was his answer? ¶ 1, 2.

What was the proof that Paul should go on to Jerusalem? What does the experience testify of Paul? When Christians determine upon a course, is it always apparent that they will have the Lord's approval? ¶ 3, 4.

What singular statement is recorded? Of what was Paul charged? May this have been partly the cause of his minor reception? What did the brethren desire Paul to do? ¶ 5.

Why is Paul's acceptance of the proposal open to question? How did the Lord show his disapproval? What caused the uproar and Paul's rough handling? ¶ 6, 7.

What did Paul do upon his arrival at the castle? What expression of Paul's caused the mob to burst out afresh? What did the captain intend to do to relieve the situation? What hindered him? ¶ 8, 9.

Was this experience overruled of God to teach the distinction between the dispensation of law and the dispensation of grace? What proof have we that the temple at Jerusalem no longer represented God? ¶ 10, 11.

What lesson may we draw from today's study? How do some seek to compromise the truth? While we must speak the truth in love, what is our duty? ¶ 12.

PAUL BEFORE FELIX

—NOVEMBER 22—ACTS 23: 1 TO 24: 27—

PAUL SPEAKS IN SELF-DEFENSE—FELIX COURTS FAVOR WITH THE JEWS—SADDUCEES AND PHARISEES IN ANTITYPE.

"Herein I also exercise myself to have a conscience void of offense toward God and men always." — Acts 24: 16, A. S. V.

ON THE morning after the riotous commotion the chief captain Lysias ordered the Jews to accuse Paul formally, and the council was set and charged him. Paul in responding had no sooner declared his sincerity, saying that he had ever sought to serve God in all good conscience, than the high priest commanded that he be smitten on the mouth. Paul indignantly said: "God shall smite thee, thou whited wall." (Acts 23: 3) This aroused much "righteous" indignation in the crowd, and Paul was rebuked for speaking thus to the high priest. Paul made no apology, but intimated he would not have spoken so if he had known the man was the high priest. Perhaps Paul could not see very well; in any case such a command was not to be expected from one in such an office; and no doubt Paul intended to convey this in his reply.

² No doubt the Pharisees showed that they were not specially displeased by the incident, as if such conduct could be expected only from a high priest who was a Sadducee. Paul saw that they were divided, and he threw a bomb into the court: He cried out that he was a Pharisee and the son of a Pharisee, and that it was because he had a hope in the resurrection he was called into question. As the Pharisees hated the Sadducees almost as much as they hated Paul, this reminder of the fact that he was an opponent of the Sadducees roused their partiality. Party cries arose, the court was thrown into confusion, and Paul had to be rescued from this rabble of wild religious leaders.—Acts 23: 10.

³ That night the Lord appeared to Paul and told him that as he had testified in Jerusalem so he must in Rome. As Paul had never preached the gospel in Jerusalem he would understand this to mean he would have to testify in Rome while in bonds. On the following day a conspiracy was formed by forty Jews to kill Paul. He was told of this by a nephew, and in turn he told the chief captain, who had Paul removed at once to the Roman headquarters in Cæsarea. This meant that Paul's accusers must go there to accuse him; and this they did, taking with them an orator named Tertullus. This man opened his speech by some complimentary words to Felix, the governor. Charging Paul, he said: "This man is a pestilent fellow, and a mover of sedition all over the world, a ringleader of the sect of the Nazarenes; and that he had purposed to profane the temple. We took him and would have judged him according to our own law; but your chief captain took him from us by much force, and in this way forced the matter on the governor, whose time might well have been spared."

⁴ The chiefs assented to this string of perversions. Then Paul was allowed to speak. He also spoke some

complimentary words to Felix, and then denied all the accusations and any possibility of proof. But he gladly admitted that he worshiped God in the way these men said was heresy. He said that he sought to worship God according to the law and the prophets, and that he was a believer in the resurrection of the dead, both of the just and the unjust, and that he had always sought to have a conscience void of offence toward God and toward men. (Acts 24: 12-16) Ignoring the statements of his accusers voiced by their spokesman Tertullus, who was, of course, paid to express them, that he was a mischief-maker and a mover of sedition with evil intent, he gave the simple reason why he was in the temple. He declared that these men had proved nothing, that if they knew anything they ought to have had witnesses present, and that there was nothing of which these men could accuse him except perhaps in this that by the simple statement that he was a believer in the resurrection of the dead (Acts 24: 21) he had thrown these "righteous" men into a desperate quarrel among themselves, causing them to fight each other.

⁵ Felix, who had a Jewish wife, well understood the situation. He saw that Paul's accusers were moved neither by love for God, nor for the temple, but by hate, because in upholding the truth of the Scriptures, Paul had proved their hypocrisy, and because they saw in him one whose teachings were dangerous to their position. Felix said that he would confer with Lysias, the chief captain; and he dismissed the court. He commanded that Paul should be detained, but that he was to have considerable liberty, and his acquaintances to have free access to come to him and to minister to him.

⁶ After some time when Felix and his wife Drusilla were again come to Cæsarea, they together listened to Paul. As Paul reasoned of righteousness, self-restraint, and judgment to come, Felix was much moved. He dismissed Paul, saying that he would see him again at a more convenient season. But though he was thus moved, he kept Paul in prison, hoping that Paul's friends whom he had allowed to minister to him would bring Paul money to buy his freedom. Many a time he sent for Paul, hoping for money; but Paul had no money for such a purpose, and his imprisonment in Cæsarea lasted two years. (Acts 24: 27) At the end of that period Felix was removed; and this governor who had trembled at Paul's message showed his meanness of spirit by leaving Paul bound, because he desired to show the Jews a favor. He had trembled at the thought of judgment to come; but he cared more for the ease and conveniences of the present life than for righteousness and truth, or for his obligation to God.

⁷ The fact that the sect of the Sadducees occupied the high places of power in Jerusalem and in Judaism all the time of our Lord's ministry and during the early work of the church is important to any study of those times. These men were openly avowed unbelievers in their Scriptures, except indeed in those portions which suited them and which enabled them to gain and retain office and such privileges and profits as accrued to them by being in power. They accepted the law of Moses and the ceremonies attached to the sacrifices; and they retained the tradition of the dark ages of the Jewish church, those times during which the traditions of their fathers were written, and which had become fastened upon their Sacred Scriptures.

⁸ The Pharisees held to the law of Moses and to the ceremonies, but were great sticklers for the tradition of their fathers. They had allowed their fathers to interpret the prophecies and to becloud the plain meaning of certain laws by complex and sometimes ridiculous additions; and as their teachers had differed so much they were without any certain teaching. None spoke with authority (Compare Mark 1: 22.); hence the surprise of the people when Jesus addressed them in simple terms and with knowledge.

⁹ The Sadducees were proud of their independence of thought. The Pharisees were proud of their righteousness in adherence to the Word of God. The Sadducees were hypocrites in professing to serve God, when frankly they discarded his Word, and therefore proved that they cared nothing for him. The Pharisees were hypocrites in that they were openly righteous before men, but secretly were grasping after money and power. When truth was in question there was little to choose between the two. The Pharisees and the Sadducees were equally desirous to have Jesus crucified, and were equally desirous to have Paul put to death.

¹⁰ It is not without meaning to us that these things are on record. The Sadducees have their counterpart in the Modernists of today; for the Modernists, like the Sadducees, are to all intents and purposes unbelievers in the Word of God. Frankly they do not believe that God by his holy spirit spoke to holy men of old. Nor do they believe in the resurrection of the dead. True, they use the term when they must conduct a burial service; but as for actual faith that God will raise the dead, they have none. Also the fact that the Sadducees were in the chief places of power and the religious officers in those days has its counterpart today; for, excepting in the church of Rome, it may be truly stated that the Modernists hold the high places in the religious world.

¹¹ The Pharisees correspond quite closely in type to the Fundamentalists of today. The Fundamentalists hold to the Word of God, and accept it as being given by God's holy spirit. Many of them are very well versed in Bible knowledge and are lovers of the Word of God. And many would stand by the Bible as the Word of God at all costs, so surely are they that it gives the word of

salvation. But the Fundamentalist is involved in the tradition of his fathers, as the Pharisee was in the traditions of his. And the Fundamentalist is more bitterly opposed to the truth now being revealed concerning the establishment of the kingdom than the Modernist is.

¹² The Sadducees' anger concerning Jesus and Paul was chiefly because what these preached challenged their position as holding power. The Pharisees were filled with bitterness against Jesus and Paul because what they preached challenged the position of the Pharisees as religious leaders and teachers.

¹³ The Fundamentalists of today have much zeal toward God and the Bible, but are as far away from the real truth as were the Pharisees of Jesus' day; and they have shown more bitterness to the messengers of the proclamation of the present establishment of the kingdom of heaven than have the modern Sadducees. The Fundamentalist absolutely refuses to believe in a resurrection of the unjust which shall give those who have died without knowledge of God an opportunity of coming to him, under any circumstances.

¹⁴ Paul knew that the fact of an actual resurrection of all men was the crucial factor. The Sadducees absolutely denied it. The Pharisees accepted it, but vitiated the purpose. So today it is the Fundamentalist, the modern Pharisee, who will declare that there is to be a judgment when all will have to come before God; but he vitiates the Word of God inasmuch as he has no place for the fact that the Scriptures declare the conquest not only of death, but of sin, and that God is not honored unless by giving all men that opportunity of life in resurrection which is clearly guaranteed in the ransom he has provided for all men.

QUESTIONS FOR BEREAN STUDY

What did Paul say that prompted the high priest to command that he be smitten in the mouth? What does Paul's answer suggest? ¶ 1.

How did Paul take advantage of the situation, and what was the result? ¶ 2.

In what way did the Lord comfort Paul? How was Paul saved from the conspiracy that had been formed against him? What accusations were brought against Paul? ¶ 3.

How did Paul defend himself? What is the outstanding part of his remarks? ¶ 4.

What did Felix discern in Paul's accusers? What did Felix do? What was one of the objects of his kindness toward Paul? What ignoble thing did Felix do? ¶ 5, 6.

What position did the Sadducees occupy, and what did they believe? What was the difficulty with the Pharisees? ¶ 7, 8.

What was the difference in the pride of the Sadducees and Pharisees? When the truth was in question, what was the difference between them? ¶ 9.

Whom do the Sadducees typify? The Pharisees? What is the deplorable condition of the Modernists and the Fundamentalists, religiously? Which class is the more pronounced against the truth? ¶ 10, 11.

Why did the preaching of Jesus and Paul anger the Sadducees? Why did it embitter the Pharisees? Is zeal for God and the Bible indicative that one is led of the holy spirit? ¶ 12, 13.

What was Paul's message respecting the resurrection? Upon what is the Bible quite explicit? When do we honor God, in proclaiming what truth? ¶ 14.

PAUL BEFORE AGRIPPA

—NOVEMBER 29—ACTS 25: 1 TO 26: 32—

PAUL IS RESTFUL AND UNAFRAID—PAUL'S ENTHUSIASM MOVES HIS HEARERS—THE RESURRECTION AN OUTSTANDING DOCTRINE.

"I was not disobedient unto the heavenly vision."—Acts 26: 19.

PAUL'S two years of waiting in Cæsarea were not wasted. There is reason for thinking that he and Luke were together, and that it was then that Luke, helped by the Apostle Paul, wrote the record of the Acts, adding in due course the account of Paul's journey to Rome and his experience there. We may presume that Paul was now ready for a change. He had been hidden from the Jews for two years, but they had not forgotten him; and as soon as Festus went up to Jerusalem to make acquaintances with the city and with the leaders of the Jews, they tried to get him to send Paul to Jerusalem, and they purposed to kill him on the road. Festus decided against their request. Without doubt he saw their malignant spirit, and said whatever accusation was to be made against Paul must be made at Cæsarea. The Jews lost no time, but accompanied Festus back to Cæsarea.

² Luke says: They "laid many and grievous complaints against Paul, which they could not prove". (Acts 25: 7) Paul denied an offence against either the law of the Jews, or the temple, or against Cæsar. However, Festus, willing to do the Jews a pleasure, asked Paul if he would go up to Jerusalem to be judged of the things connected with the temple and the law. Festus in asking this knew very well that for Paul to agree would mean that he would go to his death. (See Acts 25: 16.) Paul knew this, and immediately said: "I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal to Cæsar."—Acts 25: 10, 11.

PAUL IS RESTFUL AND UNAFRAID

³ Paul's case then stood where it did two years before. Had he not been completely restful in the will of God the circumstances were such as would have tried him very much. He was in the hands of men of the world, and the religious rulers hated him and the truth he preached, and would have brought about his death; the rulers, Felix, and now Festus, cared nothing for justice or righteousness, and he had nothing to gain from contact with them. Did he fear death in making an appeal to Cæsar? Quite apparently he did not; for Nero was Cæsar at that time, and to use Paul's own expression of a later day, he had put his head into the lion's mouth. (2 Timothy 4: 17) Paul's example of patience and rest in the will of God is good to follow. The life of a disciple is not his own, nor is his work to be considered as finished till he can no longer go on.

It was by these experiences Paul got the fulfilment of his Master's word, that he should witness to kings. (Acts 9: 15) It was not for Paul to say how and when that witness should be given, and he was too good a servant to want to determine things which were determined for him by his Lord.

⁴ Festus would have been pleased to free Paul; for no charge made by the Jews stood against him, and he himself could make none. But since Paul had appealed to Cæsar the case was taken out of Festus' hands, and he must see that the prisoner who, as a Roman had the right of such appeal, must have facility afforded to him. Some time after this King (Herod) Agrippa and his wife came to Cæsarea to pay a complimentary visit to Festus, the new Roman governor. Festus told Agrippa about Paul and, seeking to make a good impression for himself, related how he had declined to hand Paul over to the Jews, well knowing that to do so would have meant Paul's death. Agrippa was interested and asked Festus that Paul should be brought before him. The next day with great pomp the king and queen and chief captains of the army and the principal men of the city came together, and Paul was brought out of prison. Festus said openly that he could find no case to make out against him, and that it seemed a foolish thing to send a man to Cæsar under such a condition, so that if Agrippa could see anything whereby a charge could be formulated, he would be pleased.—Acts 25: 24-27.

PAUL'S ENTHUSIASM MOVES HIS HEARERS

⁵ King Agrippa now signified to Paul that he should speak for himself, and Paul expressed his pleasure, because the king well understood all things connected with the Jewish life and the temple service. Paul came at once to the main point of the trouble, saying, "I stand and am judged for the hope of the promise made of God unto our fathers: . . . for which hope's sake, King Agrippa, I am accused of the Jews." That hope centered in the resurrection of the dead, and Paul continued, saying, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26: 6-8) He waived aside all the accusations about defiling the temple and being a mover of sedition; for none of these had been or could be proved against him. It was plain to all they were hypocritically made. He disclosed the root of the trouble. He had preached that Jesus of Nazareth, the despised and rejected One, had been raised from the dead, and that through him all men were to be raised from the dead. He told Agrippa how in his madness of persecution he went abroad from Jerusalem, and was on his way to Damascus when he

had seen a light above the brightness of the sun, which smote him and those with him to the ground, and that he had heard a voice speaking to him; that he had asked who the speaker was, and the answer was, "I am Jesus, whom thou persecutest."

⁶ Then Paul told of what Jesus had said to him, and how he should be sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." (Acts 26: 18, 19) He continued by saying how that from that day he had to small and great said none other things than that which the prophets and Moses had said should come, that the Jews' Messiah should suffer and be the first who should be raised from the dead, and should show light unto the people and to the Gentiles.

⁷ Festus could stand this no longer. He cried out: "Paul, thou art beside thyself; much learning doth make thee mad." (Acts 26: 24) Paul spoke kindly to him, and turning to King Agrippa said: "Believest thou the prophets? I know that thou believest." Paul held the court with his enthusiasm, and also by the spirit of the Lord that was upon him. But King Agrippa arose, and the company dispersed, and still they could find no charge which could be laid against him, and King Agrippa also testified that he might have been set at liberty if he had not appealed unto Cæsar.

⁸ Paul's action in making an appeal to Cæsar has been questioned, as if he trusted to the worldly power rather than to the care of the Lord. But Paul had no clear alternative. If Festus had decided to give him his freedom Paul would have taken it, though he knew his enemies were waiting as hungry wolves seeking his life. He would have trusted to the Lord and taken such courses as would have been open to him. But Festus showed no intention to give him his liberty; and apparently what lay before Paul was further illegal imprisonment. As the Lord had told him he was to witness in Rome in bonds, probably the thought that this was the Lord's way for him to go there occurred to him then.

⁹ The attitude of these rulers before whom Paul appeared is that of the same class today. With the exception of the Jews, whose hatred burned with fierce flame toward Paul and would have brought about his death had it not been restrained, Felix, Festus, and King Agrippa were all moved by Paul, and each would have been pleased to give Paul his liberty. They saw his innocency and also the malignancy and hate of the Jews. But these men, supposed to stand for right and justice, cared nothing for these things, nor for the sufferings of those who were the victims of their cupidity or indifference. They were time-servers, always seeking their own interests.

¹⁰ Paul's declaration that the realization of the hope of Israel depended upon the resurrection of the dead is still true. If the dead are not raised, Abraham, Isaac, and Jacob cannot enter into their inheritance, and all the dead of Israel were lost to life and happiness. The Sadducees met all this with frank unbelief, and if they believed in the resurrection it was only in the sense that a father was resurrected in his son. The resurrection of the dead is the stumbling-block today. The plan of God is bound up with resurrection; for he cannot fulfil his promise of restitution to mankind unless the dead come forth from the grave.—Acts 3: 19-21.

¹¹ The Modernist does not believe in a resurrection. The Fundamentalist professes to do so; but he is the most ardent supporter of Satan's original lie when Satan flatly denied God's word and said that God did not tell the truth about death. (Genesis 3: 4, 5) The Fundamentalist is also a very ardent supporter of the heathen dogma of man's natural or inherent immortality. The resurrection of the dead, both the just and the unjust, is a fact of God's plan to be realized in the establishment of the kingdom of heaven. That kingdom is not only to set righteousness in the earth and to destroy the evil out of man by the revelation of God's love; its purpose is to destroy all the enemies of God, and therefore sin and its consequent death are to be destroyed. (1 Corinthians 15: 54; Hebrews 2: 14) This means the eradication of all evil and, therefore, that in all God's fair creation there will not be a single moral result of sin existent. How beautiful the truth of the Word of God when freed from the distortions of the doctrines of devils! It is of heaven and earth in harmony, the ransomed human family enjoying the blessings of God, glad to be brought home after being lost from him.

QUESTIONS FOR BEREAN STUDY

- When is it probable that Luke wrote the Acts of the Apostles? How long had Paul been in prison in Cæsarea? Could the Jews prove their charges against Paul? What did Paul do when asked of Festus if he would go to Jerusalem? ¶ 1, 2.
- What was Paul's condition as to his environments outward and inward? Did he fear death at the hands of Nero? What example did Paul set that we should follow? ¶ 3.
- What was the obligation of Festus since Paul had appealed to Cæsar? Before whom does Paul now make his defense? ¶ 4.
- What was the main point in Paul's speech to King Agrippa? What points did he ignore? ¶ 5.
- What did the Lord tell Paul about his going to the Gentiles? What is the message that Paul declared he had given them? What effect did this have upon Festus? How did Paul proceed? ¶ 6, 7.
- Should we question Paul's wisdom in appealing to Cæsar? ¶ 8.
- When Felix, Festus and Agrippa were favorably moved toward Paul to give him his liberty, why did they not do so? What was the real thing that stood in the way? ¶ 9.
- Upon what is the hope of Israel dependent? Is the resurrection of the dead still a stumbling-block today? How many people therefore believe Acts 3: 19-21? ¶ 10.
- What hinders the Modernist from accepting a coming resurrection as a fact? What hinders the Fundamentalist from a comprehension of the plan of God? What is it that is going to set the world right on the resurrection? ¶ 11.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Clinton, Ia.	Oct. 13	Ashtabula, O.	Oct. 20
Dubuque, Ia.	" 14	Buffalo, N. Y.	" 21
Waukon, Ia.	" 15	Albany, N. Y.	" 22
Dubuque, Ia.	" 16	Boston, Mass.	" 25
Chicago, Ill.	" 18	Plymouth, Mass.	Nov. 1
Toledo, O.	" 19	East Greenwich, R. I.	" 8

BROTHER J. A. BOHNET

Clinton, Ia.	Oct. 16	Waukegan, Ill.	Oct. 23
Moline, Ill.	" 18	Zion, Ill.	" 25
Rochelle, Ill.	" 19	Clinton, Ia.	" 26
Ashton, Ill.	" 20	Cedar Rapids, Ia.	" 27
Chicago, Ill.	" 21	Des Moines, Ia.	" 28
Des Plaines, Ill.	" 22	Omaha, Nebr.	" 29

BROTHER C. W. CUTFORTH

Athol, N. S.	Oct. 7	Pictou, N. S.	Oct. 22
Moncton, N. B.	" 9, 11	Stellarton, N. S.	" 23
Amherst, N. S.	" 13	Truro, N. S.	" 25, 26
Hazelbrook, P. E. I.	" 15	Halifax, N. S.	" 27, 28
Charlottetown, P. E. I.	" 16, 18	South Rawdon, N. S.	" 29
St. Peter's Bay, P. E. I.	" 19, 20	Kentville, N. S.	Oct. 30, Nov. 1

BROTHER H. H. DINGUS

Erie, Pa.	Oct. 15	Burlington, Vt.	Nov. 6
Rochester, N. Y.	" 16	Middlesex, Vt.	" 8
Rome, N. Y.	" 18	Morrisville, Vt.	" 9
Watervliet, N. Y.	Nov. 1	St. Johnsbury, Vt.	" 10, 11
Pownal, Vt.	" 4	Newport, Vt.	" 12
Rutland, Vt.	" 5	Wilder, Vt.	" 13

BROTHER A. D. ESHLEMAN

El Reno, Okla.	Oct. 18	Chickasha, Okla.	Oct. 26
Minco, Okla.	" 19	Hobart, Okla.	" 27
Chickasha, Okla.	" 20	Roosevelt, Okla.	" 28
Walter, Okla.	" 21	Blair, Okla.	" 29, 30
Stoneburg, Tex.	" 22	Willow, Okla.	Nov. 1
Comanche, Okla.	" 23, 25	Woodward, Okla.	" 2

BROTHER A. J. ESHLEMAN

St. Joseph, Mo.	Oct. 19, 20	Jefferson City, Mo.	Oct. 27
Independence, Mo.	" 21	Loose Creek, Mo.	" 28
Pleasant Hill, Mo.	" 22	St. Louis, Mo.	" 29
Freeman, Mo.	" 23	Terre Haute, Ind.	" 30
Belton, Mo.	" 24	Sullivan, Ind.	Nov. 1
Kansas City, Mo.	" 25	Vincennes, Ind.	" 8

BROTHER M. C. HARBECK

Sioux City, Ia.	Oct. 14	Sutton, Nebr.	Oct. 22
Winside, Nebr.	" 15	Lincoln, Nebr.	" 23
Norfolk, Nebr.	" 16	Nebraska City, Nebr.	" 25
Omaha, Nebr.	" 18	Kansas City, Mo.	" 26, 27
Ravenna, Nebr.	" 19, 20	Independence, Mo.	" 28
Grand Island, Nebr.	" 21	Jefferson City, Mo.	" 29, 30

BROTHER H. E. HAZLETT

Jeffersonville, Ind.	Oct. 16	Evansville, Ind.	Oct. 25
Louisville, Ky.	" 18	Washington, Ind.	" 26
Brandenburg, Ky.	" 19	Mongomery, Ind.	" 27
Magnet, Ind.	" 20, 21	Vincennes, Ind.	" 28, 29
Cannelton, Ind.	" 22	Sullivan, Ind.	" 30
Boonville, Ind.	" 23	Dugger, Ind.	Nov. 1

BROTHER M. L. HERR

Wichita, Kans.	Oct. 18	Douglass, Kans.	Oct. 26
Hardtner, Kans.	" 19, 20	Augusta, Kans.	" 27
Anthony, Kans.	" 21	Eldorado, Kans.	" 28
Arkansas City, Kans.	" 22	Hutchinson, Kans.	" 29
Winfield, Kans.	" 23	Pratt, Kans.	" 30
Wellington, Kans.	" 25	Preston, Kans.	Nov. 1

BROTHER W. M. HERSEE

Beamsville, Ont.	Oct. 14, 15	Simcoe, Ont.	Oct. 25
St. Catharines, Ont.	" 16, 18	Courtland, Ont.	" 27
Welland, Ont.	" 21	Tilsonburg, Ont.	" 28
Niagara Falls, Ont.	" 19, 20	Vienna, Ont.	" 29
Dunnville, Ont.	" 22	Aylmer, Ont.	" 30
Port Dover, Ont.	" 23	St. Thomas, Ont.	Nov. 1

BROTHER H. S. MURRAY

Pell City, Ala.	Oct. 19	Northport, Ala.	Oct. 27
Birmingham, Ala.	" 20	Montgomery, Ala.	" 28
Leeds, Ala.	" 21	Selma, Ala.	" 29
Bessemer, Ala.	" 22	Notasulga, Ala.	" 30
Birmingham, Ala.	" 23, 25	Columbus, Ga.	Nov. 1
Tuscaloosa, Ala.	" 26	Union Springs, Ala.	" 2

BROTHER G. R. POLLOCK

Peck, Ida.	Oct. 22	Butte, Mont.	Nov. 1
Moscow, Ida.	" 23	Helena, Mont.	" 2
Spokane, Wash.	" 24, 25	Great Falls, Mont.	" 3
Missoula, Mont.	" 27, 29	Virgelle, Mont.	" 4
Pablo, Mont.	" 28	Corral Coulee, Mont.	" 5, 6
Deer Lodge, Mont.	" 30	Tampico, Mont.	" 8

BROTHER V. C. RICE

Louisville, O.	Oct. 16	Mansfield, O.	Oct. 25
Canton, O.	" 18	Galion, O.	" 26
Wooster, O.	" 19	Marion, O.	" 27
Ashland, O.	" 21	Attica, O.	" 28
Shelby, O.	" 22	Tiffin, O.	" 29
Crestline, O.	" 23	Fostoria, O.	" 30

BROTHER R. L. ROBE

Butler, Pa.	Oct. 18	Sharon, Pa.	Oct. 25
Elwood City, Pa.	" 19	Greenville, Pa.	" 26
New Brighton, Pa.	" 20	Cambridge Springs, Pa.	" 27, 28
New Castle, Pa.	" 21	Meadville, Pa.	" 29
West Middlesex, Pa.	" 22	Oil City, Pa.	" 30
Farrell, Pa.	" 23	Titusville, Pa.	Nov. 1

BROTHER O. L. SULLIVAN

Merrill, Wis.	Oct. 13	Vulcan, Mich.	Oct. 21
Wausau, Wis.	" 15	Sault Ste. Marie, Mich.	" 23
Clintonville, Wis.	" 16	Sault Ste. Marie, Can.	" 25
Bonduel, Wis.	" 18	Marquette, Mich.	" 26
Green Bay, Wis.	" 19	Bruce Crossing, Mich.	" 27
Marinette, Wis.	" 20	Superior, Wis.	" 28, 29

BROTHER W. J. THORN

Benewah, Ida.	Oct. 20	Cheney, Wash.	Oct. 28
Garfield, Wash.	" 21	Colville, Wash.	" 29
Colfax, Wash.	" 22	Danville, Wash.	Oct. 30, Nov. 1
Oakesdale, Wash.	" 23	Chesaw, Wash.	Nov. 4
Spokane, Wash.	" 24, 25	Oroville, Wash.	" 6
Coeur D'Alene, Ida.	" 27	Wenatchee, Wash.	" 8

BROTHER T. H. THORNTON

Arcadia, Fla.	Oct. 18	West Palm Beach, Fla.	Oct. 26, 27
Punta Gorda, Fla.	" 19	Key West, Fla.	" 28, 29
Wauchula, Fla.	" 20	Miami, Fla.	Oct. 30, Nov. 1
Lakeland, Fla.	" 21	Melbourne, Fla.	Nov. 3
Avon Park, Fla.	" 22	Titusville, Fla.	" 4
Moore Haven, Fla.	" 25	Daytona, Fla.	" 5

BROTHER S. H. TOUTJIAN

Palestine, Tex.	Oct. 18	Logansport, La.	Oct. 26
Dialville, Tex.	" 19	Joaquin, Tex.	" 27
Rusk, Tex.	" 20	Center, Tex.	" 28
Clawson, Tex.	" 21	Beaumont, Tex.	" 29
Broadus, Tex.	" 22	Port Arthur, Tex.	" 30
Shreveport, La.	" 23, 25	Beaumont, Tex.	Nov. 1

BROTHER J. C. WATT

San Bruno, Calif.	Oct. 19	North Vallejo, Calif.	Oct. 28
Eureka, Calif.	" 21	St. Helena, Calif.	" 29
Upper Lake, Calif.	" 22, 23	Richmond, Calif.	" 30
Healdsburg, Calif.	" 25	Oakland, Calif.	Nov. 1
Santa Rosa, Calif.	" 26	Modesto, Calif.	" 2
San Rafael, Calif.	" 27	Turlock, Calif.	" 3

BROTHER J. B. WILLIAMS

Birch Run, Mich.	Oct. 16	Brightmoor, Mich.	Oct. 23
Flint, Mich.	" 18	Detroit, Mich.	" 25
Charlotte, Mich.	" 19	Port Huron, Mich.	" 26
Lansing, Mich.	" 20	Windsor, Ont.	" 27
Sunfield, Mich.	" 21	Ferndale, Mich.	" 28
Plymouth, Mich.	" 22	Royal Oak, Mich.	" 29

BROTHER L. F. ZINK

Pittsburgh, Pa.	Oct. 18	St. Louis, Mo.	Oct. 25
Dennissen, O.	" 19	Lebanon, Mo.	" 26
Indianapolis, Ind.	" 20	Springfield, Mo.	" 27, 28
Brazil, Ind.	" 21	Claremore, Okla.	" 29
Terre Haute, Ind.	" 22	Nowata, Okla.	Oct. 30, Nov. 1
East St. Louis, Ill.	" 23	Sallisaw, Okla.	Nov. 2

BETHEL HYMNS FOR NOVEMBER

Sunday	1 305	8 225	15 161	22 282	29 300
Monday	2 89	9 224	16 276	23 182	30 75
Tuesday	3 46	10 314	17 294	24 95	
Wednesday	4 132	11 126	18 330	25 307	
Thursday	5 111	12 93	19 185	26 17	
Friday	6 244	13 293	20 196	27 143	
Saturday	7 149	14 137	21 258	28 81	