



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

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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PROVE ALL THINGS

"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another [without prejudice] doing nothing by partiality."—1 Timothy 5:21.

SUPPOSE that each word in every language had but one meaning, and that the meaning could be so easily defined that there could be no room for controversy; would it not simplify language and remove most of the causes for misunderstanding? Could enough words be found or formed with which to build such a language? Undoubtedly. At present we have some words that have a dozen different meanings, and sometimes a half dozen that mean practically the same thing, with comparatively few that have no more than one meaning. The conveyance of accurate thought is thus rendered difficult by the generally bad condition of the road-bed of language, and the misconnected and sometimes doubled track and broken rails of words. The difficulty is multiplied when it comes to transferring thoughts from one language to another, and prompt delivery in good condition is often uncertain.

We may laugh at the squib told of a Frenchman who endeavored to translate a story for children from English into French. In the story a traveler was said to dismount from his horse and to hitch it to a locust, meaning a locust-tree. The word locust, as meaning tree, was a new one to the translator, so he consulted his dictionary. The only definition given there was: An insect much like a grasshopper, some species of which grow quite large. It seemed preposterous to tie a horse to a grasshopper, but imagination was equal to the task. There was the dictionary. A happy thought struck him. 'Some grew quite large.' So he added a foot-note to the effect that in America locusts sometimes grow very large and may be domesticated and trained to be of service, much as watch-dogs. So the meaning was clear; the traveler had given the reins of his horse to a trained locust to hold, very much as to a dog.

Doubtless all will be glad when there is a perfect language; but that blessing is for the times of restitution. In the meantime we must needs use the best we have, and as much of the spirit of a sound mind as possible. No doubt the extra work necessary in searching is for our good, otherwise the Lord would have provided differently. If gold and diamonds were to be had for the picking up they would not be so prized; and we might not have learned their intrinsic value, and, additionally would have missed much knowledge and training acquired while searching for them.

The Bible, the Word of God, is given for the edification, sanctification, and perfection of the man of God. It is a mine of unfathomable wealth and joy, but it must be dug into and searched as thoroughly as possible. Divine assistance is promised, if requested. Directions and instructions are couched in the vernacular of imperfect languages, but by the assistance promised none need go far wrong, or go long without being abundantly rewarded for his pains. Patient searching will sooner or later reveal a key for each locked-up store-room of knowledge. No one key seems to fit every lock. Sometimes we find similar treasures in different rooms, and we may be at first inclined to conclude that they are identical, only to find later that they are somewhat dissimilar, and doubtless intended by the maker for different purposes. At one time it was thought that Advocate and Mediator meant the same thing. Now quite a difference is observed.

To use a different illustration, two tools may very much resemble each other, and have the same name, but close scrutiny reveals the fact that very different work was intended. They may be carpenter's planes, similar handles, same in general appearance, have the same name; but one is intended to smooth a board while the other is for cutting a groove. So often with words; they look alike, are spelled alike, yet are used in different ways in different sentences. The simple word 'see' as a verb is given seven different definitions; and as a noun is defined as 'episcopal or papal jurisdiction, authority or rank; a bishop's or pope's office, sometimes the territory embraced within such jurisdiction'.

The Scriptures hold before each child of God the goal of absolute cleanness, holiness, God-likeness and perfection, and promises each successful runner very great rewards. The goal must be finally reached, but only beyond the veil, and then all imperfection will be a thing of the past. In the meantime some are mentioned as though already clean, holy, just, righteous, upright, and perfect. A child in the primary grade of school runs home and proudly announces: "I got one hundred percent; I was perfect; not a mark against me". The goal of the child is graduation. Was the child perfect because the teacher gave it a credit of one hundred percent? No! It was counted perfect for the grade it was in; no more.

God has schools for the training of his people. He opened one at Sinai, and started the children of Israel in schools. Some of those pupils were mentioned as "just" (Luke 2:25); others mentioned as "righteous before God, walking in all the commandments and ordinances of the Lord blameless". (Luke 1:6) The Apostle makes a similar expression concerning himself in Philippians 3:6. The records mention others who seem to have constituted a sort of private school for individual training, as being "just", "perfect," and "upright".—Genesis 6:9; Job 1:1-3.

Contrast the above with Romans 3:10: "There is none righteous [same Greek word as in Luke 1:6], no, not one". Can they refer to the same grade? Evidently not. Though the same word may be used, it is used to express a different thought. In other words, it becomes a different tool when placed in another handle, or setting. Electricity may become light, heat, or power, according to the handle or method used. The electricity is the same.

In interpreting Scripture some people are inclined to be unbendable. If a word has a certain meaning in one sentence, it should have the same meaning everywhere. Such people find difficulty in viewing a text from more than one standpoint. The first impression received must never be changed. If another offers a slightly different explanation which may clarify the text, and not only make it more luminous but also throw more light upon other passages, the suggestion is immediately repudiated as erroneous, and the one offering it looked upon as "a little off". The first person is likely to measure the correctness of an interpretation by the first view which he accepted conscientiously. Conscious of honesty of heart and of a desire to serve the Lord, he wants the truth and nothing but the truth, and reasons that the Lord would not have permitted him to accept the first view if there were anything wrong with it. Therefore, because he accepted it at first, it must have been right. Consequently any other view must be wrong. There cannot be two rights. He is still conscientious. Why should any one desire to present anything different?

Two lines of thought are likely to present themselves: 'Either the brother presenting the new view has done something to incur the disfavor of the Lord, and therefore the Lord is permitting him to become more or less dim of vision, and not able to see straight; or, there is a desire to "bring forth something new", and if that be the case he will be apt to go "out of the truth" ere long. In either case it would be unwise to accept the view, especially as "I cannot see it that way".'

Some go further and think they must immediately "put others on their guard" and thus soon become busybodies, and manifest a spirit of judgment, and are soon able to discern just where every one stands. They know who are of the little flock, who are of the great com-

pany, who are of the Levite class, etc., etc. The Word of the Lord becomes secondary as their standard. They think themselves able to "judge" even though the Lord commanded his people not to exercise such judgment, and also said that whoever did not keep his commandments proved conclusively that he did not love him.—Matthew 7:1-5; 1 John 2-4.

Differences of opinion are bound to arise, when there are so many differently shaped heads among the Lord's people. Nothing but the spirit of the Lord could weld such a mixture of mental differences into one body of mutual love. But in case of such differences of opinion, is there any danger? What should be done? Some minds are progressive and move rapidly; others move very slowly, and even when they move make long halts after each move. Some are very contentious about the meaning of words. Apparently the same was true in the Apostle's day; for he wrote to Timothy: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness." (2 Timothy 2:14-16) Paul further speaks of two "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some". We notice that the Apostle did not say they had "gone out of the truth". We wonder why. We have frequently noticed some such expression among friends of present truth when speaking of some who used to walk with us, but for some reason do not at present. Are we able to judge that such a one has "gone out of the truth"?

The probabilities are that Hymenæus and Philetus and others thought Paul had departed from the truth and were endeavoring to persuade others to follow them, whereas the truth of the matter was they themselves were the ones in error. Apparently there was danger. To whom? To those who had turned their eyes from the Lord to themselves or others.

How often the same has been true during the harvest can be vouched for by many who have been in the way for a number of years. Many can remember when it was held that the church was under the new covenant, and that Christ was representing us in the capacity of Mediator. As further light became due, it was clearly seen that the new covenant could not be in operation until all the atonement day sacrifices should be completed and the blood of the antitypical bullock and goat had been presented before the antitypical mercy-seat. Further, no Scripture could be found to state that Christ was acting as Mediator for the church. When Brother Russell saw this clearly, he immediately gave it forth, and many at once concluded that he had "gone out of the truth"; he was "denying the ransom"; had become that wicked servant", and other things.

At first it sounded strange to almost all, for they had taken the other view for granted, without discussion. Every honest-hearted consecrated one began to search diligently and prayerfully. It was not long before the Lord made it clear to all who earnestly desired it. Others thought it was one of the severe trials which would if possible "deceive the very elect" and withdrew themselves that they might not be deceived. What has been the result? Has the Lord in any way indicated where his blessing has been bestowed? Let each decide for himself. The Lord places no constraint upon any except the "bond of love". If one desires to withdraw he can do so, for the Lord has sufficient at the door to take the place of any who may wish to retire. Probably no one would withdraw willfully. Such usually think they are really pleasing the Lord by taking the step, or that they have new light, which others do not have; and to wait for the rest to catch up would so hinder their progress that they might be too late, so they must hasten ahead. How necessary it is for each to keep an eye upon the Lord continually. "Wait upon the Lord and he shall direct thy way" is still true to every saint of God.

We could mention many other incidents during the harvest period, but it would only recall sad memories. For the benefit of some who are now somewhat perplexed we refer to more recent experiences. In the June 1, 1920, WATCH TOWER there appeared an article "The Court—Type and Antitype". The presentation is there set forth clearly, logically and Scripturally. About the same time some changes were suggested in the wording of the "Tabernacle Shadows". In neither were there any doctrinal alterations. A more careful study, together with increasing light gradually coming due, clarified a number of minor points and they were presented, with full reasons therefor. Most of the friends have been greatly helped by the elucidations, and many have written or expressed their appreciation. A few, comparatively, have apparently found difficulty in grasping the changes. But most of these have not worried, as they realized it was not a doctrinal matter, and doubtless many had made their calling and election sure and passed on into the kingdom who could not have explained these points clearly before they reached the other side. They were doubtless glad their salvation did not depend upon their ability to comprehend all the details about the Tabernacle types, or which came first, justification or consecration. They knew they had made a full consecration, had been accepted, and they hurried on to advanced studies in character building. As long as they had been admitted they were too busy to stop long to argue over what was past. They used what knowledge was obtainable, kept seeking for more, knowing that perfect knowledge is a thing of the future. —1 Corinthians 13:12.

A few who have not been able to see these things clearly for themselves have worried over them consider-

ably, and have worked themselves into a sort of fear, lest either they have come short somewhere, and the Lord will not grant them the understanding, or that the Lord has permitted the Society to take some side-step to test the loyalty of the church, and that this may be another of those severe tests which is liable "if it were possible to deceive the very elect". They desire to serve the Lord, but are perplexed. We offer a few suggestions which have been of assistance to different ones often, with the prayer that they may help still others. It is not our purpose to enter into controversy with any one. Much less shall we presume to judge any who may not be able to see these things clearly as "having gone out of the truth". We do not know, nor should we presume to know. All are liable to make mistakes. We recall the experience of the apostle Peter before the church at Antioch. (Galatians 2:11) What about the apostles when they all declared loyalty to the Lord and soon after denied him? (Matthew 26:35) Had they gone out of the truth?

We all know we must make a full consecration, and we all know we must be justified before we can make any progress towards the high calling. There is but one part for us to do, that is to consecrate; the giving of justification is for God to do, if we exercise the faith. If we have passed these, what particular difference does it now make which one came first? The principal thing is: Are we in the race? How it would please the adversary to have us go back to the entrance and waste time trying to ascertain how we did get in! If we can see it clearly, let us be thankful, but if we cannot, let us not worry. It will in no way affect our present standing with the Lord unless we permit it to worry us, or cause us to be critical of others, or lessen our interest in the race. Let us "wait on the Lord" and he will sooner or later clear it fully. No one who has fully and faithfully waited upon the Lord has ever been or will be permitted to become deceived to the extent of losing out. A passing cloud or temporary lack of full understanding may be permitted to test our tenacity of faith, but the Lord is sure to send a greater blessing soon. Note the examples of Abraham, Jacob, Joseph, Daniel, and others along even temporal lines. These are examples for our encouragement. Hear the encouraging promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne". (Revelation 3:21) Overcome in what? In full faith in him and in his ability to direct his work.

If anything appears in the WATCH TOWER that readers are not able to see at once, let them compare it carefully with the Scripture, noting the expressions of the article, then withhold their decision until they have had time to think it over. Lay it on the shelf, and pick it up occasionally and look at it again.

Some one was criticising Brother Russell upon his manner of conducting the WATCH TOWER. He listened

closely and then replied, in substance: 'I believe the Lord is still able to conduct his work without my assistance; but as he has placed me here, and entrusted me with some responsibility, I shall endeavor to fulfill that trust to the extent of my ability, as he shall give me light. Any time he may desire to place the responsibility upon another, he can easily remove me within a few minutes, and appoint another, and I shall be the last to murmur or complain. If he should desire to place you in control I shall not say a word, but will be anxious to coöperate, to my full ability; for I would still desire above all else to be in his service, be it small or great.'

The point of greatest danger is the heart. It is very necessary that each saint guard his own heart above all else. To permit bitterness, fear, doubt, or carelessness to enter may prove fatal to the new creature.

This is not intended to imply that the Lord may not permit some imperfect statements or expressions or even some incomplete views to be presented in the WATCH TOWER. He is still working with imperfect instruments, and has done so all down through the harvest; but sooner or later the light will shine out the clearer, even as the sun appears to be brighter after the passing of a cloud. We may be sure he will not permit anything to remain that would really stumble his little ones. He has promised that nothing shall take them from his strong, loving, protecting hand. We suggest to any who may still have difficulty with any of the articles above referred to that they first ask for the wisdom promised in James 1:5, and then reread them carefully. If still in doubt, do not worry. Follow the suggestion of the Apostle in Hebrews 6:1-3. "And the very God of peace sanctify you wholly."

THE LORD'S ARMY

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."—Revelation 19:11, 14.

ARE YOU a soldier of the army of the Lord? Are you doing your part as opportunity offers? These are pertinent questions for the immediate consideration of every child of God.

St. John was given a vision of the overthrow of Satan's empire and of the triumphant entry of the Messianic King. In symbolic phrase he records the vision. The time is fixed after the end of the Gentile lease of power. The iniquitous systems of the false heavens and wicked earth have reached the fullness. The day of God's wrath has come. The Lord of heaven and earth takes control. He is described as having eyes as a flame of fire. His wisdom says the time has come to strike wrong and iniquity from the throne, to exalt truth and righteousness. "And on his head were many crowns;" symbols of authority, symbolizing here the complete right and authority to rule all the kingdoms of heaven and earth. "And out of his mouth goeth forth a sharp sword, that with it he should smite the nations," for he is now the King of kings and Lord of lords, exercising his authority.

The Revelator then describes the armies that follow him. The fact that this body is described in the plural shows that the army of the Lord is in two divisions, one division resurrected and caught up with the Lord, as the Apostle describes, and the other division this side the veil finishing the work which the Lord has committed to them. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." The Lord himself is described as riding on a white horse, which is symbolic of the teachings of truth now due to be given to mankind. His followers, then, must likewise be engaged in the

same work of proclaiming the message of truth. This message of the Messianic kingdom is a tremendous punishment to many. It is destructive of things iniquitous.

No such honor was ever before conferred upon earthly beings. These now participate with the great King of the universe in a great work to be done and done quickly. Who are these who are in the army of the Lord? The Psalmist says of them, these are "all his saints", meaning those who have been purified through the blood of Jesus, begotten and anointed, enlisted under his banner, and following where he leads.

The world does not understand, as indeed it cannot understand, this army and its work. War from the human standpoint means to do injury to human beings, as well as to destroy property. Hence carnal weapons are used. The Christian uses not a carnal weapon, but he uses the message of truth, and it is mighty to the pulling down of the strongholds of error; and ultimately this warfare will result in good to all the human race, particularly to those who give heed early to the Lord's message.

This great conflict will result in the destruction of the wicked heavens and wicked earth and in the full establishment of the new heavens and new earth wherein dwelleth righteousness. The wicked heavens reserved for destruction until this time is composed of Satan, the host of demons unseen to mankind, yet ruling in the minds of the humankind, and all other unseen agencies which Satan employs to carry on his work. The whole wicked earth consists of the unrighteous systems organized among men, and this specifically is symbolically described as the beast. It is to be noted

that the instrument of warfare in the hands of the saints is the message of truth. This message is not man's, but the Lord's, and the earthly division of the Lord's army is commissioned and permitted to go forth and use this instrument or message of truth for the pulling down of the strongholds of error that the people might be released from their thralldom. Satan through his various emissaries has deceived millions and is deceiving many more millions of the people with the thought that the living are not dead but still alive, and that these dead can communicate with the living. The demons are the principal agencies used for the purpose of practicing fraud and deception, and with these are used earthly agencies in the way of mediums. These fallen angels must be judged, because their judgment time is here; and since the King of glory comes forth to judge as well as to make war, his armies have a part in this work. The Lord has placed in the hands of his soldiers on earth the message in booklet form, "Can the Living Talk with the Dead?" This exposes the deception being practiced by the demons and to that extent constitutes a judgment against this part of Satan's empire.

Satan has employed many instruments in the earth to practice his deception, particularly gigantic and oppressive organizations financial and political, as well as ecclesiastical. The Lord has armed his saints with the weapon "The Finished Mystery", which tears off the cloak, and exposes the fraudulent systems, thereby judging them and making war upon them.

Love is the motive that prompts the Lord of glory to take action now. Love is that which induces all of his followers to follow where he leads. Hence it is the purpose of the Lord that all of those who mourn and who desire to be comforted shall at this time have some comfort. To this end the Lord has placed in the hands of his people the comforting message that "millions now living will never die", because his kingdom is here.

These three instruments are now in the hands of a division of the Lord's army. The time is here to use them. Are you doing your part? Are you availing yourself of the opportunity thus granted by the Lord?

The children of the Lord can get some wisdom from things earthly. Before a general charge it is customary in earthly armies to "lay down a barrage", as it is called. On the 25th of September last all the pilgrim brethren in the United States and Canada, all the elders of every one of the ecclesias that could speak, were asked to arrange and did arrange for public meetings. The result was thousands of meetings in the land, every one proclaiming the message "Millions Now Living Will Never Die". On the 30th of September the Lord's army moved out in solid phalanx, armed with their instruments and using them effectively. The reports from every quarter are gratifying and the blessings were great.

Arrangements are made that the same thing shall be repeated. Hence we call upon all the brethren who are

able to deliver public discourses, be they pilgrims, elders, or others qualified, in every part of the United States and Canada (and we are asking also the foreign branches to take up the same work, and this is being done) to address a public meeting on Sunday, October 30. We ask all the ecclesias everywhere to join in arranging for these meetings, following out the same general methods of advertising as were used on the 25th of September. We ask the class secretaries everywhere to keep an accurate record of the number of meetings held, the speaker, the attendance and the cost of the meeting, and report as quickly as possible to the Service Department at this office. This is very important and we hope everyone will observe it.

The subject of every discourse on this occasion should be what it was before, "Millions Now Living Will Never Die". Do not think that because this has been used before it must not now be used. It is not the man or the speaker that we want to parade before the people, but it is the message that we want to get into their hands. It is the truth that we want them to hear. At each meeting place there will be a different speaker from the one who spoke there before, and he will have a different method of presenting the subject, of course. It will be just as entertaining to those who have heard once to hear it again. In the discourse delivered the combination of three books, "The Finished Mystery," "Can the Living Talk with the Dead?" and "Millions Now Living Will Never Die", should be exhibited to the people and the fact emphasized that these contain the message showing the cause of the trouble in the earth, the cause of the distress of nations, the cause of increased suicide and crime, and the divine remedy for it all. This combination, as before, will be sold for 78 cents (in the United States, 87 cents in Canada, and money equivalent in other countries), in order that it might get into the hands of as many people as possible.

UNITED ACTION

Remember that the chief purpose of these public meetings is to advertise the message of the truth contained in the combination of books above described. Immediately, then, there should be an organized and concerted movement on behalf of all the Lord's consecrated who can do so in the sale and distribution of these books. The day following the public discourse, to wit, Monday, October 31, is the anniversary of Brother Russell's change to glory. It would seem quite appropriate, then, for several reasons, that on that date the classes everywhere send out everyone who can participate in the united and concerted action of canvassing for the books. Will you go? Are you of the Lord's army? and will you do your part? Remember, the purpose is to get the message to the people. "This gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come."

A synopsis of the public discourse has heretofore been

sent to all the classes. The copy should be prepared and as many of the papers as possible asked to publish this report. From the advertising of the meeting, from the meeting itself, and from the reports that follow on Monday morning, the people will be aware of the fact that there is a message extant for them. The canvassers, then, calling upon them can present the subject "millions now living will never die" and ask: 'Did you hear the lecture?' or 'You saw about it in the paper? Well, here is the entire matter in amplified form giving the reasons for the hard times, for the distress amongst the people, for the great amount of unemployment, for so much suicide and crime which we see at present, and above all the happy and divine remedy for it. It has been placed in this form and at such a price that all may have it, and I have brought it to you.' What greater honor could you have than this? Being an ambassador of the Lord, the king of glory, and a member of his army; with him you are going forth to make war and to judge the unrighteous things and to comfort those whose hearts desire to be comforted. You are a messenger of the kingdom.

Surely the angels of heaven rejoice as they behold this army, led by the great King of glory, knowing that it is marching on to certain victory and that soon righteousness will be established in the earth under the great Messiah and the period of reconstruction will be in full sway. This army is publishing peace, lasting peace to the people. It is bringing them a message of salvation. It is comforting their hearts. This is the mighty one whom the Prophet Isaiah in vision beheld. He saw the feet of him, the feet of the Christ, standing upon the kingdoms of this earth. In other words, he saw the earthly division of the Lord's army engaged in service under their mighty leader. The feet of this mighty one were so beautiful to him that it filled his heart with gladness and his mouth with song, and he exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" —Isaiah 52: 7.

Begin to make preparation now for the 30th of October and for the 31st. If possible, get a day or even a half day's vacation that you may go out in this work.

Be of good courage, and the Lord will strengthen your heart.

AUXILIARY COLPORTEUR SERVICE

In the Lord's providence there has been a great quantity of the above mentioned books prepared. They should go into the hands of the people quickly, and it is the privilege of the consecrated to do this work. The Society has therefore determined that in order to give more opportunity to be more fully identified with the work there has been organized what we designate an "Auxiliary Colporteur Service". Many of the Lord's dear people are out of employment, yet cannot leave their homes. Some of them have other employment for part of the day, must sell something else, or have duties about home that require a part of their time. Others who are housewives are required to attend to their household duties and can give only two or three hours per day. Yet all of these are anxious to have a part in the work. The arrangement of the auxiliary colporteur force, therefore, is for the purpose of enabling more to enter into this part of the service. To this end every one of the consecrated who will devote an average of two hours per day, or an average of ten hours per week to canvassing for the books and who will make application to the Society, stating this fact, will be placed on the auxiliary colporteur list and be granted special prices enabling them to sell the books at a reasonable profit and thus contribute to their material support. The elders and class leaders should bring this matter before the classes everywhere and let every one who feels that he or she could become an auxiliary colporteur under this special arrangement write the Society immediately, addressing your letter to the Watch Tower Bible & Tract Society, Service Department, 124 Columbia Heights, Brooklyn, New York, asking for a blank application to become a member of the auxiliary colporteur force and for the special prices to these members of this part of the Lord's army.

Remember that this message must go into the hands of the people quickly. Pray the Lord to send more workers into the field. Pray the Lord that he may send you, that the opportunity for you may be opened. Enter it quickly, and may the Lord grant unto you a rich blessing to your good and to his glory.

PAUL BEFORE THE ROMAN GOVERNOR

— — NOVEMBER 13 — ACTS 23: 25 — 24: 27 — —

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

SAFE IN CÆSAREA — TERTULLUS' FALSE CHARGES — PAUL'S NOBLE REPLY — THE PROCRASTINATION OF FELIX.

ON A balmy June evening, while the new moon visited the landscape with silver, there clattered forth from one of the north gates of the city of Jerusalem a cavalcade of four hundred seventy men, each bound by his duty as a Roman soldier to protect a man whose very name and works were anathematized throughout the Roman empire only a few short years thereafter. For those whose eyes could see ordinarily well there was the hill Golgotha,

lying in the greenish pallor of the moonlight, just beyond the exit gate. For those who could see them, there were stars, all numbered and called by name, like the sheep of the Master's fold.—Isaiah 40: 26; John 10: 3.

Behind the detachment lay the glistening and, despite its size, now quiet city, the city that had been stormed and besieged and pillaged and sacked for fifteen hundred years, but yet to be brought down to the dust and in other times

to be exalted again unto the heavens. The city had just spurned its last opportunity for repentance, was feverishly pulsating with murderous designs against the Lord's Apostle, as it had been some twenty years before against the Lord's Anointed. From the moment the military escort with its peculiar ward, whose sole crime consisted in giving a personal testimony concerning a heavenly vision, passed out the city gate the fate of that city was sealed; the destruction which had been foreseen and foretold was now fore-ordained. Paul's preaching to the gentiles had not provoked the rulers of the city and nation to turn to Messiah. Instead, it provoked them to murder.

TO ANTIPATRIS AND CÆSAREA

The detachment of heavy and light infantry and cavalry must have proceeded at a steady gait, in order to reach Antipatris by morning. Antipatris was thirty-six miles away, and if it was reached by six o'clock the marchers made an average of four miles an hour. This is nothing remarkable, but it was a good night's work. At this place the infantry returned, leaving Paul in charge of seventy cavalymen who proceeded with him to Cæsarea, twenty-six miles further on. Hardly more than a week had elapsed since Paul had gone up the same road with the committee from the Asiatic, Macedonian, and Achaian churches, and with other brethren from Jerusalem and vicinity.

When the party arrived at Cæsarea Paul was taken to Governor Felix, and a letter of commitment from Lysias, the colonel in charge at Jerusalem, was delivered. Lysias had made the letter an occasion to play up his own prowess as a keeper of law and order. He described the circumstances, condensed and abridged the facts, in such a way as to make it appear that he himself was to be commended for having rescued a Roman citizen from the fury of a mob. In fact, Lysias knew nothing about Paul's being a Roman citizen until after he had been arrested. But such are the customs of men in similar positions the world over.

Felix' first question to Paul was concerning the place of his birth. This question was put with a view to ascertaining whether his case would fall under his jurisdiction or whether he should be transferred to some other governor. On being told that he was from Cilicia Felix accepted the case as his own, for his authority evidently extended over all of Syria and Cilicia. The hearing was deferred until his accusers could be brought from Jerusalem.

After five days the high priest came down, together with some of the elders, or other members of the Sanhedrin. They brought with them a Roman attorney, who was to act as counsel for the prosecution. Tertullus, for such was his name, after the usual hypocritical palaver, entered his charges against Paul. These were divided into four counts: first, he was charged with being a pestilent fellow; second, it was claimed that he was a stirrer-up of sedition; third, he was a ringleader of the sect of the Nazarenes; and fourth, he was said to have profaned the Temple. And having preferred these charges Tertullus retired.

THE APOSTLE'S PLEAS

Felix then gave Paul an opportunity to plead to the open indictments. He passed over the first count entirely as it was too general to be worthy of an answer, and was understood by all to be brought up merely to lend atmospheric color to what followed. To the second count Paul pleaded 'not guilty'. There was no proof of sedition; the facts were open and ascertainable by anyone. He alluded to the fact that only twelve days had passed since he had gone up to Jerusalem. Felix could ascertain the truth of this statement himself, if he were so disposed, by inquiry in the city of Cæsarea, where Paul had been less than two weeks before and where he had landed from a ship, which ship would

bear record of his passage. All of these means of information were open to Felix; hence he was referred to them.

To the third count St. Paul put in a plea of *nolle contendere*—no contention. He would not plead guilty to the charge; for there was no guilt attached to it. But he would not contend against the truth of the statement made. He did not waste time by arguing about the propriety of the nicknames attached to Christians; he simply confessed that he was a Christian, but that, while being such, he was worshiping his fathers' God. That charge could not be made a basis for prosecution, either in Roman or Jewish law.

To the fourth count the Apostle pleaded 'not guilty'. He proceeded to explain how his six days, or so, in Jerusalem had been spent. Nearly all of the time had been spent in the Temple in connection with the fulfillment of vows. The ones who had raised the tumult there were Jews from Asia. Evidently they had not taken the matter seriously, or they would have been present in Cæsarea to press their charges.

The claim of profanation of the Temple died in its own tracks, for want of proof to feed it.

Reverting again to the underlying charge of sedition, the Apostle said that there was no proof and that he had done nothing which could even vaguely be interpreted as approaching an outcry, unless it be the single statement of his made before the council, and in the presence of the soldiers, that 'for the resurrection of the dead he was called in question'. That was the only statement concerning which the present witnesses could bear any testimony. They had seen none of the other things asseverated, and that even these bigoted elders should hope to sustain a charge of sedition on the slender bit of evidence which they were able to bear was not thinkable—so the undercurrent of the argument runs.

ACTION DEFERRED

Felix saw the point, and having report of the other side of the question from Lysias, he perceived that nothing but jealousy was behind the whole move. The prosecution was dismissed with a promise to look into the matter further. The defendant was retained in custody, though given great freedom. We may reasonably suppose that Philip and his four daughters, as well as other brethren in Cæsarea, visited him frequently and did everything in their power to contribute to his comfort.

Felix was a freedman, having been a slave of Antonia, mother of Claudius, the then emperor. He was notably unscrupulous, and this trait of character shows up in his dealings with Paul. Felix' wife at that time was Drusilla, a Jewess, sister of Agrippa. She was interested in religious subjects, and Felix had Paul brought forth to explain something about the Christian religion. This was done with such clearness that Felix trembled, seeing the helpless state in which he was, and being brought face to face with the greater problems of life. But avarice was stronger than love of truth; so he sent Paul away until he could recover his equanimity of mind.

After that he sent frequently for Paul and conversed with him, hoping that Paul would take the hint and arrange pecuniary considerations for his release. It is thinkable that Felix had had Paul's family record looked up and had found that Paul's father was about to die. This, Felix probably reasoned, would bring Paul into his patrimony. And who would not be willing to share a little bit of it for the privilege of freedom? But somewhere Felix's reasonings failed to run parallel with the facts. No bribe was forthcoming, and no liberty either. Two years dragged along, and the time would probably have been longer had not complaints been made against Felix, and had not a new governor been sent in his place.

The character of Felix is testified to by Josephus when he says that "when Porcius Festus was sent as successor to Felix by Nero, the principal inhabitants of Cæsarea went up to Rome to accuse Felix; and he had been certainly

brought to punishment, unless Nero had yielded to the importunate solicitations of his brother Pallas, who was at that time had in the greatest honor by him".—*Antiquities*, Bk. 20, Ch. 8, Art. 9.

PAUL BEFORE A KING

NOVEMBER 20—ACTS 25:1-26:32—

PAUL'S TRIAL BEFORE FESTUS—REVIEW OF THE CASE BEFORE AGRIPPA—AN INTERRUPTION—A JUDICIAL OPINION.

"Now hath Christ been raised from the dead, the first fruits of them that are asleep."—1 Corinthians 15:20.

THE Jewish question as a whole was acknowledged to be the most delicate and difficult in the whole Roman empire. And this was the reason why the Herods were so useful to and influential in Rome. Claudius had trouble with the Jews residing in Rome (Acts 18:2) and rashly expelled all of them from Italy. This was about the time of St. Paul's second missionary tour. He met some of the refugees in Corinth. And during his third tour, toward the end of his three-year stay in Ephesus, Claudius died at the hand of his wife Agrippina. With him died his personal edicts; so the Jews were again at liberty to reside in Rome. It was then that the Apostle's desire to go to Rome took shape and grew so on him that it became a constant subject of prayer. (Romans 1:10; 15:23) He would have no particular desire to go thither while such a thing was impossible and while there were no Jews there to preach to. The lifting of this prohibition against Jews made it possible, also, for him to write his letter to the Roman church, the Jewish section of which had gone back upon Nero's accession to the throne of his father. Aquila and Priscilla were evidently among the first to return; for they were saluted from Corinth some fifteen months after Nero was made emperor.

Nero succeeded his father on October 13. The Apostle left Ephesus the next Pentecost, and was in Jerusalem the second Pentecost, and was there taken prisoner by Lysias. This was Nero's second year. Paul was held in Cæsarea under Felix two years, which would be about the middle of Nero's fourth year and, naturally, in the early summer. It was then that, yielding to complaints from all over Judea, Nero removed Felix and put in his stead another freedman, Porcius Festus. Within two weeks after his arrival in his governorship Festus called up the case of Paul, having been urged to action when he was in Jerusalem's bitter enemies there.

Nothing can exceed the zeal of religious bigotry. Many kinds of animosity would have died out in those two years; but not so religious hatred. Therefore, seeing the ruin it has wrought throughout the whole history of the church, should not each one strive to be humble and leave the judging of those who differ from them to the One who never errs? Seeing the mistakes that others have made, it is too much to expect that we would find no similar tendencies in ourselves. But tendency ought not to govern.

BEFORE FESTUS

Paul's appearance before Festus was not notable in itself. Prominent Jews came down from Jerusalem and accused him in a manner similar to that of their first indicting. Festus was new in the pestiferous province and he desired to make a good impression upon the Jews. He saw that there was no sustainable charge, yet instead of dismissing the prisoner at once he asked Paul if he would be willing to be tried in Jerusalem before him, with him as temporary president of the Sanhedrin. Paul was weary of the dilly-dallying which had already marked his case, so he declined to be a party to any such uncalled-for and extra-

ordinary proceeding. Cæsarea was the place for trial, and why after detaining him unjustly for two years should he be moved back east when the Lord had shown him he was to go west to Rome? Festus surely knew that Paul would decline his proposition, and doubtless hoped that he would do so, for he wished to be rid of an awkward case right in the beginning of his tenure of office. The proposition was merely a *coup d'état*, a move for political popularity.

Accordingly, Paul appealed to Cæsar, to the imperial bench in Rome, which was the supreme court of the empire.

And why, may we suppose, would God allow his Apostle to languish two years in prison in what might be looked upon as the most useful period of his life? Two reasons are justly supposable: first, that it might work for the Apostle's own subjective good, and second, that conditions at Rome might be such that at least a favorable delay might allow the Apostle time for building up the believers there.

Had Paul arrived in Rome before the time when he did he would surely have encountered the vengeful Agrippina, who still had much influence with her son Nero. But during the time of Paul's stay at Cæsarea Nero was becoming acquainted with Poppæa, one of the many famously infamous women at Rome. She became Nero's minion at about the very time of Paul's departure from Cæsarea. Agrippina lost her power, and in the following year, after Paul had actually arrived in Rome, she was slain at the instigation of Poppæa but at the hand of Nero, her own son.

It was not that the all-powerful God of heaven and earth was dependent on these filthy intrigues of depraved and debauched humans, but rather that he chose to allow the contrast between the devil's doings and his own to stand out the more sharply when his great work shall finally be done.

UNIQUENESS OF PAUL'S APPEAL

Probably St. Paul's appeal away from the Sanhedrin to the pagan judgment seat at Rome was the first of its kind in Jewish history. Possibly it was the only case of its kind; for the Jews were strongly averse to being tried at all save by their own court. Why did the Apostle do this; did he not know that Nero was the false messiah, the one before whom every knee at least on earth and, as the court flatterers were wont to say, in heaven too was supposed to bow, who not only bore the false title of *Dominus*, or lord, but who insisted that it be everywhere used? Did he not know that he would be expected to worship this emperor, call him *Dominus*, and pronounce the word *anathema* (accursed) against Nero's rival Jesus? Yes, St. Paul knew all this; he had written just three years before to the Corinthians of the courage necessary to stand one's ground against the emperor-worship system: "Ye know that when ye were gentiles ye were led away unto those dumb idols [among which was the emperor's statue, particularly that of Julius Cæsar in Corinth], howsoever ye might be led [whether by childish superstition or political compulsion]. Wherefore I make known unto you that no man speaking in the spirit of God saith, Jesus is *anathema**; and no

man can say, Jesus is *dominus* [moved by any human motive], but [can only do so] in the [power of the] holy spirit."—1 Corinthians 12:2, 3.

But why did God's Apostle appeal to a heathen tribunal surrounded by the fawning obsequiousness of the talented and the craven hypocrisy of the masses? The answer is that he desired above all things to preach the gospel, and God having shown him that he should go to Rome, he embraced the first opportunity which was offered to move in that direction, trusting to the guidance of that Lord whose he was to sustain him and to accomplish through him his good purposes. And, to think, we read ere many years had passed of saints in that same Cæsar's household!—Philippians 4:22.

AGRIPPA VISITS

Some time passed, evidently a month or so, when King Agrippa came to pay his respects to the new governor. This was Agrippa II, the last of the line of Herods. He was twelve or thirteen years old at the time of our Lord's crucifixion, though during that period of his life he was in Rome, being brought up with the young Nero, as Herod Agrippa I had been brought up with Nero's father Claudius. This King Herod was also superintendent of the Temple in Jerusalem, being a Jew, though not a Hebrew. He used his influence to save Judea for the Roman empire. He was pro-Roman and against the intrigues of the priests; and when Titus moved against Jerusalem Agrippa's soldiers actually joined forces with those of the Roman prince. His father Agrippa I, unlike the other members of the Herodian family, was a strict observer of the law. It was doubtless because of his zeal in this respect that he put the Apostle James to death and imprisoned the Apostle Peter. (Acts 12:1-3) Herod Antipas it was who preceded Agrippa I and who killed John the Baptist and mocked our Lord Jesus when he was sent to him from Pilate. (Luke 23:11) To him was the initial application of Psalm 2:1,2 made. (Acts 4:27) Herod the Great, the worst of them all, was he who sought to kill the babe Jesus and who did kill the hundred or so babes of Bethelhem and vicinity. (Matthew 2:16) Roughly speaking, the reign of Herod the Great was parallel with that of Augustus Cæsar, Herod Antipas with that of Tiberius, Herod Agrippa I with Caligula and Claudius, Herod Agrippa II, the one of our lesson, with a part of Claudius', the whole of Nero's, and a part of Titus' reign.

With King Agrippa came his sister, and more than sister, Bernice, who, in turn, was sister of Drusilla, the wife of the former governor Felix, who had kept and left Paul bound. In the course of his remarks to the king Festus spoke of Paul's case and of how he was at a loss to know what to write to Rome, seeing there was no indictment built on Roman law and apparently no brief of the hearing before Felix. 'All I could find out was that the controversy centered in one dead Jesus, whom Paul believed to be alive; and that is no kind of thing to be sending on to Rome with an imperial prisoner. Nero would think it a joke, or perhaps be vexed for having his time taken up with Jewish religious questions. Now, I know, King Agrippa, that you are familiar with the Jewish religion, and perhaps you would be willing to give me a few pointers while you are here. I really don't know what to say.' To which Agrippa answered: 'Why, yes, Governor Festus, I was just wishing that I might hear the man myself.' 'Very well, you shall hear him. Tomorrow we will call court and make it a social occasion. I will ask in the aristocracy, the military gentry, and the chamber of commerce

crowd. We might as well do it up in style. A little preaching won't do us any hurt, especially since we have the advantage of being able to stop him whenever we wish to do so. Tomorrow it shall be, then.'

THE HEARING IN STATE

The next day state court was held with dignitaries from the city and army present, as also King Agrippa and his sister-consort Bernice in much pomp or fantasy, as the Greek says. Lacking in the true dignity of virtue, they did their best to put dignity on from the outside.

Picture the scene: All the "best" citizens of the city and people prominent in the official life of Judea were there. Here was Festus, the personal representative of Satan's empire; there was Agrippa, a dinky little king who should have known better, since he was learned in the law; there was Bernice, a shrewd daughter of Eve, who had started her public career by marrying her uncle, and who had improved not at all as she passed down the line of her intimates, not even bothering to marry the last two. All were seated and huge ostrich-feather fans were moving slowly up and down over the central trio, for it was summer. A nod from Festus to the captain of the guard, a shuffle of sandals upon the stone pavement, and there entered, surrounded by soldiers of the legion, an oldish, smallish Jew, slightly known to those present, better known throughout the succeeding centuries, envied by disbelievers and higher critics, still to be known and honored throughout eternity, Paul, God's ambassador and the apostle of Jesus Christ to the gentiles. And had he letters of accredit to these foreign potentates? Yes, but their eyes were too blinded, and they could not read them. Had he a royal signet from his King? Yes, the manacles of iron upon his wrists. Those were his credentials.

Festus and Agrippa were both interested in what Paul was going to say, the one out of convenience and the other out of curiosity. But Paul was willing not only to look at God's message with curiosity, but to stake his life, his reputation, his all upon its truth. He was willing to defend it everywhere and before any class of men. At the same time he urged his rights as a Roman citizen, yet it was mainly that he might preach the gospel. At the same time that he was anxious to secure justice to himself, his first anxiety was to declare the truth of God. Before any tribunal, before any class of men, in the presence of princes, nobles, and kings, of Romans and Jews, he was ready to pour forth his testimony in defense of the truth. Who would not rather be Paul than either Festus or Agrippa? Who would not rather be a prisoner like him than invested with authority like Festus or clothed in tinsel like Agrippa?

King Agrippa gave Paul the word to speak; and that word gave occasion to the noblest defense which was ever made before any tribunal and to as genuine eloquence as can be found anywhere in any language. It is remarkable not because of its flower, but because of its spirit of intense sincerity and soberness, the rarest of qualities on earth.

A STATEMENT OF FACTS

Paul was not now on trial, but was to defend himself or state his cause so that Agrippa might be able to aid Festus in transmitting a true account of the case to the emperor. It cannot be supposed that St. Paul expected his defense to be attended with a relief from confinement; for he had himself appealed to the Roman Emperor. His design in speaking before Agrippa was doubtless to vindicate his character, and obtain Agrippa's attestation of his innocence, as he had already obtained the testimony of Lysias and Felix and Festus; to obtain a correct representation of his case to the Emperor; but third, and most important of all, to give a witness to the truth of the Christian

*Caesar est dominus; Jesus est anathema were the six words which would free any man or woman from the charge of being a Christian. Although during St. Paul's activities it was not a crime in and of itself to be a Christian, it became such by formulation of a special decree either at the time of his death or shortly thereafter.

message, fulfilling part of the prophecy that he should bear his Master's name before kings. (Acts 9:15) His defense is, consequently, made up chiefly of the most eloquent statement of the *facts* just as they had occurred.

Paul did not know how to flatter, but he made honest reference to the fact that Agrippa was familiar with the "customs" (rites, institutions, laws) and "questions" (subjects of debate and of various opinion) which were prevalent among the Jews. He was not unwilling to state the truth, even though it was complimentary. Disagreeableness was no virtue in his sight.

He even bore testimony to the zeal of the Jewish people up to that moment, notwithstanding the fact that their leaders were persecuting him. Only the largest of hearts can see anything commendable in an enemy. He said they served God day and night; and this was no hyperbole. The priestly representatives of the people were constantly on duty in the Temple, day and night, as were also the Levites. It will be noted that the twelve tribes were represented in the service. The theories of Anglo-Israelites that the Anglo-Saxon people are the ten lost tribes have not the slightest support in Scripture. And even if it could be proved that Anglo-Saxons were the ten tribes it would spell no advantage for them; for as Jews they would have no share in the heavenly promises, and as the ten tribes they would have no earthly blessing apart from the ruling tribe of Judah.

The gentiles are described as being in darkness and as needing their blind eyes opened. Ignorance is represented by the eyes being closed, and the instruction of the gospel by the opening of the eyes. The heathen nations of "Christendom" still sit in darkness. The ideas they have about human establishment of *Messiah's* kingdom are no more like the truth than a will-o'-the-wisp is like the Sun of Righteousness. There is enough light in those ideas to mislead, but not enough to illumine.

Having reached that part of his story which related to his more recent experiences in Jerusalem when the Jews went about to kill him, he said: "Having therefore obtained *help of God*, I continue unto this day". There is nothing even approaching a boast here, although his experiences and his whole life had been highly dramatic. Paul had seen and felt his danger. He had known the predetermined malice of the Jews, and their efforts to take his life. He had been rescued by Lysias and had made every effort to avoid the danger, and to save his life; and at the end of all he traced his safety entirely to the help of God. It was not by any power of his own that he had been preserved; God had interposed and rescued him.

WATCHING FOR A CLUE

All the while Paul had been speaking Festus was watching for a clue by which he might understand the matter. Amazed at the zeal and ardor of the speaker, he thought he saw it all. This Jew had been reading and studying and expecting these things until he had become afflicted with hallucinations. The conclusion broke in on Festus and he expressed it at once: 'Paul, thou art deranged; much study hath excited thee to madness'. The absolute conviction under which Paul spoke looked to Festus like the proof of delirium. This is not an uncommon charge against those who are Christians, either then or now, and especially when they evince unusual zeal. The world regards them as under the influence of derangement and fanaticism, or as misguided by fanatical leaders. Husbands often think their wives deranged, and parents their children. The gay think it proof of derangement that others are serious, and sober, and prayerful; the avaricious, that others are willing to part with their property to do good; the ambitious and worldly, that others are willing to leave

their country and home to go among strangers in the service of the Lord, making known to them the unsearchable riches of Christ. The really sober and rational part of the world—those who love and fear God and are wise enough to obey rather than choose—are charged with insanity by those who are really deluded.

'I am not mad; I am not deranged,' was Paul's instant rejoinder. And he brings in Agrippa for a witness that he was not deranged. 'I speak forth the words of truth—not delusions, nor imposture, nor fraud—and soberness,' literally, wisdom, sanity, not derangement. 'The king is familiar with all the things of which I speak.'

Agrippa could have told much about the matter had he chosen to do so. His uncle had put James to death on account of the Christian faith. The same Herod had experienced strange things in the liberation of Peter from prison. Another near relative of Agrippa had had personal contact with Jesus, in fact was king over Galilee, where Jesus lived and wrought. The same relative had put John the Baptist to death. Agrippa's great grandfather had tried to kill Jesus. It was impossible that Agrippa be ignorant of the wonderful happenings among the Jewish people during the last twenty-five years.

"BELIEVEST THOU THE PROPHETS?"

But the Apostle did not embarrass the king by actually waiting for him to speak. He knew Agrippa knew and he knew Agrippa would not deny that he knew, so he passed on and turned the situation into a pointed catechizing of Agrippa. "Believest thou the prophets? I know that thou believest." Agrippa saw that Paul was not guilty of sedition or of profaning the Temple, and he saw the conclusion to which a belief of the prophets inevitably tended. Yet, something stood in the way. It was probably a lack of depth and sincerity. He was not *dead in earnest* about it all, though probably convinced of its truthfulness. He replied: "With little persuasion thou thinkest to make me a Christian". 'You think to win me, a king, over to your despised little sect, and as easily as that!' To which Paul: 'Whether with little or much persuasion, I would to God that not only thou, but also all that hear me this day might become such as I am, except these bonds'.

The thing had gone far enough. The inquirers were becoming inquired of, and that would not do. Possibly the gorgeous Bernice, with a rustle of silken garments, leaned over to her brother and whispered, 'Agrippa, dear, I wish you would send that old man away. I don't like his eyes, and, besides, this seat is getting dreadfully hard. He is getting around to personalities now, and who knows but that he will be airing our private relations, as John the Baptist did with Uncle Antipas and Aunt Herodias.'

The king made the first move to break up the audience. The governor and Bernice followed, then the other distinguished auditors. What! an Apostle preaching and not one at the mourners' bench? Correct. And not a one (as far as we know) came anywhere near being at the mourners' bench. Gallons of glycerine tears have been shed by pathetic evangelistic pleaders on the basis of Agrippa's near conversion. He came nowhere near being converted, as witness the Revised Version and the Greek text itself.

ADDITIONAL TESTIMONY

But conversion rested with the hearer. The Apostle was the preacher, by whom the message of grace might be heard and believed upon. (Romans 10:14) He was not responsible for the outcome. He had borne the witness. There was also another fruitage of the hearing: Agrippa bore testimony to Paul's innocence. This was the conclusion to which the dignitaries came, after hearing all that the Jews had to allege against him. It was the result of

the whole investigation; and we have therefore the concurring testimony of Lysias (Acts 23:29), of Felix (ch. 24), of Festus (25:26,27), and of Agrippa to his innocence. More satisfactory testimony Paul could not have desired.

It was a full acquittal of all the charges against him; and although he was to be sent to Rome, yet he went thither with every favorable circumstance of being acquitted there also.

PAUL'S VOYAGE AND SHIPWRECK

— — NOVEMBER 27 — ACTS 27:1-44 — —

PAUL'S WISE ADVICE — HIS CHEER AND CONFIDENCE — HIS COURAGE AND RESOURCEFULNESS — THE PRUDENT MEAL.

"I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day."—2 Timothy 1:12.

WHEN suitable arrangements had been made for the transfer of Paul and other prisoners from Judea to Rome, the party was placed in charge of a centurion by the name of Julius, belonging to a distinguished unit of the Roman army which had at one time been the bodyguard of Augustus Caesar. It is a notable fact that every centurion mentioned in the New Testament was particularly noble. This centurion, or captain, with a detachment of soldiers sufficiently large to allow for constant watches, embarked in an Asian ship whose home port was Adramyttium. Possibly it had come down with a chartered load and intended to make a coast trip back, calling in at various Aegean ports. In the party, doubtless proceeding at their own expense, were Luke and Aristarchus. Aristarchus was subsequently a fellow prisoner with Paul in Rome.

One day out from Caesarea, the sailing vessel put in at Sidon, possibly hoping to pick up some cargo. The stop gave opportunity, when supplemented by the kindly permission of Julius, for the Apostle to go ashore and be refreshed by meeting with brethren there. The Greek says, "to receive attention," thus implying that they bestowed upon him some dainties and other edibles, as well as refreshing him with their presence.

Hardly had the ship left port when it encountered westerly and northwesterly winds which were unfavorable for traveling northwest. As a result the boat worked slowly up the coast and sailed under the lee of Cyprus, between that island and Cilicia, instead of passing through the open sea west of the island, as the committee had done on its downward voyage more than two years before.

TRANS-SHIPMENT AT MYRA

The strong winds kept up, thus making necessary a tacking or zigzag course which occupied much time and required much patience. Finally the vessel arrived at Myra in Lycia. There the centurion found a grain ship from Alexandria bound for an Italian port. Just why the loaded grain ship was in Asia Minor is not made plain; but probably it had encountered the severe northwest winds and worked up to the coast of Asia Minor for safety.

The batch of prisoners was taken on board and the vessel put out to sea, evidently intending to sail westward, north of Crete and south of Achaia, thence up to Italy—a relatively shielded course. But the same head-winds were still prevailing so that this ship also was obliged to tack back and forth in such a manner as to consume much time and break up the centurion's schedule for arrival in Italy before the dangerous navigating season had arrived.

Evidently the purpose of the boat was to gain Cnidus and abide there for more favorable weather, but the northwest winds were so strong that it could not come into the port, but only approached to it some miles distant. The next best move was to take advantage of the wind and sail almost south to Crete. This was done, but barely missing the rocky promontory of Salmone. Rounding the southeastern shore of Crete, the vessel heaved to in what the Bible narrative describes as Fair Havens, but called by some ancient geographers Fair Shores. Evidently there was

no real harbor, but only a favorable anchoring place protected from north and northwesterly gales, but not from east or southerly winds. This place lay off Lasea.

The fast of Atonement, falling toward the latter end of September at about the time of the autumnal equinox, had now passed, and the dangerous season for navigating the Mediterranean had set in. The equinoctial storms were likely to break at any time.

The Apostle Paul was probably as experienced a traveler as any on board, and he ventured to make a suggestion to the centurion, who in turn transmitted it to the gubernator and to the owner of the vessel. The fact that the Apostle's suggestion was given any weight at all shows that he was held in considerable respect by the centurion. But the captain finally acceded to the judgment of the master and owner of the vessel that they proceed along the coast of Crete to Phœnix, now Sutro, where was an unusually-shaped harbor specially favorable for wintering. Therefore, when a soft wind from the south blew up, giving treacherous promise of fair weather, the ship hove anchor, and set sail. The vessel hugged closely to the shore in order to gain the protection of the high mountains of the island; and it had not reached Phœnix when a tempestuous wind called Euroclydon (Greek, wind-wave or hurricane) beat down upon them so strongly that they were unable to make any port. These winds are now called Levanters, because they occur chiefly in the Levant or eastern part of the Mediterranean.

Running under the lee of a small island nearly due south of Phœnix, the vessel was partly protected from the heavy sea and mighty wind which prevailed in the open. There was no harbor, and the crew was barely able to save the ship's small boat, which was commodious enough to hold most of the crew, as appears later. Whether this boat was on the davits, or in tow at the stern does not appear; but the importance of securing the small boat is known by all seamen. In all probability it was hanging in part overboard in readiness for instant use, and the present action was to bring it in on deck and lash it securely to save it from being staved to pieces.

The ship was well loaded with grain; and for fear that the seams would part, hawsers or cables were passed round the ship's hull, under keel and over deck, to prevent her from opening under action of the waves. This precaution was doubly necessary because of the nature of the cargo. If the joints opened only a little and let in water, the grain would swell; and the process of swelling would work more certain damage than the waves alone would do.

Fearing lest the boat should be driven across the sea and onto the shifting sandbars of the north Libyan coast, the crew lowered both sails and masts and let the ship drive with the wind. The second day some freight was thrown overboard; the third day much of the ship's tackling and rigging—ropes, sails, etc.—followed. And for many days the boat was tempest-tossed, neither sun nor moon being visible. The ferocity and extent of the storm was such as to wear out the hope of the experienced sailors.

Just at this juncture an angel of the Lord appeared to Paul by night and assured him that all who were in the boat would be spared, but that both the ship and its cargo would be a loss.

MORE WILLING LISTENERS

Those who had given small heed to his advice before, were now willing to listen. Their own stock of ideas had run out. The Apostle was the only man on board who had anything to impart; and that was due to the fact that God had promised that he should reach Rome and had additionally assured him concerning certain particulars of the trip. Was God not too dignified and formal to extend mercy to those *heathen* seamen? No: he is a God of order, but he does not appear to be nearly as interested in impressing his creatures with his dignity as he is in impressing them with his love and grace and goodness. The extension of the line of preservation need not have been made beyond Paul and his personal guard, or Paul, one soldier, Luke, and Aristarchus. But it was just like God to save the whole group of two hundred seventy-six because of their association with his honored ambassador.

The Apostle reminded them of the advice which he had given while they were standing by at Fair Havens. He did not do this in an "I told you so" spirit; but merely

alluded to it now by way of establishing credence for what he was about to say at this time. He told them of God's message to him and of his goodness in guaranteeing their safety. He also told them that they would be cast upon a certain island. This put the sailors on the alert, no doubt, and enabled them to discern more keenly when land was near.

On the fourteenth day, being driven back and forth below the foot of Italy, the sailors perceived that land was near. In normal weather they might have told this by land odors or the sound of distant breakers, but this was hardly possible while they were being driven with the wind and land was to leeward. Possibly the clue lay in the size or frequency of the waves. At all events, their suspicions were aroused and they took a sounding. This was done by lowering a weight fastened on the end of a cord or wire. The measurement showed twenty fathoms or about one hundred twenty feet. A little later a second sounding was taken which showed fifteen fathoms, or about ninety feet. This revealed the fact that the ship was running into shallower water and approaching land. Accordingly, it was deemed prudent to cast out anchors from the stern and let the craft pull at her anchorage until daylight should reveal the coastline. Four anchors were cast out, the while all wished for the day.

LETTERS FROM AFIELD

"MY OWN CASE, FOR EXAMPLE"

MY DEAR BROTHER RUTHERFORD:

I suspect that in your mail these days there is a good deal more of criticism and censure than of love and assurances of support. Perhaps this is a sign of the times; for we know that the "love of many shall wax cold", and the Lord possibly knew what he was doing when he picked a man of large capabilities along the line of natural affection, to fill a position which is probably the most onerous and difficult that any man has ever been called on to fill in the truth at any time, and, as I believe, in the world today.

Take my own case, for example. I haven't given you by any means the support that I might have done in the past two years, not that I am at all influential, or one whose opinion is at all sought in any community, but even as a very small cog in the machine, or a very small joint in the body, I might have done a good deal more than I have done to help things along and make your burden a little bit lighter.

You see, up to six months ago I met with the Winnipeg class, than which there is no more loyal class in this or any other country, but the adversary, roaming around as usual to see whom he could torment, found a little root of bitterness in my heart and promptly proceeded to water it, until a fine big growth of sedition was evident, and instead of taking a firm hold on the Lord's Word and work, I began to cavil at the things he provided, and figured I could carve out a much finer road to salvation than my brethren were able to do. Result—what you might expect. You never in your life saw anyone out of harmony with the Lord's arrangements, and at odds with his servants that was happy, and I was no exception to the rule. I never put in two more miserable years in my life, simply because I was so chock full of dirty pride that I wouldn't admit I was wrong, and come back where my heart (really) always was.

But the Lord doesn't desert us even when we are rebellious, and after I had had these miserable experiences long enough to realize that I wasn't getting anywhere, he sent along his messenger with the old question, "Why persecutest thou me? It is hard for thee to kick against the pricks."

And do you know, dear Brother, it was hard to persistently resist the love of the brethren, and try to convince myself that I was right, and all the rest of the body wrong. I am glad that I never actively opposed you, or tried to incite others to do so, but I did enough, and I'm heartily ashamed today of the paltry attitude I took with regard to God's plan and his works. However, he has forgiven me, and now I feel that I am once more in the light of his countenance, and in his favor.

This doesn't altogether clear my conscience, however, and I feel that a little expression of my loyalty to you, as well as to the Lord, will not be altogether out of place. The Lord is certainly testing out all those who profess complete submersion into his will, to see whether or not they meant what they said when they made their consecration. This experience of mine, though it was mighty unpleasant, at least has been the means of making me appreciate even more than ever the wonderful truth of the TRUTH, and the unreasonableness of the so-called "Truths" that nowadays seem to spring up over night like mushrooms.

"So many gods, so many creeds,
So many paths, that wind and wind;
When just the art of being kind
Is what this sad world needs."

Possibly Ella Wheeler Wilcox had the right conception in a vague way, but most certainly the church today needs to learn the lesson of *kindness* one to another. I believe that Brother Howlett was right when he said, in private conversation with me here a few days ago, that "no critic will make the kingdom", for that certainly seems to be the devil's way in putting the stumbling blocks in the way of the Lord's people today. Criticize Headquarters, sneer at the truths coming out today, call the channel 'Popery', malign and impugn the motives of those directing the harvest, laugh at the mistakes in "The Finished Mystery" and destroy the value of the whole book because its writers were not perfect—that's today's program for many of us, and I'm sick and tired of it all.

Brother Rutherford, I want to hold up your hands and those of the brethren associated with you; I want to do all I can to boost the work and show the right spirit of

tolerance and love at all times. It may be that on the basis of my past two years record of lack of coöperation you may not have much confidence in me. That I must expect until I show by my works that I really am repentant and desiring to do good. You have my earnest prayers, and the assurance of my desire to do all I can to forward the work and glorify my Father's name. May his blessing rest upon you and those at Bethel. I want to assure you of my love for you personally and my unquestioning coöperation when you want to call for it.

Ever your brother, by his favor, DONALD H. COPELAND, III.

"SHALL ENDEAVOR TO PRAISE THE LORD"

DEAR BRETHREN:

Many times in the past I have been constrained to express to you my appreciation of the WATCH TOWER for the wonderful food contained therein. I never cease to praise the Lord for it; for truly it is food from heaven and breathes such a sweet spirit so like the Master.

Especially am I constrained to express my feelings to you this time for two reasons aside from the rich spiritual food which the Tower always contains. When I read some months ago concerning your statement relative to tobacco I smiled to myself and I even heard some say that you were hardly severe enough in condemning this bad habit, but to my mind it was just right. How that wretched spirit of intolerance lingers with us and is constantly seeking something to justify its expression!

I have always been thankful to the Lord for the fact that I was, by his grace, able to drop the use of tobacco very quickly after I saw that the covenant of sacrifice included 'doing all things to the glory of God'. The stopping of its use has left little if any temptation with me. Yet I know dear brethren who have had severe trials in this respect and those who never used this useless weed consider it unthinkable that a saint can have trials and temptations with tobacco after having been walking with the Master. Surely your recent note of explanation should clarify matters and inculcate the spirit of magnanimity.

Then again your statements in the article on "Health and the Holy Spirit" were most pleasing to me. How the Lord does permit all experiences to prove us and test us and bring out in us the love and sympathy for others! Many times as I have struggled with myself in the midst of severe experiences I have thought of the wonderful article in the July 1 Tower of 1918. All of it is rich but one point in particular in this connection, viz 'The love of truth is the most noble quality in the human intellect, the most enjoyable in the interchange of confidences; yet of all qualities it is the most rare'. How very profound! How can we see our imperfections except they be brought forcibly to our attention! . . .

I hardly know when I would stop in expressing my appreciation and love to you all for your services to the Lord and his people; but this I do assure you, that I shall endeavor to praise the Lord more in the future for it all and so live that with you I may, by his grace, 'win Christ and be found in him'.

Yours in the closest of bonds, H. L. PHILBRICK, *Mass.*

PROTESTANT DIFFICULTIES

BELOVED BRETHREN:

I cannot refrain longer from writing you to express my deep appreciation for the 'meat in due season' which our Heavenly Father is providing us with from his table at this time, especially those two articles on "Love Divine" and "Our Reasonable Service". These have certainly given courage and strength to us in going forward in the service.

Everything seems to point very clearly to the fact that

Babylon will very soon be cast into the sea. One lady told me recently that she had made an every-member canvass of their church (Christian) to get pledges. She said that nine out of every ten refused even to promise a cent. I know through my own experience in Babylon that a good percent of their promises do not mean cash.

I told this lady that the churches were going down and that the Lord's kingdom was being established. She was glad to hear it. . . . Even among the higher-ups we find many that are done with the churches. There is not ten percent of the people that even claim to believe in eternal torment any more.

The "Millions" message certainly puts them to thinking. It is encouraging to know that more than two million copies have been published in so short a time.

May the Lord bless thee and keep thee is my prayer.

Your brother by his loving kindness, F. A. ROBBINS, *Colp.*

"WE NEED THIS HELP"

MY DEAR BRETHREN:

Reading the late WATCH TOWERS, I marvel how the full measure of the holy spirit is guiding you in the deep things, which are stored in the great house of blessings from above. The March 15 and April 1 WATCH TOWERS have brought more light to me, with their holy and true explanation of the death and resurrection of our Lord and the Passover. All of the issues, I want to say, impress me more and more that THE WATCH TOWER has been and will be the channel for distributing the meat in due season as long as there are still members of the body of Christ in the flesh. Rejoice, dear brethren, because the Lord is using you in this service.

It is certainly evidenced that the Lord is using you the same as he used our dear Pastor Russell to help us in this day of temptation. We need this help because the great adversary is working as an angel of light, trying to lead astray some of the dear ones and make them believe that THE WATCH TOWER is no more the channel.

May the Lord bless you dear ones and keep you in this service unto the end.

I am, Yours in his holy name, G. PAPACOSTAS, *N. Y.*

"WHOLE-HEARTED APPRECIATION"

DEAR BRETHREN:

I am constrained to write you a few words of whole-hearted appreciation of your work. The TOWER articles are just splendid. They breathe such a spirit of wisdom and understanding, of humility and love, as can emanate from no other source than the Lord himself. Surely his hand is manifest to our spiritual vision, guiding and directing his affairs.

One finds the Tower giving evidence of such breadth of view, such clear insight into all the fact and circumstance of Scripture, and such apt interpretation and application of it all for the enlightenment and encouragement of those who are blessed with an ear to hear, as makes it invaluable to the Lord's people. Its quiet, dignified, scholarly style is particularly pleasing and deserves high commendation.

Without doubt, in his placing of the members in the body as it pleases him, the Lord does all things well. Daily do I remember you at the throne of heavenly grace. May the peace of God which passes understanding be your portion; and an abiding consciousness of the presence underneath and around you of the everlasting arms be your consolation and safeguard in your hours of stress and trial.

With Christian love and greetings, your brother in the Lord,
W. TINNEY, *B. C.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Philadelphia, Pa.	Nov. 6	Orchid, Va.	Nov. 16
Havre de Grace, Md.	" 7	Richmond, Va.	" 17
Boyce, Va.	Nov. 8, 9	Petersburg, Va.	" 18
Rock Enon Spgs., Va.	Nov. 11	Norfolk, Va.	" 20
Waynesboro, Va.	" 13	Newport News, Va.	" 21
Charlottesville, Va.	" 14	Suffolk, Va.	" 22

BROTHER J. A. BOHNET

Dayton, Tenn.	Nov. 1	Pell City, Ala.	Nov. 10
Albany, Ala.	" 3	Cropwell, Ala.	" 11
Tusculum, Ala.	" 4	Riverside, Ala.	Nov. 13
Birmingham, Ala.	Nov. 6, 7	Lincoln, Ala.	" 14
Bessemer, Ala.	Nov. 8	Anniston, Ala.	" 15
Cullman, Ala.	" 9	Piedmont, Ala.	" 16

BROTHER E. F. CRIST

Paragould, Ark.	Nov. 1	Poplar Bluff, Mo.	Nov. 8, 10
Greenway, Ark.	" 2	Neelyville, Mo.	Nov. 9
Dexter, Mo.	" 3	Chaonia, Mo.	" 11
Clarkton, Mo.	" 4	Mountain Grove, Mo.	" 13
Bloomfield, Mo.	" 6	Thayer, Mo.	" 14
Foinfelt, Mo.	" 7	South Fork, Mo.	Nov. 15, 16

BROTHER A. J. ESHLEMAN

Cisne, Ill.	Nov. 1	Peoria, Ill.	Nov. 9
Bellmont, Ill.	" 2	Carroll, Ill.	" 10
Lawrenceville, Ill.	" 3	Burlington, Ia.	" 11
Sullivan, Ind.	" 6	Newburgh, Ia.	" 13
Paris, Ill.	" 7	Moulton, Ia.	Nov. 14, 15
Arcola, Ill.	" 8	Chariton, Ia.	" 17, 18

BROTHER A. M. GRAHAM

Oriando, Fla.	Nov. 1	Bellglade, Fla.	Nov. 10
Apopka, Fla.	" 2	Moore Haven, Fla.	" 13
Sanford, Fla.	" 3	Avon Park, Fla.	" 14
Titusville, Fla.	" 4	Lakeland, Fla.	" 15
Miami, Fla.	" 6	Arcadia, Fla.	" 16
Delray, Fla.	" 7	Punta Gorda, Fla.	" 17

BROTHER M. L. HERR

Newport, Vt.	Nov. 1	Milford, N. H.	Nov. 8
Hanover, N. H.	" 2	Leominster, Mass.	Nov. 9, 14
Canaan, N. H.	" 3	Greenfield, Mass.	" 10, 11
Pittsfield, N. H.	" 4	Orange, Mass.	Nov. 13
Nashua, N. H.	" 6	W. Chelmsford, Mass.	" 15
Manchester, N. H.	" 7	Lowell, Mass.	" 16

BROTHER M. A. HOWLETT

MacLennan, Ont.	Nov. 2	Thorold, Ont.	Nov. 14
Toronto, Ont.	Nov. 4-6	Welland, Ont.	" 15
Hamilton, Ont.	" 7, 8	Dunnville, Ont.	" 16
Beamsville, Ont.	Nov. 9	Caledonia, Ont.	" 17
St. Catharines, Ont.	" 10	Simcoe, Ont.	Nov. 18-21
Niagara Falls, Ont.	Nov. 11, 13	Tilsonburg, Ont.	Nov. 22

BROTHER W. H. PICKERING

Rosalie, Wash.	Nov. 1	Mesa, Wash.	Nov. 8
Colfax, Wash.	" 2	Walla Walla, Wash.	" 9
Moscow, Ida.	" 3	Dayton, Wash.	" 10
Latah, Wash.	" 4	Pomeroy, Wash.	" 11
Colville, Wash.	" 6	Pendleton, Ore.	" 13
Spokane, Wash.	" 7	La Grande, Ore.	" 14

BROTHER G. R. POLLOCK

Piedmont, Tex.	Nov. 1	Harlingen, Tex.	Nov. 8
Skullmore, Tex.	" 2	Kingsville, Tex.	" 9
Mathis, Tex.	" 3	Corpus Christi, Tex.	" 10
Discoill, Tex.	" 4	Simmons, Tex.	" 11
McAllen, Tex.	" 6	Kerrville, Tex.	" 13
Sam Fordyce, Tex.	" 7	Comfort, Tex.	" 14

BROTHER V. C. RICE

Paintsville, Ky.	Nov. 1, 2	New Albany, Ind.	Nov. 10
Lexington, Ky.	" 3, 4	Jeffersonville, Ind.	" 11
Frankfort, Ky.	Nov. 6	Brandenburg, Ky.	" 14
Shelbyville, Ky.	" 7	Magnet, Ind.	" 16
Jeffersonton, Ky.	" 8	Oriole, Ind.	" 18
Louisville, Ky.	Nov. 9, 13	Owensboro, Ky.	" 20

BROTHER C. ROBERTS

Kamloops, B. C.	Nov. 1, 2	Leduc, Alta.	Nov. 9
Revelstoke, B. C.	Nov. 3	Calmar, Alta.	" 10
Twain Butte, B. C.	" 4	Edmonton, Alta.	Nov. 11, 13
Calgary, Alta.	" 6	Viking, Alta.	" 14, 15
Red Deer, Alta.	" 7	Phillips, Alta.	" 16
Lacombe, Alta.	" 8	Sedgewick, Alta.	" 17

BROTHER R. L. ROBIE

De Pauw, Ind.	Nov. 1	Greensburg, Ind.	Nov. 11
Palmyra, Ind.	Nov. 2, 3	Elizabethtown, Ky.	Nov. 14, 15
New Albany, Ind.	" 4, 13	Sonora, Ky.	Nov. 16
Madison, Ind.	" 6, 7	Guthrie, Ky.	" 18
Columbus, Ind.	" 8, 9	Nashville, Tenn.	" 20
Batesville, Ind.	Nov. 10	Lebanon, Tenn.	" 21

BROTHER W. J. THORN

Durham, N. C.	Nov. 1	Wendell, N. C.	Nov. 8
Stem, N. C.	" 2	Wilson, N. C.	" 9
Oxford, N. C.	" 3	Rocky Mount, N. C.	" 10
Henderson, N. C.	" 4	Enfield, N. C.	" 11
Raleigh, N. C.	" 6	Scotland Neck, N. C.	" 13
Louisburg, N. C.	" 7	Vanceboro, N. C.	Nov. 14, 15

BROTHER T. H. THORNTON

Clayton, Ala.	Nov. 1	McRae, Ga.	Nov. 9
Brownwood, Ga.	" 2	Fitzgerald, Ga.	" 10
Columbus, Ga.	Nov. 3, 4	Black Bear, Ga.	" 11
Alcon, Ga.	Nov. 5	Savannah, Ga.	" 13
Eastman, Ga.	Nov. 6, 8	Dacula, Ga.	" 14
Reitz, Ga.	Nov. 7	Irwinn, Ga.	" 15

BROTHER S. H. TOUTJIAN

Chetopa, Kan.	Nov. 1	Lawson, Kan.	Nov. 9
Cherokee, Kan.	" 2	Piidoado, Kan.	" 10
Baxter, Kan.	" 3	Augusta, Kan.	" 11
Pittsburg, Kan.	Nov. 4, 6	Winfield, Kan.	" 13
Croweburg, Kan.	Nov. 7	Arkansas City, Kan.	" 14
Garard, Kan.	" 8	Wichita, Kan.	" 15

BROTHER J. B. WILLIAMS

Milton West, Ont.	Nov. 1	Owen Sound, Ont.	Nov. 11, 13
Hamilton, Ont.	" 2	Wlarton, Ont.	Nov. 14
Toronto, Ont.	Nov. 4-6	Hepworth, Ont.	" 15
Orangeville, Ont.	" 7, 8	Allenford, Ont.	" 16
Cheltenham, Ont.	Nov. 9	Harriston, Ont.	" 17
Bognor, Ont.	" 10	Palmerston, Ont.	Nov. 18, 20

BROTHER W. M. WISDOM

Scobey, Mont.	Oct. 25, 26	Fridonia, N. Dak.	Nov. 6, 7
Boonville, N. Dak.	" 28, 29	Bellevue, N. Dak.	Nov. 9, 10
Zahl, N. Dak.	Oct. 29	Fargo, N. Dak.	" 12, 13
Dore, N. Dak.	Oct. 31, Nov. 1	Enderlin, N. Dak.	" 14, 15
Bellevue, N. Dak.	Nov. 3	Wynne, N. Dak.	" 16, 17
Bismarck, N. Dak.	" 4	Conde, S. Dak.	" 19, 20

BROTHER L. F. ZINK

Pictou, N. S.	Nov. 1	Fredericton, N. B.	Nov. 9
Amherst, N. S.	" 2	Woodstock, N. B.	" 10
Moncton, N. B.	" 3	Piermont, N. B.	" 11
St. John, N. B.	Nov. 4, 6	Sherbrooke, Que.	" 13
Evandale, N. B.	Nov. 7	Granby, Que.	" 14
Gaspereaux, N. B.	" 8	Montreal, Que.	Nov. 15, 16

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

ST. LOUIS, MO.	Oct. 21-23	J. B. Bernoudy, 7033 Lindell Ave.
EVANSVILLE, IND.	Oct. 25	Mrs. H. Forstmeier, 210 Read St.
ZANESVILLE, OHIO	Oct. 27	G. E. Marsh, 628 Dryden Road
PITTSBURGH, PA.	Oct. 28-31	C. H. Stewart, 317 Grace St. (Mt. Wash. Sta.)
TORONTO, ONT.	Nov. 4-7	Society's Canadian Branch, 270 Dundas St. West.
LYNN, MASS.	Nov. 12, 13	P. E. Dolber, 149 Essex St., Swampscott, Mass.
MONTREAL, QUE.	Nov. 20	Society's Canadian Branch, 270 Dundas St. W., Toronto
WASHINGTON, D. C.	Nov. 27	A. L. Smith, 126 Teuth St. N. E.

ANNUAL MEETING AND CONVENTION AT PITTSBURGH, PA.

A convention of Bible Students will be held in Pittsburgh, Pa., October 28-31. The annual meeting of the Watch Tower Bible and Tract Society will be held on Monday, October 31, at 10 00 a. m., Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, where the convention sessions will be held. Public meeting Sunday afternoon at 3 o'clock addressed by Brother Rutherford in Syria Mosque, Bigelow Boulevard.

Further information regarding rooms, etc., may be had by addressing the class secretary C. H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh Pa.