



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

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

VOL. XLV

SEMI-MONTHLY

No. 20

Anno Mundi 6053 — Oct. 15, 1924

CONTENTS

SATAN, THE ENEMY—IS HE BOUND?.....	307
Why Permitted to Live.....	307
Mimic God.....	308
Permits the Temptation.....	308
Is Satan Bound?.....	309
God of This World.....	310
The Strong Man.....	311
Three Propositions Made by Jesus.....	311
Satan Is Not Bound.....	312
PRAYER-MEETING TEXT COMMENTS.....	313
HOW TO INTRODUCE SEPARATORS.....	314
PETER'S CONFESSION.....	315
THE TRANSFIGURATION.....	317
LETTERS FROM A FIELD.....	319
NOTICE OF ANNUAL MEETING.....	308

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

18 CONCORD STREET □ □ BROOKLYN, N.Y. U.S.A.

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

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

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

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

ANNUAL MEETING

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

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

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

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued in English only: The regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6½"); both sizes are printed from the same plates, the difference being in the margins. Questions in both editions. The pocket edition—Volumes I, II, III, 75c each; Volumes IV, V, VI, VII, 85c each.

SERIES I, The Divine Plan of the Ages, giving outline of the divine plan revealed in the Bible, relative to man's redemption and restitution: 350 pages, plus indexes and appendices, 35c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price 75c.

SERIES II, The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 35c. Obtainable in Arabic, Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish. 75c a copy.

SERIES III, Thy Kingdom Come, considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 35c. Furnished also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 75c.

SERIES IV, The Battle of Armageddon, shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted in the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 40c. Also in Dano-Norwegian, Finnish, French, Greek, German, Polish, and Swedish, 85c.

SERIES V, The Atonement Between God and Man, treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 40c. Procurable likewise in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VI, The New Creation, deals with the creative week (Genesis 1, 2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 40c. Supplied also in Dano-Norwegian, Finnish, French, German, Greek, Polish, and Swedish, 85c.

SERIES VII, The Finished Mystery, consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, 40c in cloth, 25c in magazine edition—latter treats Revelation and Ezekiel only. Dano-Norwegian, Finnish, French, Greek, Polish, and Swedish, 85c.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLV

OCTOBER 15, 1924

No. 20

SATAN, THE ENEMY—IS HE BOUND?

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—1 Peter 5: 8, 9.

THE Word of God places life above all other gifts. God is the source of all life. Life is a gift from him. His Word discloses that his gift of life everlasting and happiness is to those only who are faithful to him.

¹Faithful means to be trustworthy, sure and true. Loyal means to be faithful and true to that which the law requires. It means an unswerving allegiance to the Lawgiver. God's law is his will expressed to us in his Word. It is the rule of action prescribed by him to govern the course of those to be approved by him. To be faithful to God and to Christ requires absolute fidelity, loyalty, and an unswerving allegiance to God's expressed will.

²The Word of God clearly teaches that he will grant life to no intelligent creature except that creature be faithful, loyal, and true under the test. Jehovah put his beloved Son to the most severe and crucial test; and when he had proven loyal under the test Jehovah granted to that beloved Son the highest place in the universe. Thereafter Jesus Christ is designated by the beautiful title, "Faithful and True."—Revelation 19: 11.

³One of the terms of the contract of betrothal between Christ and his bride, the Church, is that she must be faithful; and upon this condition alone is she promised that she may see Jehovah. (Hosea 2: 19, 20) Again the promise is that God will grant the crown of life to those, and those only, who are faithful even unto death. (Revelation 2: 10) These scriptures prove the rule conclusively that every creature who is granted life must be tested and must meet the requirements of the test; and that test involves loyalty.

⁴In Eden, God placed Lucifer as the overseer, and clothed him with power and authority, as man's keeper. There existed, therefore a fiduciary relationship between Lucifer and Jehovah. Lucifer knew that God's law concerning man required obedience. By reason of this relationship he himself was duty-bound to show absolute allegiance and fidelity to God. Self-ambition led him to commit the first disloyal act. Then God said to him: "Thou wast perfect in thy ways from the day

that thou wast created, till iniquity [lawlessness or disloyalty] was found in thee. . . . Therefore, I will cast thee as profane out of the mountain [kingdom] of God: and I will destroy thee: . . . and never shalt thou be any more."—Ezekiel 28: 15-19.

⁵Thereafter Lucifer was designated by four names, each one of which is significant, to wit: Dragon, Serpent, Satan, the Devil. Each of these names signifies evil expressed in different forms. More than 6,000 years have passed while this Evil One has plied his wicked vocation.

WHY PERMITTED TO LIVE

⁶At any and all times, since the devil's deflection, God could have restrained or killed him. Why, then, has Jehovah permitted the devil to live? Why has he not executed the judgment of death that he pronounced against the devil? There must be a reason, and a good and sufficient reason. The answer to this question which answer is supported by the Scriptures, is that God has permitted the Evil One to live and to be used to test every creature to whom God will grant everlasting life. In support of this conclusion the Scriptural proof is here submitted:

⁷Without doubt it was after Lucifer said in his heart: "I will be like the Most High," and therefore after his fall, that he placed the temptation before Eve, which resulted in her deflection and in the death of her husband. When God pronounced his judgment excluding Adam and Eve from Eden he said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3: 15) Thus an open warfare was declared between the seed of promise and Satan and his seed with the declaration that in due time the seed of promise, which is the Christ, should bruise the head of Satan: and that he, Satan, should bruise the heel, namely, the last members of the body of Christ.

⁸Satan's name dragon means devourer; and from Eden till now the Evil One has resorted to every possible means to devour the seed of promise, the Christ.

¹⁰His name serpent means deceiver; and at all times during the development of the seed of promise he has resorted to fraud and deception in an attempt to mislead and destroy the Christ.

¹¹His name devil means slanderer; and throughout the ages Satan himself, and through his seed, has leveled all manner of vile and vituperative slander and reproach against God, against Christ Jesus, and the faithful followers of Christ, even unto this hour.

¹²His name Satan means adversary or opposer, which also means that he is the arch-enemy of God and of Christ and of all who are begotten of the spirit of God, and of all righteousness.

¹³He is the complete expression of wickedness. He is manifestly a totally depraved being.

MIMIC GOD

¹⁴As adversary and arch-enemy Satan has set himself up as a mimic god, that is to say, counterfeiting every part of the divine plan that is revealed; and using this method he has deceived and blinded the people. Jehovah could have prevented him from organizing the angels of heaven and the men by whom he created the evil heavens and evil earth and became the chief ruler thereof; but God did not. The fact that Jehovah did not prevent him shows that God had a purpose in permitting it to be done. Instead of preventing Satan from proceeding with his nefarious work, the Word of God acknowledges that Satan is the prince, god and ruler of the evil world.

¹⁵When God organized Israel as a nation and gave to that nation the true religion, Satan, the mimic god, organized other nations and gave to them the false religion; namely, the worship of devils.

¹⁶When God sent forth his prophets to tell Israel of the things that would come to pass, Satan sent forth his prophets, false and evil, to deceive and mislead the children of Israel and to thereby turn them away from God. This served as a test to their faithfulness to their covenant with Jehovah, which covenant had promised them life if they kept it.

¹⁷When Jehovah, through his beloved Son, organized the Church, and through his inspired writers declared the mystery of God, Satan proceeded by means of fraud and deception to overreach the leaders of the Church, and organized and promulgated the "mystery of iniquity."

¹⁸When Jehovah began to send forth, through his accredited representatives, the message that the restoration of the human race is near at hand, then Satan sent forth his representatives, false teachers and agents, and began to heal the sick for the purpose of turning the minds of the people away from the message of God.

¹⁹When Jehovah, through his Christ, caused the message to be declared to the people that the world has ended, that the kingdom of heaven is at hand, Satan

gathered together his representatives and organized a world power and proclaimed to the people that such is the "political expression of God's kingdom on earth".

PERMITS THE TEMPTATION

²⁰On an occasion when the sons of God came to present themselves before the Lord, Satan appeared among them. When God said to Satan: "Have you considered Job, who is a perfect man and who is loyal and true and avoids evil?" Satan retorted that if Job was deprived of his substance he would curse God to his face. Thereupon Jehovah permitted Satan to apply the test, saying to him: "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." —Job 1:12.

²¹Surely Job here pictures a class that must be tested for life everlasting; and Jehovah, permitting the test to be applied by Satan, gives proof that this is the reason why he has permitted the Evil One to exist.

²²When God's plan concerning man is completely performed he will have a clean earth filled with a race of perfect, loyal creatures. This outworking of God's plan furnishes his creatures with a lesson of experience concerning evil. There is no teacher like experience.

²³From Abel to John the Baptist there were developed a few men of sterling worth who, amidst the buffetings and persecutions of Satan and his agents, showed absolute allegiance and loyalty to God. These men suffered martyrdom rather than to be disloyal to Jehovah; and concerning them it is written: "These all . . . obtained a good report through faith." —Hebrews 11:39.

²⁴When Jesus was consecrated at the Jordan, and began the work of carrying forward his Father's will, God permitted Satan to put Jesus to the most severe test. And, when undergoing the test, Jesus declared that life comes to those who are obedient to God: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4) Thus it is stated that loyalty to God, faithfulness to the law and to his Word, is the condition of receiving life everlasting.

²⁵Satan pursued his wicked persecution of the Lord, and through his visible agencies caused his death. Why then did not Jehovah kill the devil, and why should he not kill him at the end of the Gospel Age instead of binding him and casting him into prison? Surely the Lord has power to kill the devil whenever he may desire. It is manifestly not his purpose so to do now; and it is also manifest that he purposes to permit the devil to be a test to mankind at the end of the Millennium Age. The Scriptures clearly state that when the human race is restored, then Satan will be released from his prison restraint and will go forth to test mankind as to their loyalty to God. When that test is accomplished, then God will destroy him; and those of mankind who prove disloyal to God under that test

will be destroyed with Satan. Only the true, faithful and loyal ones will be granted life everlasting.

²⁶The Church is to be granted life everlasting on the divine plane, associated with Christ Jesus as his joint-heirs. These are to occupy, with Christ Jesus, the most exalted position in God's universe. Surely then each member of that royal family must be subjected to the test similar to that to which Jesus was subjected before being granted life everlasting on the divine plane. We are not left at all in doubt as to this being the Scriptural view, because the Apostle says that Jesus "was in all points tempted like as we are, yet without sin."—Hebrews 4:15.

²⁷For many centuries Satan has been the God of the evil world; therefore it belongs to him. To his followers Jesus said: "In the world ye shall have tribulation; but be of good cheer: I have overcome the world." (John 16:33) Without doubt he meant that he had overcome all the influences of Satan and his organization, and had proven his loyalty to his Father Jehovah. It is only the overcomers to whom the Lord has promised to grant membership in his kingdom and with him to sit upon his throne.—Revelation 3:12, 21.

²⁸Referring to the reason for Satan plying his destructive work Brother Russell in the WATCH TOWER REPRINTS, page 3941, says: "God permitted his activity because it served the purpose of a sifting work, which must reach and touch every class of professing Christians, to test and prove them." This statement seems to be in exact harmony with every scripture bearing upon the subject matter.

IS SATAN BOUND?

²⁹It is contended by some that since Jesus took his power as king in 1914, from that time the binding of Satan must be; hence that Satan is now bound. With propriety some questions may be here propounded: Have any been begotten to the divine nature since 1914? Have any of the saints been running for the prize of the high calling, that is to say, for membership in the body of Christ, since 1914? If these questions are answered in the affirmative then another is appropriate: Have any of the saints had any severe testing since 1914? If so, who has been their tempter? (1 Thessalonians 3:5; Matthew 4:3) Let the saints themselves answer.

³⁰St. Peter, addressing the saints, says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—1 Peter 5:8, 9.

³¹Some other points and questions here seem to be quite pertinent: (1) If Satan is now bound, then this text cannot apply to the Church, because if bound he could not be going about as a roaring lion seeking to

devour the "seed of promise"; hence there would be no need for the Christians now to be sober and vigilant.

³²Again St. James, under inspiration writing to the saints, said: "Submit yourselves therefore to God. Resist the devil, and he will flee from you."—James 4:7.

³³(2) If Satan is now bound, this scripture cannot apply to the Church at this time, and there would be no occasion to resist the devil. The Apostle here says that the safety of the Christian lies in the fact that he is submissively obedient to God; and the one who will try to induce him from being loyal to God is the devil. Being persuaded that the devil is now bound might induce one to neglect the admonition of this text.

³⁴If Satan is now bound, then it follows that there are now none of the saints on earth; or if there are any saints on the earth, then such saints will finish their course and pass into glory without the oppositions, buffetings and testings at the hands of Satan, such as Jesus, the apostles, and other members of the Church have been subjected to. In this hour of great distress and deception the nominal church, through the machinations of Satan, have been deceived to the point that they do not believe even in the existence of the devil. If Satan is not bound and if there are some saints yet on earth, is it not reasonable to conclude that he would be the one to try to induce them to believe that he is bound in order that he might take them unawares when they are not watching and not trying to resist his temptations? Would it not be unsafe for the saints to permit themselves now to be lulled into a condition of repose and inactivity because they believe that there is no more Satan to trouble their footsteps? Is it reasonable that the Lord will take the remaining saints to heaven on flowery beds of ease while Jesus and the apostles and others that have gone before have been required to resist even unto death? Shall we now set aside the force and power of Jesus' words when he said: "Be thou faithful unto death, and I will give thee the crown of life"?—Revelation 2:10.

³⁵Was Brother Russell right when he wrote in the WATCH TOWER that God permits Satan to ply his deceptive work because it serves the purpose of a sifting work?

³⁶(4) If Satan was bound in 1914, when Jesus assumed his office of King, then there has been no occasion to resist the devil from then till now; and yet the facts stand out that the greatest sifting that has come to the Church in the past fifty years has been since 1914.

³⁷Who that is a follower of Jesus Christ now doubts but that we are in the "evil day" when all the elements are rapidly rushing forward to the greatest time of trouble the earth has ever known? Are we not nearer the grand finale of the Church's earthly experiences than in 1914? Then do not the words of St. Paul apply at this very hour when he said: "Finally, my

brethren [which means right at the end], be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.... And, having done all, to stand"—Ephesians 6:10, 11, 13.

³⁸(5) If the devil is now bound, what need is there for the Church to have on the armor of God at this time; and what need is there for them to continue to pray for all saints with all prayer and supplication?

³⁹(6) If Satan is bound now, then when and how will the Scriptural declaration be fulfilled that Satan will bruise the heel of the Christ, the last members? Let no one now be deceived that he is going to enter heaven without a fight. Through much tribulation shall ye enter the kingdom.—Acts 14:22.

⁴⁰St. Paul, in speaking concerning the qualifications of the elders whom the holy spirit makes overseers of the Church, says: "Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil."—1 Timothy 3:7.

⁴¹(7) If Satan is now bound, then there could be no possibility of the elders falling into the snare of the devil. Would it not be rather a dangerous rule to ignore this qualification of elders and this admonition of the Apostle, and take the chances that the devil would not overcome the elders?

⁴²Since Satan has been the one whom God has permitted to tempt and test these, and all of his followers during the age, there is no reason why he should now make the exception and let some slip into the kingdom without testing, and without being tested until the very last.

⁴³In the light of the Scriptures we must conclude that Satan is not bound at this time, and that he will not be bound until every saint has been tried and tested and proven loyal to God. No other position is consistent with the revealed plan of God.

GOD OF THIS WORLD

⁴⁴But the point is made by some that "since Jesus took his power as king in 1914, there Satan ceased to be god of this world, and hence it must follow that he was bound from that date." There is no force whatsoever in this argument. The term "god of this world" means magistrate, prince or ruler of the wicked organizations on earth. The Scriptures clearly show that the devil has been the prince or god of this world *by permission* of Jehovah. The devil said to Jesus concerning this world: "All this power will I give thee, and the glory of them [the kingdoms]; for that is delivered unto me; and to whomsoever I will I give it." (Luke 4:6) Jesus did not call in question these words. It follows, then, that God had permitted Satan's rule of the world without interruption until a time certain, until *he* should come whose right it is, namely Christ, to take his power and reign. God permitted this in that he did not interfere; and since it

was his plan to permit it he would not interfere. This being true, the Lord could not consistently interfere with Satan's kingdom until the expiration of the time fixed. But we must remember that Satan is a rebel, and the enemy of God and the Lord Jesus; that he would not voluntarily surrender his rule; that it must be taken from him by force and he be restrained by force. So long as God is permitting Satan to act as tempter, to try and to test the loyalty of God's people, there would be no reason why he should be bound. It does not at all follow that because his time or tenure of office is at an end, his activities are at an end. The world ended in 1914; but the world is still here. The evil heavens are on fire; and the evil earth, or world, is now passing away. We should expect at the end of the world in 1914 the ouster proceedings to begin, and they did begin. The "beast" is the devil's organization on earth. It is since 1914 that the war between the beast and the Lamb is on; and it is certain that Satan is directing the war on the side of the "beast". If not, who is directing it?

⁴⁵We see in Revelation 19:11-20 that Jesus comes forth in "righteousness" to "judge and make war", and that his saints are engaged with him. If Satan is bound, with whom is Jesus making war?

⁴⁶Satan has no right to be called the "god of this world" now; but this does not at all argue that he is not still making trouble. The gospel of the kingdom must now be proclaimed to the world as a witness, and then the end will come; and Jesus declares that that end will be witnessed by a time of trouble such as never was since the world began. That will be the final conflict between the beast and the Lamb; and that will be the time, and not before, that Satan will be bound.

THOUSAND YEARS

⁴⁷Those who advocate that Satan is now bound make the point that it is stated in Revelation 20:1-4 that Satan is bound a thousand years, and that the thousand years must begin in 1914; hence the binding must take place from that time, otherwise it would not endure for a thousand years. It does not necessarily follow that this period is a thousand years exactly. It does not at all follow that the tenure of inactivity of Satan must be exactly the same length of time as the reign of Christ. The meaning, therefore, would be that Satan's binding is during the period of the thousand-year reign of Christ. Furthermore, it is reasonable to say that the period of Satan's restraint synchronizes as to time with the period during which restoration blessings will be granted to mankind. This conclusion is supported by the fact the scripture says that Satan is to be bound so as to prevent him from deceiving the nations. Surely this is in order that the nations may have full opportunity to receive and profit by the blessings of restoration. At the end of that time he is loosed for the

purpose of testing mankind. The thousand-year reign of Christ is now begun, but the New Covenant is not yet made, and the restoration of man is not yet begun in fact.

⁴⁸Upon a careful consideration, therefore, this scripture cannot be taken as authority to indicate that Satan is bound at this time. That the nations are still being deceived there can be no doubt. It seems certain that the witness must be given to the nations, as commanded by our Lord in Matthew 24: 14, before Satan is bound; and that this witness must be given between the time Jesus takes his power to reign and the time when the last saint finishes his course on earth.

THE STRONG MAN

⁴⁹The strongest Scriptural evidence relied upon by those who advocate that Satan is bound, when carefully examined is found to be the weakest of all. Their argument is, in substance, that the Lord Jesus spoke of a strong man who is the keeper of his house; that this strong man is Satan; that there was coming a stronger one, who would first bind the strong man and then enter his house and spoil his goods; that Jesus used this for the purpose of showing how Satan is to be bound; that therefore Jesus Christ must first bind the strong man, Satan, before he can destroy his house. The words of the text relied upon are these: "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."—Matthew 12: 29.

⁵⁰It must be conceded by every reasonable mind that Jehovah, the Almighty God, could at any time from Eden till now, have bound, imprisoned, or destroyed Satan at his pleasure. When Jesus arose from the dead he said to his disciples: "All power is given unto me in heaven and in earth." (Matthew 28: 18) For us to say, then, that Jesus could not destroy Satan's empire, his house, or his goods, until he had first bound Satan would be more than begging the question. It would be ridiculous, in fact. It would be equivalent to limiting the Lord in the exercise of his own power. This alone should make us look well to this scripture to see really what it does mean.

⁵¹It is here confidently asserted, without the hope or expectation of successful contradiction, that the scripture in Matthew 12: 29 has absolutely no reference whatsoever to the question at issue. It has no bearing upon the question of the binding of Satan at the end of the Gospel Age or at any other time. The argument and conclusion based upon that scripture, to the effect that it has reference to the binding of Satan, has been the result of jumping at a conclusion by reading one verse without considering the matter Jesus was discussing when he used the words of that particular verse. Probably our desire to see Satan bound was father to the argument.

⁵²It is an unsafe rule to select a few words of a text and isolate them from the context, and then reach a conclusion based entirely upon the isolated portion. The proper rule is to get the proper setting of the scripture, ascertain the point that is being made or proven by the one who is speaking, and then examine the entire text bearing upon the question at issue. Here Jesus *was not* attempting to prove that Satan is to be bound some time, and how, or when his house and goods will be destroyed. The sole question *then* under consideration by him was this: By what power or authority he, Jesus, at that time was casting out demons and healing those afflicted by demons.

⁵³All the recorded words bearing upon the question he was considering are as follows: "Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come."—Matthew 12: 22-32.

THREE PROPOSITIONS MADE BY JESUS

⁵⁴Verse 22 shows that a poor creature afflicted with demons, and thereby made blind and deaf, was brought to Jesus, and that our Lord healed him. The people who stood by were amazed and said: 'How did he do it? Is not this the son of David? How is it possible for him to cast out these demons?' They must have reasoned that Jesus was more than an ordinary man, and they would be inclined to believe him sent of Jehovah. The Pharisees were the leaders of the people, and did their religious thinking for them, and wanted to keep the people in subjection to themselves. They stood by and saw this miracle performed by our Lord, and doubtless heard the speech of the common people who stood by.

These Pharisees should have known that Jesus was the Christ foretold by the prophets; and they should have known that the power employed by him to cast out the demons was the power of the spirit of God, the holy spirit. Before that, Jesus had been healing the sick and sending the healed ones to these Pharisees and priests as witnesses. (Matthew 12:38; 6:2-11; 8:2-12) These pious clergymen of that day had already taken counsel together to destroy Jesus. (Matthew 12:14) What power they had they wanted to use for their own self-aggrandizement. They loved themselves more than they loved God, whom they claimed to represent. Notwithstanding their knowledge that Jesus had performed this miracle by the power of the holy spirit, yet they yielded to the devil's influence and set about to hold the people on their own side, even though they must blaspheme the name of God and speak against the holy spirit.

⁵⁵Hearing the speech of the common people who stood by, and moved with envy and murder, the Pharisees said: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." (Matthew 12:24) Jesus knew what they said; and turning upon them, he laid before them three propositions. He knew that they must accept one of them and whichever one they accepted as correct would put the Pharisees in a bad light. The three propositions were: (1) If he was casting out demons by the power of Satan, the devil, then that meant that Satan's kingdom was divided against itself and must fall; (2) if he was casting out devils by the spirit of God then the kingdom of God had come unto them, and they should acknowledge it; (3) if he was not casting out demons by the power of the devil, nor by the power of the holy spirit, he then as a man would first have to enter into the strong man's house and spoil it before he could cast them out.

⁵⁶In substance Jesus said to them: You admit that the demons are a part of Satan's kingdom. You see that I am casting out these demons; therefore I am spoiling Satan's goods and his house. Surely Satan wants his kingdom to stand. If his kingdom is divided against itself, it cannot stand. If Satan is using me to cast out these demons, then Satan's kingdom is divided against itself now and must fall. Furthermore, if I am casting out demons by the power of Satan, I ask you by what authority your children do the same thing; and I leave you and them to be the judges. But I say to you: I am casting out these demons by the spirit of God. You should know that I am casting out these demons by the spirit of God. You should know that I am sent of my Father; and if I am casting out these demons by the spirit of God, then the kingdom of God is come unto you and your responsibility is great; you are blaspheming against the holy spirit when you attribute my power to that of Satan. If I am then not casting out these demons by the power of Satan, and I

declare to you I am not; and if it should be true that I am not casting out these demons by the spirit of God, then how could I cast them out and thus destroy Satan's house? If I had not this power from God, then I would first have to bind the strong man, and then enter his house and spoil his goods.

SATAN IS NOT BOUND

⁵⁷It must be conceded by all that Jesus by casting out demons was to that extent spoiling Satan's house at that very time, and that Satan did not have the power to prevent him from so doing, and that it was not necessary for Jesus to bind Satan first in order to cast the demons out. This being true, it proves that Jesus could at any time destroy all parts of Satan's empire, both invisible and visible, without first binding Satan. This is true because the power of Jesus is unlimited. He could destroy Satan with the breath of his mouth. He can bind Satan at any moment he desires. He can destroy Satan's empire at will.

⁵⁸He then proceeded to say, furthermore, to these hypocritical Pharisees: You pretend to represent God but you do not. I am sent of God to do his work, and you are against me. "He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."—Matthew 12:30-34.

⁵⁹Here is a plain statement by the Lord Jesus that it is not necessary to be begotten of the holy spirit in order to be destroyed in the second death; but that he who would wilfully sin against the light of the holy spirit, it would not be forgiven him in this life nor in the world to come. He told these Pharisees in plain phrase that they must know that he was casting out these demons by the power of the holy spirit; and that they willingly, for the purpose of deceiving the people and keeping themselves in good repute before the people, denounced him, the Son of God, as the instrument of the devil and spoke against the power of the holy spirit.

⁶⁰In the light of the plain statement of the Lord here made, it must be conceded that he was not even considering the matter of Satan's being bound at the end of the Gospel Age. Furthermore, it must be conceded that we have used this scripture improperly in the past.

⁶¹With the fall of this scripture as a proof that Satan

is bound, every vestige of argument that has been brought forth in favor of the contention that he is bound, falls with it.

⁶²Let no one of God's people be deceived by the wiles of the adversary. Let each one watch and pray "lest Satan should get an advantage of us: for we are not ignorant of his devices." (2 Corinthians 2:11) Let every consecrated child of God now heed the words of St. Peter: "Be sober, be vigilant [attentive to discover and avoid danger]; because your adversary the devil, [he who has sought to devour the "seed of promise" at all times], as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

⁶³Remember that the saints of God now on earth are on trial for life; and that their life eternal depends upon absolute loyalty and unswerving allegiance to God and to his cause of righteousness.

⁶⁴Satan is not bound. He is desperately fighting to maintain his empire. Majestically the victorious Lord is marching against him. He is crowding Satan into a corner while at the same time he is causing the witness to be given to the peoples of earth against Satan and his earthly representatives. Each faithful and loyal soldier of the cross will participate in this witness. In the Lord's own due time he will destroy Satan's empire; and then will lay hold upon Satan, bind him, and cast him into the pit.

⁶⁵Behold, the "Faithful and True" leading his army on to certain victory! Ye soldiers of the cross, yield not to the seductive wiles of the devil. With armor girded

on and with the sword of the spirit march on in triumph with the King of kings and the Lord of lords; and as you go remember, "The joy of the Lord is your strength."—Nehemiah 8:10.

QUESTIONS FOR BEREAN STUDY

1. What is the greatest gift? Who only will receive life? ¶ 1-4.
2. What was Lucifer's relationship to Jehovah? What prompted his first disloyal act? How is he now known? ¶ 5, 6, 9-13.
3. Why has God permitted Satan to continue to live? From what time did the open warfare between Satan and his seed and the seed of promise begin? ¶ 7, 8.
4. What has Satan been occupied in for 6,000 years? ¶ 14-19.
5. What was the object of Job's test? Of Jesus' test? ¶ 20-24.
6. Give other reasons why Satan has not been killed. ¶ 25-28.
7. If some think Satan is bound, what are some pertinent questions which may be asked? ¶ 29-43.
8. How has Satan deceived the nominal church? Would Satan be interested in getting members of the seed of promise to believe that he was bound when he was not? ¶ 34.
9. When came the greatest sifting of the Church in fifty years? What is the meaning of this? ¶ 35-39.
10. Is it good argument to say that, since Jesus has become king, Satan must needs be bound? Are there any evidences that Satanic activities are at an end? ¶ 44-46.
11. Should we assume from the statement of Satan's binding being a thousand years that it is exactly that period of time? Is it not reasonable to conclude that Satan's restraint will synchronize with the period of blessing mankind? ¶ 47, 48.
12. What is another argument thought to prove that Satan is bound? ¶ 49, 50.
13. Should we interpret a text out of its relation to its context? What is the safe plan? Read Matthew 12:22-32. ¶ 51-53.
14. What was the attitude of the Pharisees toward Jesus and the miracle wrought by Jesus? What did they say to hold the people in continued subjection? What were the three propositions made by Jesus? ¶ 54, 55.
15. In substance what was Jesus' argument? ¶ 56.
16. Was Jesus to any extent spoiling Satan's house at that time, and was Satan first bound? ¶ 57.
17. Read Matthew 12:30-34. What is the import of these words? ¶ 58, 59.
18. In the light of Jesus' words (Matthew 12:22-37; Mark 3:22-30; Luke 11:14-23), is it not evident that he was not considering the binding of Satan at any time? ¶ 60.
19. What should be our conclusions, and what should be our attitude toward the Lord? ¶ 61-65.

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 19

"Walk worthy of God, who hath called you unto his kingdom."—1 Thessalonians 2:12.

SOME have thought that to walk worthy of God means to profess to be a Christian, then to be honest, truthful, moral and pious. Of course to walk worthy of God embraces these things, but there is much more required.—Micah 6:8.

The words of the text are addressed to and apply only to those who have been begotten of the holy spirit. For nearly 1900 years Jesus has been preparing a glorious place in heaven for those who will compose the royal or reigning house of God. The beloved Son, Christ Jesus, is the Head of that house. He is the perfect pattern into whose likeness all of his members must be made. He walked worthy, was approved by the Father, and exalted to the most glorious position above all others. Those who will be members of his house must follow in his steps. To do this the new creature must keep before his mental vision all that the Lord did, and that particularly distinguishes him from all others. He must, then, endeavor to become a copy

of God's dear Son. It is well, then, that we note some of the things that specifically marked the Lord Jesus.

Our Lord delighted to do his Father's will. That was his chief concern. He delighted to honor his Father. He never sought self-honor. He was faithful and loyal. He is designated as "the faithful and true witness". (Revelation 3:14) One of his titles is "Faithful and True". (Revelation 19:11) His fidelity to the Father was faultless. He was the great witness for the Father; and his witness was, and is always, true. His complete loyalty to the Father gained for him the victory and resulted in his exaltation. His love for the Father has always been perfect. He is worthy.

The Christian must delight to do the will of God and of our Lord and Savior Jesus Christ. He must never seek self-honor, but seek always to honor the Lord. He must be loyal, which means to obey gladly what the divine law requires. He must be a faithful and true witness even unto the end.

No other people on earth represent the Lord except the truly consecrated. It is the greatest honor to represent him. But we cannot be faithful and true witnesses unless we tell others about the Lord's kingdom.

Now is the time to tell this message of truth. It is his truth, not ours. We must love him. That means to cast away every fear, and boldly and confidently declare the message of the King. We must forget self and be on the Lord's side. We must not think that we can enter the kingdom upon the strength of what we have done in the past. If the Lord has made it possible for us to be engaged in his service and be living witnesses for him, we must let nothing draw us away from that service.

To walk worthy means to walk appropriately. If we have started to follow the Lord, to be worthy of the kingdom to which we are called, we must keep on following. He said: "He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." (Matthew 10: 37, 38) Faithfulness to the very end is the condition precedent to entrance into his kingdom of glory.

TEXT FOR NOVEMBER 26

"How beautiful... the feet of him... that saith... Thy God reigneth!"—Isaiah 52: 7.

THE Christian now sees the fulfilment of this wonderful prophetic utterance. All these things God foreknew and caused his prophet to foretell. The age has ended. The devil has been cast out of heaven. He has come down to earth. Great is his wrath, because he knows that his time is short. All the powers and forces he is gathering to make war upon the seed of promise, the heel of which he is to bruise but not destroy. It is the last great fight. It is the battle of the Lord God Almighty and his beloved Son, the

Captain, leading his forces against the evil one and to certain victory.

All the nations of earth are distressed and in perplexity. Great is the woe of the inhabitants of the earth. From every quarter of the earth comes the bad news of war, famine, pestilence, suffering, and sorrow. Fear has laid hold upon men in every walk of life. Selfishness has gone to seed. Men are lovers of themselves, unthankful, unholy. The clergy, who have pretended to represent the Lord, have openly espoused the cause of the devil. The members of their flocks are like sheep without a shepherd. Darkness covers the earth, and gross darkness the people. False accusers and truce breakers are common things. The order-loving people are pained, and all faces gather blackness.

But Christ, the King of glory, is here. His faithful followers know this. Being the last of his members on earth, they are "the feet of him". These feet stand above the crumbling nations of earth. They possess the spirit of the Lord of glory. His words he has put into their mouths. These are words of peace, comfort and salvation. It is a message of good news. The Lord commands his followers to take this good news to all the nations of earth. In obedience thereto they lift up their voices and sing his message of love and salvation. Foreknowing and foreseeing this, Jehovah caused his prophet to write: "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!"

Let each one who professes the name of Christ now ask himself: Am I one of the members of this beautiful feet class, and am I proving faithful and true to my commission by joining in the song of deliverance to the peoples of earth?

HOW TO INTRODUCE SPEAKERS

QUESTION: When introducing a speaker to the public, what is the proper way to do it; and is there any difference between the introduction of speakers appointed by the SOCIETY and that of local elders?

Answer: The chairman of a meeting should make his introduction brief and to the point. Long speeches by the chairman, anticipating what the speaker will say, are very much out of place. When a speaker is advertised, the people come to hear him and not to hear the chairman. For an advertised public meeting the chairman should say something like this: Today the world is in great distress and perplexity. Many are asking the reason why. What will be the result? Is there any way to establish peace and prosperity and bring happiness and life to the people? The only true answers to these questions are found in the Scriptures.

Today we have with us a gentleman versed in the Scriptures who will give an outline of the divine plan covering these questions and others of importance. It is my pleasure to introduce to you Mr. So-and-so, who will now address you on—Whatever the subject is.

A similar introduction to this can be used for any speaker advertised to address a public meeting. If the meeting is merely for the friends, then not so much as this should be said, but merely: It is our pleasure today to have with us Brother So-and-so, who will address the class on some spiritual topic for our upbuilding in Christ.

Usually it is best for the speaker himself to call attention to the literature during his lecture. Then it is fresh in the minds of those who are hearing, and they are more apt to take the literature at the conclusion of the meeting.

PETER'S CONFESSION

—NOVEMBER 16—MATTHEW 16:13-20—

JESUS PLEASED WITH GOD'S APPROVAL—JESUS ACKNOWLEDGED TO BE CHRIST—SPECIAL AUTHORITY GIVEN TO PETER—
PETER NOT A DOORKEEPER.

"Thou art the Christ, the son of the living God."—Matthew 16:16.

TODAY'S study, which is called "Peter's Confession", is of Peter's declaration of belief in his Master. It takes us in point of time to the close of the third year of our Lord's ministry, and in place to the northernmost part of Palestine.

²Jesus wanted to have a time alone with his disciples; for he had many things to say to them which could not be said while he and they were engaged in the busy ministry in Galilee, always encompassed by crowds, and which could not have been said earlier because it was only by the experience the disciples had with the Lord that they were prepared to receive the deeper things.

³Jesus had taken his disciples to Caesarea Philippi, at the foot of the southern Lebanon mountains. While there he had gathered them to him and had put the rather singular question: "Whom do men say that I, the Son of man, am?" (Matthew 16:13) He did not need that they should tell him what men said; for he well knew what was being said about him. The question was his means of making a way for a further one, and for something he had to say to them. They replied: "Some say that thou art John the Baptist." Herod had said that, and apparently others also had said it. When Herod heard of the miracles Jesus did, he could conceive of no other explanation than that somehow that strange man of God whom he had slain had come back from the dead.

⁴Others said that Jesus was Elijah the prophet; they could explain his wondrous works only by thinking that there was a literal fulfilment of the prophecy which said that Elijah should come before the great and terrible day of the Lord. (Malachi 4:5) Others favored the thought that Jeremiah, whom they believed to be the greatest of the prophets, had returned from the dead. Some thought one thing, and some another. The only matter of interest in this was that the Lord was gaining his object of making them think.

JESUS ACKNOWLEDGED TO BE CHRIST

⁵Now Jesus asked them the pertinent and altogether more important question: "But whom say ye that I am?" It is apparent from this that Jesus intended to bring his disciples to a measure of decision concerning himself. All had now been with him as disciples, though varying in length of time. Some had had the earliest acquaintance with him; but all had shared the ministry in Galilee. As yet, however, he had spent little time with them in direct instruction. His purpose was to prepare their minds by his *company*, and by such things as they saw rather than by what he said to them. He wanted them to see for themselves the evidences that he had come from God. They had heard the gracious words he had spoken; they had seen him give sight to the blind and healing to the lepers; and they on two occasions had seen him feed a multitude of persons out of the meagerest supply of food. They had even seen him give life to the dead.

⁶But he had never told them directly about himself. He had given himself the name, "the Son of man," as if he would point out his prominence among men. Now he put to them the question: "Whom say ye that I am?"

⁷Peter, ever the first to speak, but in this case specially blessed of God, said: "Thou art the Christ, the Son of the living God." (Matthew 16:16) This answer must have

pleased and cheered Jesus greatly. Probably it gave him deeper satisfaction than any previous experience; for it was an assurance to him that his life and his work were being used of his Father to prepare the hearts of his disciples for the supreme truth that he was God's Anointed, which in turn would bring them into the same relationship with God.—Hebrews 3:14; 1 John 3:1.

⁸When Andrew first went to tell Peter about Jesus he said: "We have found the Christ." (John 1:41) And the woman of Samaria had said of him: "Is not this the Christ?" (John 4:29) But it is certain that they did not understand the fact of the Lord's relationship to the Father as it was now spoken by Peter. Jesus' *ministry* was wonderful and must have given him great joy; but others had wrought miracles before him. That which lay nearest to his heart was that he might prepare the way for the coming of the holy spirit which would quicken men as he had been quickened when the holy spirit came upon him. It was a more important, and therefore a greater thing, that the hearts of these men should be prepared for God's purpose than that miracles be wrought, however great.

JESUS PLEASED WITH GOD'S APPROVAL

⁹Jesus gave expression to his pleasure and his joy that Peter should give such an answer. Peter's answer was the first flashing of the light which broke later on the Church at Pentecost; and it was Jesus' assurance of that. He said to Peter: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matthew 16:17.

¹⁰The knowledge that Peter had was not such as could be communicated by flesh and blood; for the things of the spirit are spiritually discerned; and this was the cause of Jesus' joy. It was not knowledge as such which Peter had; it was the touch of heavenly light. Jesus was the only one of flesh and blood who by any possibility could communicate spiritually the fact that he was the Christ, and he had made no attempt to tell this to his disciples. Hence his joy was in seeing that his Father not only was caring for his disciples, but had in this way marked acceptance of his work. Flesh and blood cannot communicate spiritual things of the kingdom. Spiritual life comes from above, and is not communicated from one to another.

¹¹Now Jesus gave an example of the operation of the principle that "whosoever hath, to him shall be given, and he shall have more abundance." (Matthew 13:12) As the Father had so plainly blessed Peter, Jesus also had something to give him. Addressing Peter he said: "And I say also unto thee." And then he spoke to Peter words which have been so sadly perverted by the Roman Catholic section of Christendom: "Thou art Peter; and upon this rock I will build my church."—Matthew 16:18.

¹²None but those who have a selfish object in view would claim that Peter was the rock upon which the Church of God would be built. It is certain that Peter himself neither then nor at any subsequent time had any such thought. The rock foundation of the church of God is the *truth* in Peter's confession. It is in the *fact* that Jesus is the Christ, the Son of the living God. The Roman Catholic Church has perverted our Lord's words to its own hurt. The whole of Christendom has also perverted the words of Peter, which our Lord approved and has violated their plain meaning. Every section of orthodox Christendom claims to have

as its foundation that which distinguishes it from all other religions and from the Jews, that the Christ who came to earth was God the Son, the second person in a trinity. In nothing has Christendom so greatly gone astray. It has perverted the first and plainest declaration of the Founder of the Church, and has turned his words into nonsense.

SPECIAL AUTHORITY GIVEN TO PETER

¹³Here is the first time the Church of Christ is mentioned. The Lord himself declared its foundation truth; namely, that Christ is the Son of God. It is only now, since the Lord's return, that the true foundation is discovered and the truth once again clearly declared. The Church of God is built upon the fact that God sent his Son into the world and that the Son of God is the Christ. Upon that truth others like Peter are built into him, that the Christ of God, which is the seed of Abraham, may be produced to bring forth the blessings of the promises.—Ephesians 2:20; Galatians 3:29.

¹⁴As for the "church" which is said to be built upon Peter as a foundation, the gates of hell have prevailed against it. Indeed, the powers of hell have captured it. (Revelation 17:3) And as for Christendom, which has perverted the words of the Lord and made him what he never claimed to be, equal with God the Father, the gates of darkness have prevailed against it also. Along with Rome it has become the cage of every unclean bird. (Revelation 18:2) It has become the home of war and evil-doers, destroyers of the truth.

¹⁵The Lord then said that he would give to Peter the keys of the kingdom of heaven. He did not give them to Peter then; for they were not yet in his possession. He himself had to prove his way. But confident in his purpose to do his Father's will, and in the love and power of his Father to keep him, he spoke as if he were triumphant. Peter was to have the keys of the kingdom and, further, to have the privilege and power of binding or loosing on earth, with his decisions accepted in heaven.

¹⁶Some months later this promise to Peter began to be made good; for it was he who at Pentecost, the fiftieth day after Jesus' resurrection from the dead, proclaimed the kingdom of heaven open to the Jews, and when thousands of them flocked into the kingdom of the grace of God.

¹⁷Three and a half years later, after Cornelius at Caesarea had been praying to God, it was Peter who was directed by the Lord to go there to speak to the little company of Gentiles. While he was speaking and opening the truth to them, the kingdom of heaven was opened to the Gentiles; and thus it was opened to all believers of whatever nationality. Jew and Gentile had the same entrance door, and the same privileges in the kingdom.—Ephesians 2:18.

PETER NOT A DOORKEEPER

¹⁸Peter used his authority to bind and to loose. He bound Ananias and Sapphira his wife in death (Acts 5:1-10); he loosed Dorcas from death. (Acts 9:40) There is nothing in Jesus' word to Peter which gave him the sole right to give entrance into the kingdom of heaven, to open and shut the doors of entrance into the glory of God as he

might please. The imperious claim of the Roman Catholic Church and its Pope is blasphemy in the sight of God and men.

¹⁹After our Lord had thus spoken these things, the weightiest he had yet spoken to his disciples—truths which seemed as if they should be known by all, that his ministry might be furthered, and especially so that his disciples might know and tell all men of the glory of their Master—Jesus straightly charged them that they should tell no man that he was Jesus the Christ. Why did our Lord act thus? Did he not wish men to know this?

²⁰There are some things to be held secret between the Lord and his disciples, and there are some truths that are not always due to be proclaimed. Truth is not always meant in due season. Our Lord knew that unless he had put this embargo upon his disciples they would surely have gone abroad telling of the glory of their Master. As they were not quickened by the holy spirit they could not have made the matter plain, and others could not have understood; and such a mission could only have brought trouble upon the Lord. Even then the Pharisees were ready to stone Jesus. Had they known that he freely acknowledged among his disciples that he really claimed to be the Christ of the prophecies, they would almost certainly have made an immediate attempt to destroy him; and his ministry would have been injured.

²¹The disciple must always be ready; but he must never go ahead of the Lord. Also it should always be remembered that some truths are for the disciples only. The Lord never told his disciples to preach publicly that the Church shares as a part of the great sin-offering of the atonement sacrifices. That truth will be made clear to mankind in due time when the world is ready to receive it. In the meantime it serves to fill the hearts of the disciples with joy and gladness, that they are permitted to enter into true discipleship to their beloved Master.

QUESTIONS FOR BEREAN STUDY

1. What does "Peter's confession" refer to? When was this made? ¶ 1, 2.
2. What question did Jesus propound to his disciples? What were their answers? ¶ 3, 4.
3. What other question did Jesus ask? What was its purpose? ¶ 5.
4. What deeper reason was there for the latter question? ¶ 6, 7.
5. Though some confessed Jesus as Christ, did they understand his relationship to the heavenly Father? ¶ 8.
6. Did Peter's confession please Jesus? Why was it a joy to him? ¶ 9, 10.
7. What is the illustration of the principles of Matthew 13:12? ¶ 11.
8. What is the rock foundation of the Church of God? How has Christendom perverted these words? ¶ 12.
9. What is the foundation truth of the Christian religion? Of whom is the seed of Abraham composed? ¶ 13.
10. What church is built upon Peter? How have the powers of hell captured it, and all "Christendom"? ¶ 14.
11. When did Peter possess the keys of the kingdom? What were the keys? ¶ 15, 17.
12. What other authority had Peter? Is Peter the doorkeeper of heaven? ¶ 18.
13. Was Jesus anxious that all then should know him as the Christ? Is it wise to proclaim any and all truths promiscuously? ¶ 19, 20.
14. What special truth is for the disciples only? When is truth generally acceptable? ¶ 21.

"Rings in our ears the trumpet call,
In every land from sea to sea:
Come out of her, my people all,
Her doom is fixed by God's decree."

"What privilege it is to scan
The scroll, revolving years unwind,
Read in events God's wondrous plan
For man's eternal peace designed!"

"And soon our hearts' ecstatic bound
Shall mark the consummation grand,
When Christ, the Son of God, is crowned
The King of kings o'er every land."

THE TRANSFIGURATION

—NOVEMBER 23—LUKE 9:28-36—

THE TRANSFIGURATION WAS A VISION—KINGDOM GLORY PICTORIALLY REPRESENTED —THE VISION CORROBORATES PROPHECY—THE
"EXODUS" WHICH JESUS MADE—VISION STIMULATING TO ALL CONCERNED.

"This is my beloved Son: hear him."—Luke 9:35

AFTER Jesus had acknowledged Peter's declaration that he was "The Christ, the Son of the living God," he began to tell his disciples plainly about his death in Jerusalem—how he would suffer at the hands of the leaders of the people and be killed, and how he would be raised again on the third day. Now also he set the conditions of discipleship before them plainly, led thereto by an attempt and an appeal by Peter to prevent his continuing in the way his Father had marked out for him; for Peter was determined that his beloved Master must not die. (Matthew 16:22) Jesus showed him that both for themselves and for him the only way of abiding in the will of God was by denying oneself even unto death; that whosoever of his disciples would save his life must first lose it, and that he who would thus lose his life for Christ's sake would find it. He himself might gain the whole world if he would thus save his life; for Satan had already thus promised. But he knew that that could be only in exchange for his soul; for did he accept Satan's offer or himself shirk the sacrifice he would lose his Father's pleasure and be cut off from life. Afterward he told them that he would come again, then in the glory of his Father, to set up the kingdom; and he added: "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom."—Matthew 16:28.

THE TRANSFIGURATION A VISION

²About eight days after this (Matthew says "after six days"—probably two sabbaths intervened), and when they had now traveled some distance south, returning again toward the busy parts and beginning his long last journey to Jerusalem, Jesus took Peter, John, and James into a mountain to pray. While he prayed, the fashion of his countenance was altered; his face shone as the sun, and his garments became white and glistering. Soon there appeared two men, also glorious in their appearance, who talked with him of his coming decease which he should accomplish at Jerusalem. How long a time they talked we are not told, but according to Luke, the eyes of the three disciples became "heavy with sleep". When they awoke they still saw Jesus and the two men who stood with him. These now began to go away; and Peter, not knowing what to say but feeling he must say something (Mark 9:5) said: "Master, . . . let us make three tabernacles; one for thee, and one for Moses, and one for Elias." Jesus must have named these two men to the disciples; else they could not have known who they were.

³But a cloud came over them, and none saw the others. Out of the cloud came a voice, saying, "This is my beloved Son: hear him"; and they were thrown into fear. The cloud removed, and they saw no one but Jesus.

⁴What they had seen had to be kept close, even from the other disciples. Luke (9:36) says they told no man of what they had seen.

⁵It seems probable that the transfiguration took place during the night time; for all the accounts relate that when Jesus returned from the mountain a crowd was waiting for him. Matthew and Mark give no indication of time, but Luke says it was on the next day when they came down from the mountain that Jesus met the multitude. (Luke 9:37) If it was in the night that Jesus was transfigured this may partly account for the disciples' heaviness.

⁶That this was a very vivid and real experience is clear

from Peter's reference to it in his epistle. (2 Peter 1:17) But in any consideration of its setting, meaning, and purpose it must always be remembered that it was a vision; for Jesus said: "Tell the vision to no man, until the Son of man be risen from the dead."—Matthew 17:9.

KINGDOM GLORY PICTORIALLY REPRESENTED

⁷It seems evident that Jesus had this manifestation in mind when, in Caesarea, he said: "There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Each of the synoptic Gospels records the transfiguration in immediate connection with these words, in each case measuring the connection by days. Therefore it is evident that the manifestation of his glory on the holy mountain (2 Peter 1:17, 18) was a foreshowing of the glory of his kingdom. It was probably necessary that the minds of at least some of the disciples who were to be as the foundations of the Church should get this link between the Old Testament and the New Testament, that they should see his glory, and have the direct testimony of a voice from heaven.

⁸Apparently, however, it was not necessary that this evidence be given them all; so the three disciples best known to us, Peter, James, and John, were chosen. It pleased Jesus to have these three with him on several important occasions. Though they were thus favored, this did not mean that the Lord made favorites; it meant he was arranging his matters for the best interests of the whole Church. It is, however, very probable that these men were more watchful for the Lord's interests than the other disciples were.

⁹What immediate effect the vision had upon the three apostles we are not told. Peter only, and that many years afterward, refers to it. It is very probable that the vision had so much effect upon him as, consciously or unconsciously, to affect him in the dark hours of his denial of his Lord. He there declared that he did not know Jesus of Nazareth. Surely the memory of the transfiguration came upon his mind, and helped him back to loyalty to his beloved Master.

¹⁰But beyond the immediate effect on the three disciples and on the early church when it was related to them, there is its purpose for the whole church of God. It must be intended for all, as is evidenced by Peter's inclusion of it in his epistle. The vision enabled Peter to be more definite than otherwise he could have been; much as with Paul, whose visions and revelations, some of which he could not write, were of service to him in giving a fullness and an assurance to him.

¹¹Peter says: "We have not followed cunningly devised fables"; for indeed they were "eyewitnesses of his majesty." (2 Peter 1:16) However much of vision there was, the experience was real, and such as would prove to be a great help to these three pillars of the Church. (Galatians 2:9) The vision would surely cause these three faithful disciples to search the Scriptures for what the Law and the Prophets had said concerning the Lord. Indeed, it is in connection with prophecy that Peter introduces his remarks.

¹²There has been considerable difference of opinion in regard to Peter's reference to the transfiguration. According to the Authorized Version he wrote: "We have also a more sure word of prophecy," as if he meant, "Though we beheld his glory, being eye-witnesses, yet we have a surer thing to depend upon." The Revised Version reads

the Peter said: "We have [thereby] the word of prophecy made more sure." In support of the former interpretation it is claimed that Peter is upholding the supremacy of the Word of God over all evidence of supernatural things; and that no vision could make that Word more certain, since God's Word, like his oath, is immutable. (Hebrews 6:18) But while it is true the Word of God must stand, and needs no support to enable it to do so, is it not continuously true that the Word of God is confirmed to us by signs which we receive? We suggest that the vision was, in part, to confirm the apostles and the Church in the prophecies which holy men had spoken as the holy spirit had come on them.

¹³Christendom, ignoring the Lord's word that this was a vision, has used it as a fact. Holding that Moses and Elijah were actually present on the mountain, they thereby prove to their own satisfaction that "the dead" are not dead. Jesus himself said: "No man hath ascended up to heaven" (John 3:13); yet unfaithful to him and his words, but ardent supporters of Christendom's creeds, these say that Moses and Elijah, and indeed all those who had died in faith, were received into heaven immediately upon their death. But Moses and Elijah are among that number of faithful servants of Jehovah who received not the promises, but await their (better) resurrection in the kingdom to come.—Hebrews 11:35,39.

¹⁴The vision has to do with prophecy concerning Christ and his kingdom. Moses and Elijah are typical of the Word and work of Jehovah in the days before Jesus came, work done by means of his ancient people Israel. Moses represents the Law; Elijah the prophets. True, Elijah was not a writing prophet, as was Isaiah and Jeremiah; yet there was none like him among the prophets for endeavoring to reestablish the worship of Jehovah. These two talked with Jesus of his "decease", soon to take place. The word decease does not give the true thought. That which they talked of was his *exodus*, which he should soon accomplish at Jerusalem.

THE "EXODUS" WHICH JESUS MADE

¹⁵There is a purpose in the use of this word. They were not telling him of, nor specially talking about, the fact of his death—of that which he had already told his disciples, namely, that wicked men would put him to death: it was of his *exodus* which he would accomplish.

¹⁶Israel had an exodus from Egypt. At God's appointed time they had gone forth. Moses had an exodus. God caused him to die while as yet his natural force was unabated. Elijah had an exodus. God took him away from his work. And it is when Peter (2 Peter 1:15) is writing of what he saw on the holy mount that he speaks of his own *exodus* (Greek). He had long known that he would be taken away from his labors while yet able to continue in them. (John 21:18) No doubt Moses and Elijah were caused to point out what the Scriptures said, that Jesus might accomplish his exodus. It seems as if this conversation was intended to help to guide the Lord to such a course as would bring about his exodus exactly on time; for he had to accomplish it. Wicked hands would put him to death, but it was laid upon him to take the lamb to sacrifice.

¹⁷Moses represented the Law, which pointed out the need of a sacrifice efficacious to the canceling of sin; and it also pointed out that the sacrifice must be made in Jerusalem, the place which God had set for his worship. Elijah represented the prophets, those writings which also told of sin atonement to be made and of the one who should be cut off in his early days, taken from judgment. Moses' writings tell of the suffering in the wilderness and of the glory of the great Mediator in the kingdom. Elijah pictured the persecution of the Church and the restoration of the truth.

VISION STIMULATING TO ALL CONCERNED

¹⁸Whatever effect the vision had on the three apostles and, later, on the early church, it must have given Jesus much encouragement. Our last lesson showed that Jesus had the joy of seeing that his work was well-pleasing to his Father. The fact of his death at the hands of wicked men had entered more definitely into his life. It was at this period of his life that he set his face to go up to Jerusalem. (Luke 9:51) Without doubt, therefore, the glory of the transfiguration seen by the apostles greatly cheered and encouraged him.

¹⁹The voice which came out of the cloud said: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:5) This was the second occasion on which a voice from heaven had been heard by Jesus testifying to his Father's good pleasure in him. Now when he had some disciples with him the injunction to hear him was added. It was a very necessary word; for the disciples were very human. They had great privileges in being with the Lord, but were not fully alive to them. They were very frequently more concerned with the fact that they were disciples rather than with the privilege of service which discipleship brought; a danger which is still present, and which makes the word of warning very necessary still.

²⁰Though this manifestation of the glory of Jesus in the kingdom was special to himself and the three disciples, there is a sense in which it is repeated as an experience of the Church. The Church has now come to the place where it realizes itself as never before. It has seen its place in the divine plan; it has seen its work. It has by these things been taken, as it were, into the holy mount. The divine glory is seen upon it; its light is come. It is not without significance that the servant of Jehovah, the Church under the returned Lord, is spoken of by Jehovah as "my beloved, in whom my soul is well pleased."—Isaiah 42:1; Matthew 12:18.

²¹It was when they were coming down from the mountain that the disciples asked Jesus why it was said Elijah must first come. Jesus replied that Elijah had come, and the rulers had done to him whatever they pleased, and would do so to himself. The Church now sees that Elijah has been present and has done his work. It now sees its own work and by this favor of God is prepared to complete it, that in God's due time it also may have an exodus.

QUESTIONS FOR BEREAN STUDY

1. What was the burden of the Master's conversation with his disciples at this time? How might Jesus have gained the whole world and lost his own soul? ¶ 1.
2. How is it true that some did not taste of death until they saw the Lord coming in his kingdom? ¶ 2, 6, 7.
3. What did Peter say to the Master? What was the import of the words of the voice out of the cloud? ¶ 2-4.
4. The transfiguration probably took place when? ¶ 5.
5. What did Jesus call the transfiguration? It was in reality a foreshadowing of what? ¶ 6, 7.
6. In what way was the transfiguration a link between the Old and the New Testaments? ¶ 7, 14, 17.
7. Why were only three chosen to witness the transfiguration? Was it intended for all the Church? ¶ 8-11.
8. What do some think Peter meant in his reference to the transfiguration? What does the Revised Version say of it? ¶ 12.
9. How has "Christendom" erred respecting the transfiguration? What is their claim? What did Jesus say in John 3:13? What does Paul say of Moses and Elijah? ¶ 13.
10. What do Moses and Elijah represent, and why were they there? What were they talking about? ¶ 14, 17.
11. Why is "exodus" the proper word? What four prominent characters of the Bible made exodus? Is a natural death an exodus? ¶ 15, 16.
12. As the transfiguration was a manifestation of power from God, was it a further encouragement and strength to Jesus to carry out the will of his Father in heaven? ¶ 18, 19.
13. Why was it now appropriate for the disciples to be given the admonition: "Hear him"? Is there responsibility in discipleship? ¶ 19.
14. Is there reason for the Church to take special courage at this time? Is it the expectation of the Church to make its exodus? ¶ 20, 21.

LETTERS FROM AFIELD

WORK PROGRESSING IN SOUTH AFRICA

DEAR BRETHREN:

Enclosed please find my answers to the V. D. M. questions, hereby submitted, which I hope you will find in order.

I have much pleasure in stating the great knowledge and "marvelous light" that the Lord Jehovah has been graciously pleased to place before me and for the hope and "prize of the high calling," whereunto he has called me.

And I have joy also for the many and great opportunities given me for serving him, since I took an active part—14th June 1923—in giving out the message.

The work is progressing in South Africa, notwithstanding the opposition of the clergy and others. We have Brothers P. J. De Jager and Wm. Dawson in the field—or should I say in "the firing line"—nearly all the time. They returned in October 1923 for a brief rest, and were off again in January 1924 to "advertise the King and the kingdom".

We offer up prayers daily on your behalf, that you may be richly blessed in your work, and guided even unto the end, till the day's toil is accomplished and the Master says: "It is enough; come up higher."

Your brother by his grace, E. SCOTT, *South Africa*

CONSOLING AND COMFORTING TRUTH

DEAR BRETHREN:

Since this time one year ago I have read and re-read in connection with the Bible the seven volumes of *STUDIES IN THE SCRIPTURES*, *THE HARP OF GOD*, "What the Bible Says on Hell," and every issue of *THE WATCH TOWER*.

My heart has been made to rejoice more than I am able to express as the wonderful plan of God was opened to me. I have been an humble follower of the Lord for several years; but the eyes of my understanding have been opened more by this year's study than in all my life before.

I am thoroughly convinced that this is the truth which the Lord is using to separate the wheat from the tares.

I consider it a glorious privilege to see by the eye of faith that the great Redeemer is now present and is setting up his kingdom.

The whole message is the most consoling, comforting and consistent with what the Scriptures teach that God really is, than is anything else I have ever heard.

May the Lord continue to bless you in your noble work,

Yours in his name, M. J. HOLLAND, *Tenn.*

BUSY MOTHER TAKES EXAMINATION

DEAR BRETHREN:

Greetings and love in our dear Redeemer's name.

Under separate cover, I have sent you my answers to the V. D. M. questions, and I want to say what a rich blessing the answering of same has been to me. I have been a long time over them, as I am a mother of young children, and have multitudinous duties to perform daily, and could not sit over the questions long at one time. But I can never thank God sufficiently for having led me to this fountain of pure water, which is such refreshment to my weary body.

I have often wished to write you to say how greatly I appreciate the beautiful articles which come to us through the *WATCH TOWER*. I pray that the dear Lord will continue to bless and strengthen you in your labor of love.

I do not wish to take up your valuable time by writing a lengthy epistle but will close, assuring you of my absolute confidence in the channel which the dear Lord has provided for his people. I count it a great privilege to have a share in colporteur service with all the dear ones, to lovingly dispense the truth to the poor old world.

ALICE WIDDOWSON, *Australia.*

MEETING AN EMERGENCY

DEAR BROTHER RUTHERFORD:

An experience we had recently demonstrated so thoroughly how the Lord is directing the comments of the *Service Bulletin* that I feel you would enjoy hearing of it.

While I was colporteur in Tennessee last spring, and just making expenses, the mail one day brought a letter revealing such stringent conditions at home that it looked as though there was but one thing for me to do: Abandon the service and resume secular employment, at least until the emergency was over. Some affected by this experience read it as the Lord's leadings that I should leave the work. But Brother Fogh and I decided that we would try to stay in the colporteur service and also to meet the obligations which had arisen.

The letter had come on Friday. We had fully made up our minds early Saturday, and Monday we sold practically twice as many books as we had ever done before, and continued to do so until we left Tennessee for the convention, having met without strain the exigency.

The very next *Bulletin* bore out the fact that some of the Lord's people are prone to interpret the tests which overtake them while in the Lord's work, as divine leadings that they should leave that work; while in reality the Lord is simply testing them to see if their determination to stay in the work is still what it should be. You can imagine how encouraging and helpful that comment was to us.

May the Lord's blessing be with the *Bulletin* and the *WATCH TOWER* in helping us to "make straight paths for our feet". Your brother in his joyful service,

F. H. DAUGHERTY, *Colporteur*

BIBLE GATHERS NEW CHARM

DEAR BRETHREN:

Greetings in the name of our beloved Master.

Enclosed please find answers to V. D. M. questions, which I hope are in order.

I thought that I would enclose a little note with same, assuring you of my continued love and prayers. And may the dear Lord keep and guide you under his own protecting arm, and give you courage and wisdom to continue to serve forth the meat in due season. I cannot refrain from mentioning my appreciation of the beautiful articles in the *WATCH TOWER*. When reading the Bible, those old, familiar stories seem to gather new charm and meaning, as we remember the articles on the same in the *WATCH TOWER*. Truly the Bible is opening up as never before.

It is wonderful to be in the truth now, a privilege and honor, as the representatives of the incoming kingdom, to have such a message of hope and cheer for poor, oppressed humanity. Keep going, Brethren, slack not your hands; for the Lord is directing the work.

With warmest Christian love and the prayer that the dear Lord guide and keep you.

Your sister by His grace, IRENE COLLAS, *Australia*

"We all see him on his throne,
Who was once despised, unknown,
When he comes to claim his own,
In the morning.

"We shall wear the raiment bright,
In the realms of heavenly light,
We shall walk with Christ in white
In the morning."

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Guilford, Me.	Nov. 5	Rockland, Me.	Nov. 12
Abbott Village, Me.	" 6	New Harbor, Me.	" 13
Mapleton, Me.	" 7	Portland, Me.	" 16
Blaine, Me.	" 9	Kennebunk, Me.	" 17
Old Town, Me.	" 10	Springvale, Me.	" 18
Bangor, Me.	" 11	Kittery, Me.	" 19

BROTHER J. A. BOHNET

Watervliet, N. Y.	Oct. 20	Newburgh, N. Y.	Oct. 27
Albany, N. Y.	" 21	Middletown, N. Y.	" 28
Brainard, N. Y.	" 22	Port Jervis, N. Y.	" 29
Stottville, N. Y.	" 23	Eldred, N. Y.	" 30
Kingston, N. Y.	" 24	Brooklyn, N. Y.	Nov. 2
Poughkeepsie, N. Y.	" 26	Woodhaven, L. I.	" 9

BROTHER B. H. BOYD

Ashtabula, O.	Nov. 3	Barberton, O.	Nov. 11
Painesville, O.	" 4	Kent, O.	" 12
Lorain, O.	" 5	Freedom, O.	" 13
Elyria, O.	" 6	Warren, O.	" 14, 16
Wellington, O.	" 7	Cortland, O.	" 17
Akron, O.	" 9, 10	Mecca, O.	" 18

BROTHER C. W. CUTFORTH

Aylmer, Ont.	Nov. 2	Ingersoll, Ont.	Nov. 10
Tilsonburg, Ont.	" 3	London, Ont.	" 11
Courtland, Ont.	" 5	Thamesford, Ont.	" 12
Delhi, Ont.	" 6	Woodstock, Ont.	" 13
Belmont, Ont.	" 7	Brantford, Ont.	" 14, 16
St. Thomas, Ont.	" 9	Harley, Ont.	" 17

BROTHER H. H. DINGUS

Topeka, Kans.	Nov. 2	Jamestown, Kans.	Nov. 10, 11
Manhattan, Kans.	" 3	Agra, Kans.	" 12
Randolph, Kans.	" 4, 5	Lenora, Kans.	" 13
Manhattan, Kans.	" 6	Achilles, Kans.	" 14, 17
Riley, Kans.	" 7	Atwood, Kans.	" 16
Clay Center, Kans.	" 9	Oberlin, Kans.	" 18

BROTHER A. J. ESHLEMAN

Seattle, Wash.	Nov. 2, 5	Chehalis, Wash.	Nov. 13
Port Townsend, Wash.	" 3, 4	Puyallup, Wash.	" 14
Long Branch, Wash.	" 5	Enumclaw, Wash.	" 16
Tacoma, Wash.	" 9	Ellensburg, Wash.	" 17
Olympia, Wash.	" 10, 11	Wapato, Wash.	" 18
Aberdeen, Wash.	" 12	Yakima, Wash.	" 19

BROTHER H. E. HAZLETT

Palestine, Tex.	Nov. 2	Rusk, Tex.	Nov. 10
Dialville, Tex.	" 3	Clawson, Tex.	" 11
Tyler, Tex.	" 4	Broadus, Tex.	" 12
Brownsboro, Tex.	" 5	Center, Tex.	" 14
Kerens, Tex.	" 6, 7	Beaumont, Tex.	" 16, 17
Athens, Tex.	" 9	Port Arthur, Tex.	" 19, 20

BROTHER M. L. HERR

Pendleton, Ore.	Nov. 3	Boise, Ida.	Nov. 13, 16
La Grande, Ore.	" 4	Buhl, Ida.	" 17
Weiser, Ida.	" 5, 6	Filler, Ida.	" 18
Ontario, Ore.	" 7	Twin Falls, Ida.	" 19
Nampa, Ida.	" 9, 10	Pocatello, Ida.	" 20
Emmett, Ida.	" 11, 12	Salt Lake City, Utah.	" 21, 23

BROTHER W. M. HERSEE

Wakaw, Sask.	Nov. 3, 4	Canora, Sask.	Nov. 14
Tisdale, Sask.	" 6	Invermay, Sask.	" 16
Swan River, Man.	" 9	Margo, Sask.	" 17
Minitonas, Man.	" 10	Wadena, Sask.	" 18
Durban, Man.	" 12	Clair, Sask.	" 19, 20
Sturgis, Sask.	" 13	Quill Lake, Sask.	" 21

BROTHER J. H. HOEVELER

Cotter, Ark.	Nov. 2	Lafe, Ark.	Nov. 10
Judsonia, Ark.	" 4	Blytheville, Ark.	" 11
Helena, Ark.	" 5	Kaiser, Ark.	" 12
Forest City, Ark.	" 6	Memphis, Tenn.	" 13
Jonesboro, Ark.	" 7	Mounds, Ill.	" 14
Rector, Ark.	" 9	Anna, Ill.	" 16

BROTHER H. HOWLETT

Orillia, Ont.	Nov. 12	Port Arthur, Ont.	Nov. 23, 24
Bracebridge, Ont.	" 13	Oxdrift, Ont.	" 25
North Bay, Ont.	" 14	Kenora, Ont.	" 26
New Liskeard, Ont.	" 16	Winnipeg, Man.	" 28-30
Timmins, Ont.	" 17, 18	Morris, Man.	Dec. 1
Sioux Lookout, Ont.	" 21	Altona, Man.	" 2

BROTHER H. S. MURRAY

Long Island, Va.	Nov. 2	Coeburn, Va.	Nov. 9
Chatham, Va.	" 3	Honaker, Va.	" 10
Danville, Va.	" 4	East Radford, Va.	" 11
Leaksville, N. C.	" 5	Pulaski, Va.	" 12
Roanoke, Va.	" 6	Wytheville, Va.	" 13
War, W. Va.	" 7	Bristol, Tenn.	" 14, 16

BROTHER G. R. POLLOCK

Benton, Pa.	Nov. 2, 3	Reading, Pa.	Nov. 10
Nanticoke, Pa.	" 4	Lebanon, Pa.	" 11
Hazleton, Pa.	" 5	Plainfield, Pa.	" 12
Mahanoy City, Pa.	" 6	Harrisburg, Pa.	" 13
Tamagua, Pa.	" 7	Rheems, Pa.	" 14
Pottsville, Pa.	" 9	Lancaster, Pa.	" 16

BROTHER B. M. RICE

St. Paul, Minn.	Nov. 2	Grantsburg, Wis.	Nov. 10
Glenwood City, Minn.	" 3	Duluth, Minn.	" 11, 13
Amery, Wis.	" 4	Two Harbors, Minn.	" 12
Hillsdale, Wis.	" 5, 6	Proctor, Minn.	" 14
St. Croix Falls, Wis.	" 7	Superior, Wis.	" 16
Centuria, Wis.	" 9	Withee, Wis.	" 17, 18

BROTHER V. C. RICE

Elko, S. C.	Oct. 20	Jacksonville, Fla.	Oct. 29
Augusta, Ga.	" 21, 22	Waldo, Fla.	" 30
Ridgeland, S. C.	" 23, 24	Williston, Fla.	" 31
Savannah, Ga.	" 26	Homassassa, Fla.	Nov. 2
Screven, Ga.	" 27	Zephyr Hills, Fla.	" 3
Waycross, Ga.	" 28	Tampa, Fla.	" 4, 5

BROTHER C. ROBERTS

St. John, N. B.	Nov. 2	Piercemont, N. B.	Nov. 10
Evandale, N. B.	" 3	Tracy Station, N. B.	" 12, 13
Hampstead, N. B.	" 4	Sherbrooke, P. Q.	" 16
Fredericton, N. B.	" 5, 6	Montreal, P. Q.	" 17, 18
Millville, N. B.	" 7	Prescott, Ont.	" 19
Woodstock, N. B.	" 9	Brockville, Ont.	" 20

BROTHER R. L. ROBIE

St. Louis, Mo.	Nov. 2	Jacksonville, Ill.	Nov. 10
Kane, Ill.	" 3	Quincy, Ill.	" 11
Alton, Ill.	" 4	Knoxville, Ill.	" 12
Bunker Hill, Ill.	" 5	Peoria, Ill.	" 13
Gillespie, Ill.	" 6	Bloomington, Ill.	" 14
Springfield, Ill.	" 7, 9	Pontiac, Ill.	" 16

BROTHER O. L. SULLIVAN

Milford, N. H.	Oct. 29	Morrisville, Vt.	Nov. 6, 7
Keene, N. H.	" 30	Burlington, Vt.	" 9
Wildor, Vt.	" 31	Waitsfield, Vt.	" 10, 11
Hanover, N. H.	Nov. 2	Rutland, Vt.	" 12
Newport, Vt.	" 3	Granville, N. Y.	" 13, 14
St. Johnsbury, Vt.	" 4, 5	Pittsfield, Mass.	" 16

BROTHER W. J. THORN

Mohall, N. Dak.	Nov. 3	Fargo, N. Dak.	Nov. 14, 16
Minot, N. Dak.	" 4, 11	Enderlin, N. Dak.	" 17, 20
Grenora, N. Dak.	" 5, 6	De Lamere, N. Dak.	" 18
Zahl, N. Dak.	" 7, 10	Wyndmere, N. Dak.	" 19
Bonetrail, N. Dak.	" 9	Berlin, N. Dak.	" 21, 24
New Rockford, N. Dak.	" 12, 13	Fredonia, N. Dak.	" 23

BROTHER T. H. THORNTON

Deer Park, Ala.	Oct. 17	Poplarville, Miss.	Oct. 27
Waynesboro, Miss.	" 19, 20	Picayune, Miss.	" 28
Enterprise, Miss.	" 21	Shidell, La.	" 30
Vosburg, Miss.	" 22	Bogalusa, La.	" 31
Laurel, Miss.	" 23	Zona, La.	Nov. 2
Hattiesburg, Miss.	" 24, 26	Folsam, La.	" 3

BROTHER S. H. TOUTJIAN

Hollister, Calif.	Oct. 29	St. Helena, Calif.	Nov. 16
San Jose, Calif.	" 30	North Vallejo, Calif.	" 17
Palo Alto, Calif.	" 31	Healdsburg, Calif.	" 18
San Francisco, Calif.	Nov. 2	Eureka, Calif.	" 19, 20
Redwood City, Calif.	" 3	San Rafael, Calif.	" 21, 23
Oakland, Calif.	" 9	Richmond, Calif.	" 24

BROTHER L. F. ZINK

Vincennes, Ind.	Nov. 2	Magnet, Ind.	Nov. 9
Montgomery, Ind.	" 3	Louisville, Ky.	" 10
Washington, Ind.	" 4	Do Pauw, Ind.	" 11
Evansville, Ind.	" 5	Palmyra, Ind.	" 12
Boonville, Ind.	" 6	New Albany, Ind.	" 13
Tell City, Ind.	" 7	Salem, Ind.	" 14

CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

Pittsburgh, Pa.	Nov. 2
Secretary, Charles H. Stewart, 317 Grace St., Mt. Washington Sta., Pittsburgh, Pa.	

Toronto, Ont.	Nov. 8-10
Secretary, W. G. Brown, 1489 Danforth Ave. Toronto, Ont.	

Quebec, P. Q.	Nov. 16
Secretary, A. L. Deachman, 379 St. Olivier St., Quebec, P. Q.	